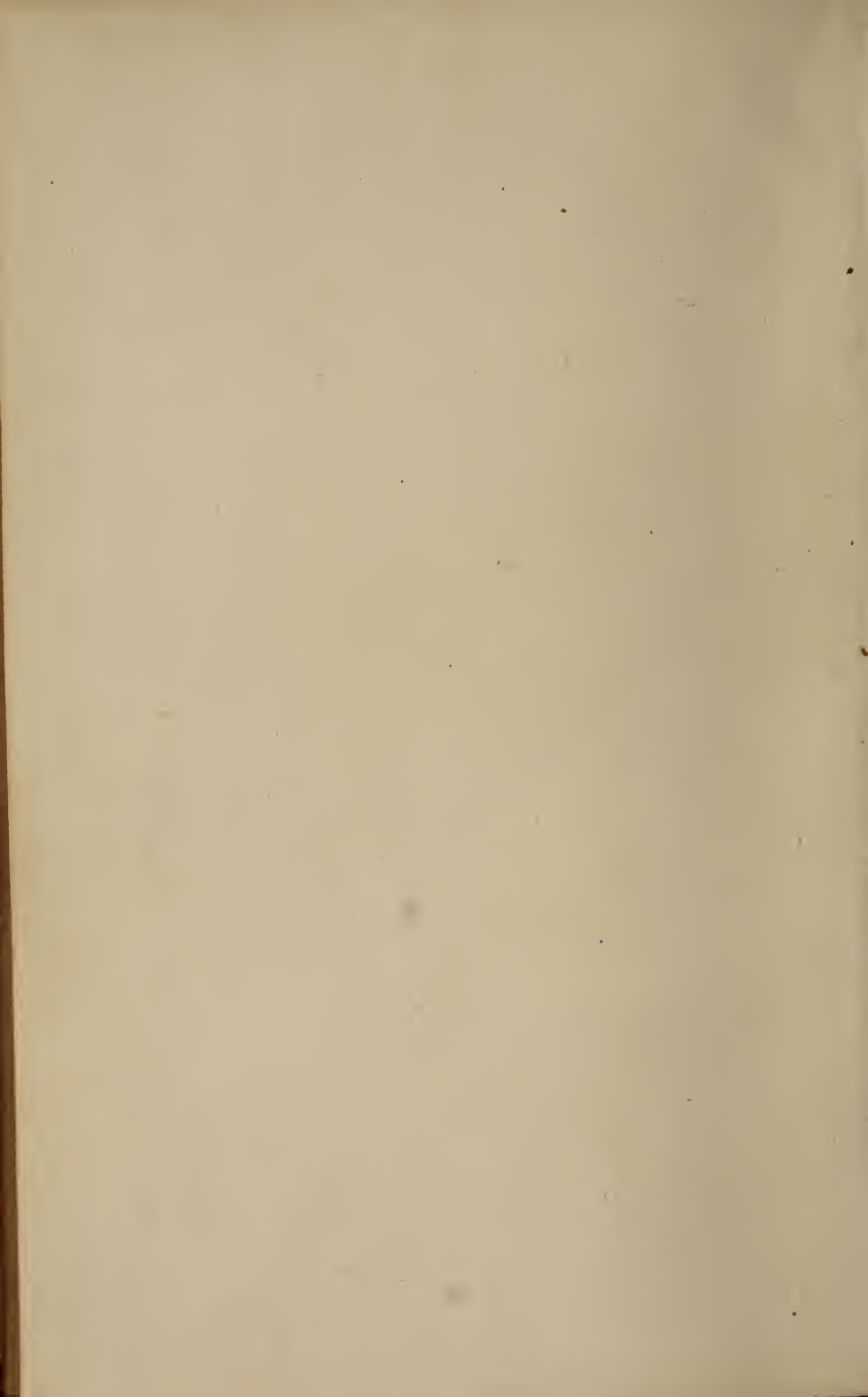
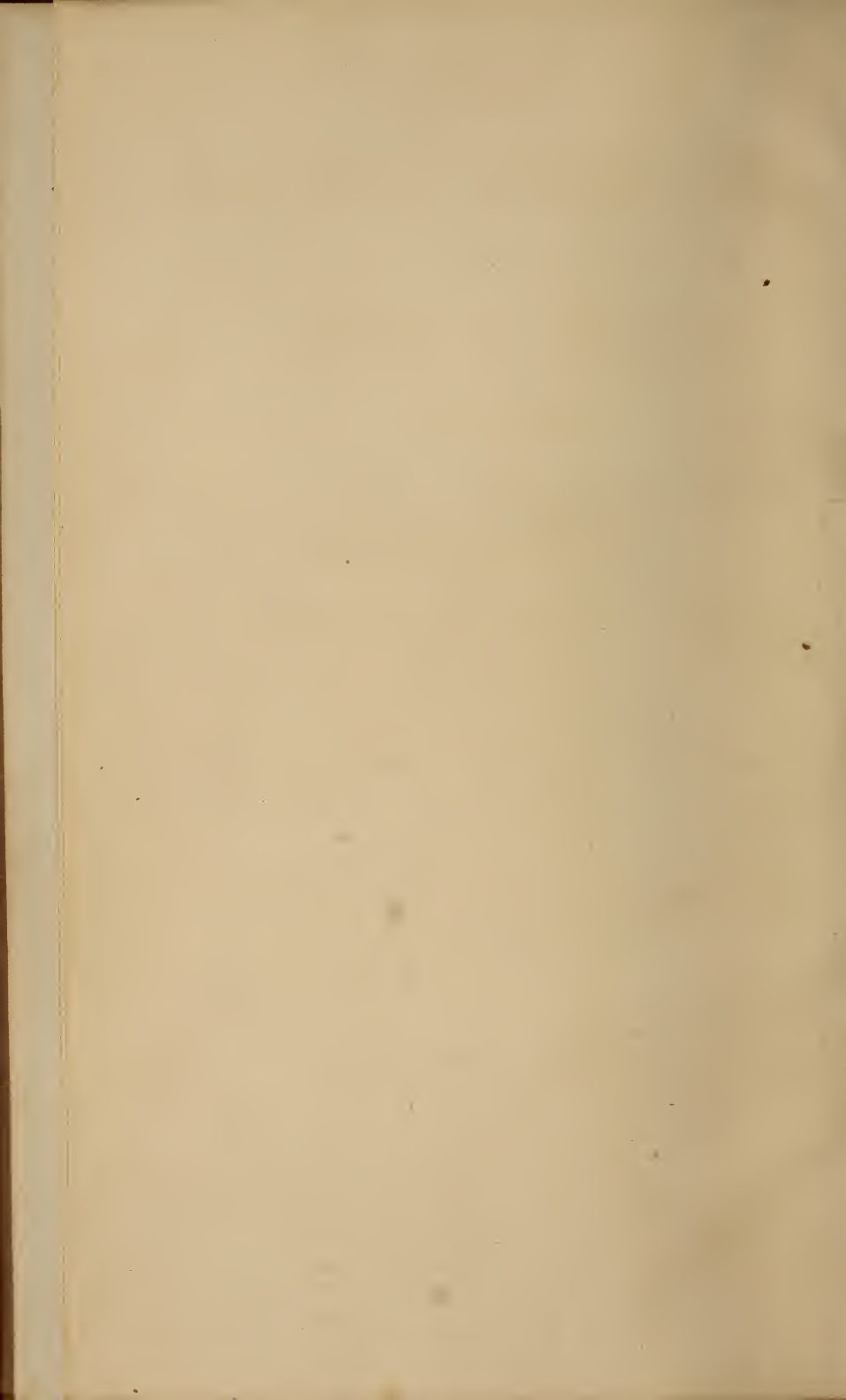


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THE
ACKNOWLEDGED DOCTRINES

OF THE
CHURCH OF ROME,

BEING AN EXPOSITION OF
ROMAN CATHOLIC DOCTRINES,

AS SET FORTH BY
ESTEEMED DOCTORS OF THE SAID CHURCH,

AND

CONFIRMED BY REPEATED PUBLICATION, WITH THE SANCTION

OF

BISHOPS AND MINISTERS OF HER COMMUNION.

BY

SAMUEL ✓ CAPPER.

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A D D R E S S .

To those who desire to understand the doctrinal tenets of the Romish Church, and to derive that information from a source which is free from suspicion of intentional misrepresentation, this work is offered. The Editor has been often grieved to find, both among the members of the Romish Church itself, and, as might more naturally be expected, among others, though surrounded by those who profess her doctrines, so large an amount of ignorance of her real principles. To the members of the Church of Rome he may be permitted to remark, that as this work is only a compilation, or rather classification, of the notes prepared by the Doctors of the College of Douay for the edification, instruction, and warning of the English reader of their own translation of the Latin Vulgate into the English tongue, it is difficult to imagine that any reasonable objection can be urged against the perusal of it by Roman Catholics, by those who undertake to be their guides in spiritual matters.

To those who are, like the Editor himself, willing to accept of no explanation of the tenets of any religious body, but that which emanates from persons who, being recognised teachers, are therefore as a duty bound to understand and faithfully to explain the same, it will probably be a satisfaction to have, in a work of moderate size, the means of learning that which these learned Doctors thought it proper to publish, and re-publish, for the advantage of the English Roman Catholic, upon his becoming possessed of the Holy Scriptures in the vernacular tongue: but as many of the principles and sentiments herein set forth may appear to some readers at variance with sound morality and integrity of purpose, it may be remarked that

these apprehended deviations from scriptural morality had been brought under the notice of the public in the interval between the production of different editions. In proof of this latter statement, the Editor may mention that he has now before him a copy of an edition of "The Holie Bible, faithfully translated into English by the English College of Douay," printed at Douay by Lawrence Kellam, 1609: he has also on his table a book printed at London in the year 1617, written by William Fulke, which contains a copy of the New Testament as issued from the College of Rheims, (from whence it was, probably, afterwards removed to Douay,) where the Old Testament was printed: the notes of the edition of 1609 are exhibited in this work of William Fulke's, and are the subject of animadversion. By the internal evidence of the book, it is manifest that the discussion was warmly carried on in various pamphlets of the day. The Editor has also a more recent edition of the Douay Bible, printed in 1633, 1635, in which he cannot perceive any alteration made in the notes or annotations. This appears to him to show plainly, that the Romish authorities in the College were satisfied with that which they had originally published; nor has he been able to discover that any competent Romish authority ever disavowed the Rhemish and Douay notes. It is somewhat to the purpose, if not conclusive on the point of their being sanctioned by the Romish hierarchy, that in 1816 and 1818, a great part of these notes were re-published in a large quarto Bible, under the sanction of three Roman Catholic Archbishops, nine Bishops, one Roman Catholic Warden of Galway, and three hundred Roman Catholic clergymen in different parts of Ireland. He may, perhaps, be excused for inserting a paragraph from the advertisement of this edition, to demonstrate the quality and authority claimed for these notes and annotations; it is thus expressed: "Containing the whole of the Books, in the Sacred Scriptures, explained or illustrated with valuable notes or annotations, according to the interpretation of the Catholic Church, which is our infallible and unerring guide in reading the Holy Scriptures, and leading us to salvation."

P R E F A C E.

It seems desirable to put the reader in possession of such information as may enable him to judge of the objects of the Editor, and of the fairness with which these objects may have been pursued or carried out. In the first place, it may be stated, that the Editor is a member of the Society of Friends, commonly called Quakers, and that from an early period of his life, all that appertained to the Roman Catholic hierarchy, dogmas, discipline and general interests, have been subjects that have attracted his attention. In common with others, he has experienced the great difficulty of fixing any tenet or doctrine to be of the Roman faith with certainty: he early perceived that the Roman power and establishment was one of a very extended character, embracing not only dogmas of religion, but principles calculated to accumulate power, and eventually, if not successfully opposed, to bring all governments under its control. Some years ago he met with a copy of the Douay Bible, printed by John Cousturier, at Rouen, 1635, 1633, (the former is the date of the two volumes of the Old Testament, the latter that of the volume of the New Testament). In the title-page it is stated that this is faithfully translated, &c., "with arguments of the books and chapters, annotations, tables, and other helps, for better understanding the text: for discoverie of corruptions in some late translations: and for clearing controversies in religion." On the perusal of this very diffuse work, he found that the various matters treated of were taken up in so many different aspects, as the text commented upon might seem to present them to the mind, that the treatise was to him, of all that he has met with, the most satisfactory declaration of Roman Catholic

doctrines, principles and designs, from the pens of accredited doctors of the Roman Catholic profession ; and he was not the less disposed to value this authentic exposition of doctrines and principles of the Latin Church, for that it was written in the form of instructions and advices to English members of their own church, inasmuch as the relative position of the parties would insure a speaking out with confidence and using little reserve. It may be well for the reader also to bear in mind, that the doctrines and principles herein laid down, were early criticised by certain learned members of the Church of England, and no inconsiderable dispute arose between the parties ; and that these objections, after sleeping for a comparatively long season, were revived about the year 1813, when a new edition of the Douay Bible (containing a large portion of these annotations, which had been almost 200 years before brought under critical review) was issuing from the press in Ireland ; a fresh debate commenced by parties interested in the subject, and particularly the matter was investigated before a Committee of the Houses of Parliament, on which occasion many witnesses were examined. These facts are adverted to in order that the reader may rest assured, as the Editor himself is, that the notes contained in these volumes are the sentiments and doctrines of the Roman Catholic Church as set forth by the Priesthood of that Church ; for, notwithstanding a considerable degree of attention paid to the subject for some years, the Editor has never discovered any disavowal of the Rhemish or Douay notes from any competent authority. It is true that individuals under the pressure of circumstances have declared their disapproval of the notes ; but it is also certain that, as late as 1816, a large proportion of these notes, and specially many of those most objected to, were republished under the sanction mentioned in the preceding " address."

At a more advanced period of the Editor's life, circumstances have led him to an extensive acquaintance with Romanism, in its practical influence upon men and women, both as individuals and in their social relations ; this intercourse occurred to some extent on the continent of Europe, but especially in Ireland ;

and his deliberate conviction is, that the great leading principles laid down in the notes, &c., of the said Douay Bible, are the guiding principles of action, *now* influencing the leaders of Roman Catholic movements, under whatever name or profession carried on, and whether on a larger or smaller scale.

The object desired by the Editor, is to put into the hands of sincere enquirers after truth a book of reference, wherein, without devoting years of labour to obtain the knowledge, they may find a plain declaration of Roman Catholic belief, and of the avowed objects of the workers of this stupendous political and moral machine. He is not so little acquainted with the usual course adopted in such cases, as to hope to escape misrepresentation of his motives, or probably, to have the facts herein alluded to called in question, or boldly denied: he does not however address himself to sophists and cavillers, but to the sincere enquirer.

In order that the sentiments developed on any certain topic may be the more readily examined, the notes have been arranged in chapters, so that many of the leading doctrines and some great principles, may be found treated of under distinct heads: the Editor does not flatter himself that he has made the best classification that might have been made, though he has taken such pains to do so, as his abilities and limited leisure have permitted. It will soon be perceived by the attentive reader that many of the notes embrace several subjects, and consequently might have been placed under different heads; but as the same note has never intentionally been repeated, it will no doubt be found that he might have assigned a more appropriate place in his classification to some of them.

It seems quite proper to observe, that it has been considered that the work would be more satisfactory and interesting, given exactly as he found the notes in his edition, 1633, 1635, following that orthography, &c.; the reader will find the text of the Douay version of the edition of that date inserted, and then the note of the same edition; and that he may have no doubt as to the notes that were republished in 1816, that date is added to

the notes when they were found in the latter edition, but if the note has been materially changed, then the new note of 1816 is given also. In some cases, a word become nearly or quite obsolete, and occasionally an expression, has been changed in the edition of 1816; in such cases, where the sense is unaltered, the Editor has not thought it requisite to notice such alteration. In some few places there may be a note in 1816 and no corresponding note in 1633, 1635—in these cases the note of 1816, if pertinent to the matter in hand, will generally be found in this work. On this part of the subject it remains to observe, that there have been several editions since the large quarto of 1816, 1818, of an octavo size, much less expensive: the Editor had one of those of 1825, and now has one of 1843, both, he believes, certainly the latter, published by Richard Coyne of Dublin, bookseller to the Royal College of St. Patrick, Maynooth, as he states in the title-page. The notes in these editions are comparatively few, and in most cases, where they are the same as those to the edition of 1816, 1818—and this is not unfrequently the case—the date 1843 is given. It is believed that the editions of 1825 and 1843 are perfectly similar, but the Editor has not that of 1825 now by him to compare them. The Editor may, perhaps, here be allowed to state a fact which has appeared to him a little curious, namely, that although he has never met with any notice that any alterations have been made, under authority, in the text of the Douay version, he has nevertheless found that there are very numerous alterations, and some not of small account, from the text as published in 1609, and 1633, 1635, and those of 1816, 1818, 1825, and 1843; and it is observable that these latter are much more in accordance with what is called the authorized version than the earlier editions. It was originally the intention of the Editor, to give the text of the later editions as well as the more early ones, but the great addition it would have made to the size of the work prevented him from carrying into effect this intention; and this he regrets the less, because any person desirous of it may purchase an octavo Douay Bible for six or seven shillings.

To the reader who has never had the opportunity of examining one of the larger Douay Bibles, it will perhaps be requisite to say, that they contain a great deal of matter besides the actual text of Scripture, with the notes and annotations.

	No. of pages.
1st. There is—An address to the right well-beloved reader	10
2nd. The summe and partition of the Bible	2
3rd. The summe of the old Testament	1½
4th. Of Moysees the authour of the five first books	½
5th. Arguments to almost every book, of various lengths.	
6th. A Briefe remonstrance of the state of the Church and face of religion in the first age of the world, from the creation to Noe's flood, the space of 1656 yeares	7
7th. The continuance of the Church and Religion, in the second age of the world, from Noe's flood to Abraham's going forth of his countrie; the space of 368 yeares	4
8th. The continuance of the Church and Religion in the third age, from Abraham's going forth of Chaldea, to the parting of Israel out of Ægypt, the space of 430 yeares	10
9th. The continuance of the Church and Religion, in the fourth age, from the parting of Israel out of Ægypt, to the foundation of the Temple, the space of 480 yeares	14
10th. The continuance of the Church and Religion, in the fifth age, from the foundation of the Temple to the captivitie in Babylon, the space of 430 yeares	9
11th. (At the end of the book of Job.)—A Briefe recapitulation of this strange and sacred historie	4
12th. Proemial annotations on the Psalmes	10
13th. Concerning interpretations of holie Scripture	½
14th. The continuance of the Church and Religion, in the sixth age, from the captivitie in Babylon, to the	

	No. of pages.
comming of our Saviour, neer the space of 640 yeares	15
15th. An Historical table of the times, special persons, most notable things, and Canonical books of the Old Testament	14
16th. A table of contents, or index	18
17th. New Testament.—The preface to the Reader, treating of these three points: Of the translation of Holy Scriptures into the vulgar tongues, and namely, into English; Of the cause why this New Testament is translated according to the ancient vulgar Latin text, and of the manner of translating the same	21
18th. A table of certaine places of the New Testament corruptly translated in favour of Heresies of these dayes in the English Editions, specially of the yeares 1562, 77, 79 and 80	6
19th. An ample particular table, directing the reader to the Catholike Truths here deduced out of the Holy Scriptures, and impugned by the Adversaries, especially of our time	2
20th. Of Controversies	26
The whole is published under the express approbation of— Guillelmus Estius, Sacræ Theologiæ Doctor, et in Academia Duacensi Professor;	

Bartholomæus Petrus, Sacræ Theologiæ Doctor, et in Uni-
versitate Duacensi Professor;

Georgius Colvenerius, S. Theologiæ Doctor, et ejusdem in
Academia Duacena Professor.

Dated 8th November, 1609.

Note that this approbation is prefixed to the first volume: at
the end of the second volume is a document, approving in the
fullest manner of the translation, arguments of the books and
chapters, with the annotations and recapitulations, signed by—

Joannes Wrightus, Ecclesiæ Collegiæ Gloriosiss, Virginis
Cortracensis Decanus;

Matthæus Kellisonus, S. Theologiæ Doctor ac Professor in Universitate Remensi ;

Guilielmus Harrisonus, S. Theologiæ Doctor. Omnes aliquando Sacrarum Literarum in hoc Collegio Professores.—Dated 1609 ;

It is repeated that, armed with these approbations, which have been published over and over again, it seems competent to quote such parts as appear to elucidate the Roman views, without danger of misrepresenting the body, or at least the governors of that Church.

Throughout the whole of these different treatises, the notes and annotations, very copious references are made to the works of ancient writers, as Polycarp, S. Irenæus, Origen, Tertullian, S. Cyril, S. Cyprian, S. Hillarie, S. Gregorie, S. Leo, S. Augustin, &c. &c. : but as this work is not intended to concentrate the opinions of *various persons* on the subjects treated of, but to exhibit the opinions accredited and adopted by the Romish Church, the references to the authors quoted have not been generally inserted ; and as the Editor conceives that neither in the Romish nor any other Church, would it be admitted, that any views or doctrines ought to be supported, be they sanctioned by whomsoever they may, which are at variance with, or opposed to the plain sense of the Holy Scriptures, so is he particularly desirous that all classes of readers should duly consider the consistency of the doctrines and principles laid down in these notes with the clear teachings of the inspired volume.

It may also be well to remark, that as the Editor's object has been to *represent faithfully* the leading doctrines and system of the Romish Church, readers of every denomination will find in the following pages, not only much that accords with their own views of Christian Truth, but also much that is truly excellent both in interpretation and comment. It must not be imagined that a selection of extracts has been made for the purpose of exhibiting supposed errors. To whatever extent the doctrines of Roman Catholicism may be either true or false, the reader is left to form his own judgment respecting them. But here it

may be thought that we clash at once with one of its leading tenets, for nothing is more prominent in the following pages than the assumed right on the part of the Romish teachers, not only to condemn every interpretation of Scripture except their own, but also to prohibit the very possession and use of the Bible to any extent they please. We must not take the words of God from his own mouth: they would constitute a very unsafe guidance, even with the Holy Spirit to assist us in understanding and applying them.—(Page 16.) But we must look to Doctors and Priests, and “take the law and our faith at *their* “mouthes, because our faith and religion commeth not to us “properly or principally by reading of Scriptures, but by hearing of the Preachers lawfully sent.” “Therefore this holy Booke “of the Scripture is called of S. Ambrose, the booke of Priestes; “*at whose hands and disposition we must take and use it.*”—(See page 15.) “The Bible is the old and only right and inheritance “of the Catholike Church, and belongeth not to Heretikes at al,” (that is Protestants, and all who are not Papists,) “whom Origen calleth ‘Theeves of the Scriptures.’”—(See page 16.)

That Protestants are classed among the very worst of Heretics is observable throughout.—See pages 19, 20, &c. “The “Protestants doe excel the ancient Heretikes, none ever more “impurely translating the word of God then they doe,” &c.—(See page 27.)

Having claimed the sole right of holding, teaching, and interpreting Scripture, the Romish teachers pronounce, that “we must not be content with the Bible, without taking along “with it the *traditions of the Apostles*, and the *interpretations of “the Church*, to which the Apostles delivered both the book and “the true meaning of it.”—(Page 28.)

Emanating from a being perfect in wisdom and knowledge, and addressed to his creatures for their guidance through life, his commands, exhortations, and directions, are yet so obscure, or so imperfectly expressed, so little adapted to the condition and wants of mankind, that unless they be interpreted to one portion, by another portion, equally *frail, fallible, and sinful*,

they cannot be understood. “Unless they be at the guiding of
 “wise men they are not only useless but pernicious : like meates,
 “elements, fire, water, candle, knives, swords, and the like, they
 “would marre al ; if they were in the hands of every one.”—
 (Page 16.)

With this assumed power to expound the words of God, there is evidently no appeal to any authority beyond that of the Romish Doctors and Priests ; and such power is self-evidently without any definite limit, as regards either comment, explanation, or addition. The reader will accordingly find in the following pages, ample illustration of the extent to which this power is exercised, and if he be one of those who claim the right of thinking and judging for themselves, he will constantly have occasion to pronounce that for such and such a decision, or addition, or interpretation, there is not a particle of authority beyond the dictum of those, who, whether rightly or wrongly, have thus assumed the office of expositors.

Mankind being in this manner divided into two classes, the instructed and the uninstructed—those who teach and those who are to be taught—it might naturally be supposed, if not pronounced with certainty, that the style of address employed by the former to the latter would be in accordance with this remarkable distinction of position. We find accordingly that the explanations and comments of these learned doctors are everywhere addressed to the simple, the ignorant, and the unreflecting. The appeal is to the blind multitude, and in fact a blind submission is demanded. There must be no examination, no application of any test. There must be no noble Bereans, “to try and judge by the Scriptures whether their teachers and preachers be true.” This “were the most foolish disorder in the world.” The hearers “are bound to believe the Catholike Preacher, and “obey his word, whether he allege Scripture or no ; or whether “they can read or understand the Scriptures or no.”—(See Douay Bible, 1633, 1816, Acts xvii. 11.)

These, then, are the doctrines which lie at the root of Roman Catholicism. They constitute the basis on which the entire

system rests. Whether they are right or wrong this is not the place to discuss; but one reflection spontaneously arises. In the hands of a corrupt or unprincipled priest, they constitute an engine of despotism and oppression—a means of riveting chains on the ignorant multitude, and of keeping them in slavery and mental darkness—which is not surpassed by any invention the world has ever witnessed. Whilst this self-evident position must be at once admitted, it may be said that the one element is wanting, which gives it any practical force; that there are not, and there have not been, corrupt or unprincipled priests. Much less have there been combinations among priests, to use their prodigious power for unworthy purposes. Now this is a point with which we have nothing to do. The character of the present work does not consist with the pursuit of such an enquiry. The object has been to exhibit the doctrines of the Roman Catholike faith, as they are avowed and published by the most unquestionable authorities. On one point alone do we openly declare issue with these authorities. We invite the reader to *judge for himself*. We declare that he is competent so to do. We maintain that every mind ought to be unshackled as to what it is to believe, and that it is accountable for its belief to God alone. Nay, we assert our conviction, that every individual is required by his Creator to use the powers given him to ascertain what the Truth is, confiding in the gracious declarations made by our blessed Lord, Luke xi. 13—If “you then being naught, know how to give good gifts to your children, how much more wil your Father from Heaven give the good Spirit to them that aske him;” and again, John xvi. 13—“But when the spirit of truth commeth, he shal teach you all truth.”

That the tendency of unlimited power in the hands of fallible man is *always* to abuse, is undeniable. Whether this enormous power vested in the Romish priesthood has ever been abused, the reader will determine for himself. The page of history is before him. The present state of the world is before him. Both the character and conduct of Priests, in every variety of

position, has been abundantly exhibited. From the highest functionary glorying in regal splendour, to the austere monk that courts privation and pain, enough is known to enable the unfettered mind to connect the doctrines pourtrayed in the following pages, with their practical working in the world, and to form his own conclusions on a system which, to say the least, while it claims absolute sovereignty over the empire of mind, comprises the most stupendous machinery for the universal establishment of both ecclesiastical and political power.

In conclusion, the Editor, believing as he does in the truth of the prophetic declaration respecting Christ's kingdom, Isaie xxxv. 8—"And a path and a way shall be there, and it shall be called the holie way : the polluted shall not passe by it, and this shall be unto you a direct way, so that fooles cannot erre by it." Would implore all who are looking towards Rome for a revival of ancient Christianity, to ponder well the essential condition of their embracing the Romish faith, that of accepting for Divine commands, not the plain declarations of inspired writers, but the interpretations and decisions of fallible men ; of substituting for the simple truths of the Gospel, an elaborate scheme of religion, the tendency of which as has been abundantly proved, is to perplex, to bewilder, and finally, to mislead the mind.

SAMUEL CAPPER.

19th of Ninth Month, 1849.

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DOCTRINES OF THE CHURCH OF ROME.

CHAPTER I.

READING THE SCRIPTURES.

TO THE RIGHT WEL-BELOVED ENGLISH READER, GRACE AND
GLORIE IN JESUS CHRIST EVERLASTING.

1635.

AT last through God's goodnes (most dearely beloved) we send you here the greater part of the Old Testament, as long since you received the New, faithfully translated into English. The residue is in hand to be finished; and your desire thereof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto have hindred this worke, they al proceeded (as many do know) of one general cause, our poore estate in banishment. Wherein expecting better meanes, greater difficulties rather ensued. Nevertheles you wil hereby the more perceive, our fervent good wil, ever to serve you, in that we have brought forth this Tome, in the hardest times, of above forty yeares, since this College was most happily begun. Wherefore, we nothing doubt, but you our dearest, for whom we have dedicated our lives, wil both pardon the long delay, which we could not prevent, and accept now this fruit of our labours, with like good affection, as we acknowledge them due, and offer the same unto you.

If any demand, why is it now allowed to have the Holy Scriptures in vulgar tonge, which generally is not permitted, but in the three sacred only, for further declaration of this and other like points, we remit you to the preface before the New Testament. Only here, as by an Epitome, we shal repeat the summe of al that there is more largely discussed. To this first question therefore we answer, that both just reason and highest authority of the Church,

judge it not absolutely necessary, nor always convenient that holy Scriptures should be in vulgar tongues. For being, as they are, hard to be understood, even by the learned, reason doth dictate to reasonable men, that they were written nor ordained to be read indifferently of al men. Experience also teacheth, that through ignorance, joined oft with pride and presumption, many reading Scriptures have erred grosly by misunderstanding God's word. Which though it be most pure in itself, *yet the sense being adulterated is as perilous* (saith Tertullian) *as the stile corrupted*. S. Ambrose observeth, *that where the text is true, the Arrian interpretation hath errours*. S. Augustin also teacheth, *that heresies and perverse doctrines, entangling soules, and throwing them downe headlong into the depths, do not otherwise spring up but when good (or true.) Scriptures are not wel and truly understood, and when that which in them is not wel understood, is also rashly and boldly avouched*. For the same cause S. Hierom utterly disallowed, that al sorts of men and women, old and yong, presume to read and talke of the Scriptures: Whereas *no artizan, no tradesman dare presume to teach facultie, which he has not first learned*.

Seeing therfore that dangers and hurts happen in manie, the careful chief pastours in God's Church have alwaies moderated the reading of Holy Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to have and read them in their mother tong. So S. Chysostom, translated the Psalmes and some other parts of holy Scriptures for the Armenians, when he was there in banishment. The Slavonians and Goths say, they have the Bible in their languages. It was translated into Italian, by an Archbishop of Genoa, into French in the time of King Charles the Fift; especially, because the Waldensian heretikes had corruptly translated it to maintaine their errours. We had some parts in English translated by Venerable Bede, as Malmsburie witnesseth. And Thomas Arundel, Archbishop of Canterbury, in a Councel holden at Oxford, strictly ordained, that no heretical translation set forth by Wicliffe and his complices, nor anie other vulgar edition should be suffered, til it were approved by the ordinarie of the diocese, alledging S. Hierom's judgment of the difficultie and dangers in translating holie Scriptures out of one tong into another. And, therefore, it must needs be much more dangerous when ignorant people read also corrupted translations. Now, since Luther and his folowers have pretended that the Catholike Romane faith

and doctrine should be contrarie to God's written word, and that the Scriptures were not suffered in vulgar languages lest the people should see the truth, and with al these new maisters corruptly turning the Scriptures into divers tongs, as might best serve their owne opinions; against this false suggestion and practise, Catholike pastours have for one especial remedie set forth true and sincere translations in most languages of the Latin Church: But so that people must read them with licence of their Spiritual Superiour, as in former times, they were in like sort limited. Such also of the laitie, yea, and of the meaner learned clergie, as were permitted to read holy Scripture, did not presume to interpret hard places, nor high mysteries, much less to dispute and contend, but leaving the discussion thereof to the more learned, searched rather and noted the godlie and imitable example of good life, and so learned more humilitie, obedience, hatred of sinne, feare of God, zeale of religion, and other vertues. And thus holy Scripture may be rightly used in anie tong, *to teach, to argue, to correct, to instruct in justice, that the man of God may be perfect,* (as S. Paul added) *instructed to everie good worke, when men labour rather to be doers of God's wil and word, then readers or hearers only, deceiving them selves.*

Genesis xxxvi. 2. Douay, 1635.—Esau tooke wives of the daughters of Chanaan; Ada, the daughter of Elon the Hetheite, and Oolibama, the daughter of Ana, daughter of Sebeon the Heveite.

1635.—In the 26th chap. Esau's two wives which he tooke in Chanaan, are called Judith, the daughter of Beeri, the Hetheite; and Basemath, the daughter of Elon of the same place, and here the same two wives are named Ada, the daughter of Elon the Hetheite, and Oolibama, the daughter of Sebeon the Heveite. Which neither agree in names nor countrie. Againe his third wife, Ismael's daughter, here named Basemath in 28th chap., is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit learned expositors say, that either these persons had divers names, or one was true and natural father, another legal or adoptive, for there were such also before the law of Moyses, as appeareth in the historie of Tamar; yet it were hard to give a determinate solution of this difficultie. Which example, with manie others (by us omitted in these briefe annotations) convince the Protestants presumptuous error, holding that Scriptures are easie to be understood.

1816, 1843.—These wives of Esau are called by other names.

But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom.

Genesis xl. 8. Douay, 1635.—Who answered ; We have seen a dreame, and there is no bodie to interprete it to us. And Joseph said to them : Why, doth not interpretation belong to God ? Tel me what you have seen.

1635.—Dreames doe come of divers causes, some of natural complexion or disposition, whereby Philosophers or Phisitians may probably judge of the state of man's bodie. Some are rather effects of things past, than signes of anie things to come. Of which sort the wise man saith : *Dreames doe follow manie cares.* (Eecl. v.) Some are suggested by evil spirits, either to flatter worldlings with greater pretenses, or to terrifie weake minds with dangers and afflictions, or to vex and trouble those in sleep, whom they cannot easily move waking ; as S. Gregory discourseth. Some dreames are of God, as in Jacob, Joseph, these Eunuchs, Pharao, Nebuchodonosor, and others, both good and evil men. But to discern and assuredly to judge of some dreames, whether they be from God by holie angels, or illusions of evil spirits, is a special guift of God, as also the interpretation thereof belongeth to God, as Joseph here testifieth. Whosoever therefore wil be secure must relie either upon expresse Scripture or judgement of the Church, as in ominous speeches was noted before. Otherwise, the general rule is, not to observe dreames.

1816, 1843.—The same sentiments somewhat modified. Ed.

I Paralipomenon i. (respecting difficulties in Scripture.)

1635.—By these or other like meanes, al the holie Scriptures may be defended, though none ought to presume by his privat spirit to understand and expound al Scriptures, which are hard not only by reason of their profound sense, surpassing man's natural capacite, but also for that in outward apparence, sometimes there seeme to be contradictions, but indeed neither are, nor can be uttered by the Holie Ghost, the spirit of truth, Inditer of the whole sacred Bible. And, therefore, we must relie upon God's spirit, speaking in his spouse the Church, commended unto us by those Scriptures, wherof we are sufficiently assured.

Proemial annotations upon the Book of Psalmes, vol. ii. page 13.

1635.—Concerning interpretation of holie Scriptures : As Prophecie (*or other holie Scriptures*) was not at anie time by man's wil, but the (*Prophets*) holie men of God spake, inspired by the

Holie Ghost; so no prophecie (*nor explication*) of Scripture, is made by private interpretation, 2 Peter i. ; but by the same Spirit wherwith it was written, which our Saviour gave to the Church, to abide for ever, the Spirit of truth, to teach al truth.—Ioan xiv. 16.

Neither perteyneth it to everie one, to discern the true spirit, but to some.—1 Cor. xii.

Holie Scriptures consist not in reading, but in understanding.—S. Jerome.

The words of holie Scripture are so to be understood, as holie men, the Saints of God, have understood them.—S. Augustin.

Men must learne of men, not expect knowledge immediately of God, nor only by Angels.

There be some things mentioned in holie Scripture, which God wil have hidden, and those are not to be curiously searched.—S. Am.

By those things which to us are hidden in holie Scripture, our humilitie is proved.—S. Greg.

Psalme xviii. 8. 1635, Douay.—The law of our Lord is immaculate, converting souls, the testimonie of our Lord is faithful, giving wisdome to litle ones.

1635.—God's law in itselfe being most pure and immaculate, is the proper meanes, whereby the Holie Ghost converteth soules from sinnes to justice. Not that everie one is justified which readeth, heareth, or knoweth the law, but by keeping it, through grace of the Holie Ghost. Who is the author and worker of justice by disposing the soule to co-operate in manner here partly described. *God's faithful and most true testimonie by his law giveth wisdome, faith, and knowledge to the humble, his right, justices, comfort the harts of the faithful, his cleere precept teacheth them their dutie, his holie feare persevereth with them, his true judgments are most delectable, and desirable above al worldlie riches or pleasures.* So by these and like spiritual motives, the soule freely desireth, accepteth, undertaketh, endureth, and by continual assistance of grace observeth God's law; and so meriteth the great reward, which is promised for keeping it.

Proverbs xvi. 1. Douay, 1635.—It perteyneth to man to prepare the hart; and to our Lord to governe the tongue.

1635.—For the better understanding of this, and other hard places of holie Scripture, this general rule, ever approved by al Christians, is most necessarie. That al holie Scripture is true and certaine, as being al indited by the Holie Ghost, the spirit of truth;

and so one place is never contrarie to another, though at first sight they may so seeme to man's understanding. For by this place the Pelagians would prove, that man can of himself, without the helpe of God's grace, begin a good thing, though without this help he cannot performe it, because it is here sayd that it perteyneth to man to prepare the hart that is to begin a good thing. But S. Augustin sheweth that it may not be so understood, because so it should be contrarie to that saying of our Saviour: Without me you can doe nothing; and that of S. Paul: We are not sufficient to thinke anie thing of ourselves, as of ourselves, but our sufficiencie is of God. Which two evident places with other like, doe shew that this place hath another different sense, from that which the Pelagians gather. And so S. Augustin and other Fathers teach, that the wisman here affirmeth not, that man of himself can prepare his hart, or begin a good worke, but that it perteyneth to man to prepare his hart, presupposing helpe of God's grace, and having so begun, God also governeth the tongue, and by more grace directeth it to speake those things wel, which the hart purposed, and disposed to be uttered, without which helpe none is able, neither to begin anie meritorious worke, nor to prosecute nor perfect that is wel begun. The like sentence followeth in the 9th verse. The hart of man disposeth his way. But it perteyneth to our Lord to direct his progresse, signifying in both places, that after a thing is wel begun (which cannot be without the help of God's grace,) yet it cannot proceede wel without more grace, stil directing and strengthening man's free wil.

1816, 1843.—That is a man should prepare in his heart and soul what he is to say; but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace; but that after we have (with God's grace) thought and prepared within our souls what we could speak; if God does not govern our tongue, we shall not succeed in what we speak.

Argument of the Canticles. Douay, 1635.—For though al holie Scriptures are the spiritual bread and food of the faithful, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostle's doctrine; Milke is for children, that are yet unskilful of the word of justice, but strong meate is for the perfect, them that by custom

have their senses exercised to the discerning of good and evil. With what moderation therefore and humilitie this canticle of God's perfect spouse may be read, the discreet wil consider, and not presume above their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his learned commentaries (which Jerome translated into Latin and singularly commendeth,) and so much harder to be rightly understood, for that the fervent spiritual love of the inward man, reformed in soule and perfected in spirite, is here uttered in the same usual words and termes, wherewith natural, worldlie, yea, and carnal love of the outward man, old Adam, corrupted by sinne, is commonly expressed; and are so much more dangerous to be mistaken as we are more addicted to proper wil and privat judgement, or subject to carnal or passionate motions. Wherefore it seemeth most meete to keepe the same order in the reading these three books, which the authour, wise Salomon, observed in writing them. And which Philosophers also folow in their forme of discipline. For they first learne and teach Moral Philosophie, then Natural, and lastly Methaphisike, which is their Divinitie. As Salomon had given them example: first teaching precepts of good life and manners, in his Proverbs, after discoursing of natural things in Ecclesiastes, deduced thence a conclusion, which prophane Philosophers wel understood not to contemne this world: and finally commeth to high mystical Divinitie, in this super eminent Canticle written in another stile, in verse and in forme of a sacred Dialogue between Christ and his spouse, or, as Origen calleth it, in forme of an Enterlude, in respect of divers speakers and actors and of divers persons: to whom the speaches are directed, and of whom they are uttered. For by the spouse or bridegrome, is not only understood Christ as Man, but also as God and the whole Blessed Trinitie, to whom manie prayers, praises, and thankes are offered up, and by whom manie benefits are given, praises returned, and promises made to his spouse. Likewise by the Spouse or Bride, the ancient Fathers understood three sorts of spouses: al espoused to Christ and to God, to wit, his General Spouse, the whole Church of the old and new Testaments, of al that are and shal be perfect making one mystical bodie, free from sinne, without spot or wrinkle, sanctified in Christ. Also his special spouse, which is everie particular holie soule. And his singular spouse which is his most blessed and most immaculate Virgin Mother. This being the general summe of this excellent Canticle, remitting the reader

for explication therof to the learned devout commentaries, both of ancient and late writers, we shal also endeavour to gather the same contents more particularly, not before the chapters, because we cannot there so conveniently distinguish the same by verses, but in the margent ; where we shal especially note the speakers, as seemeth more probable, of everie parcel, according to the first sense (not having rowme for more) perteyning to the General Spouse, the Catho-like Church, which is the great and everlasting holie Citie of God, the eternal King.

Baruch iii. 9. Douay, 1635.—Heare Israel the commandments of life : harken with your eares, that you may know prudence.

1635.—The Church readeth this Prophecie as other divine Scriptures in the Eves of Easter and Pentecost, according to the most ancient Romane use.

The argument of Ezechiel's Prophecie. Douay, 1635.—Ezechiel a Priest, and a Prophet, and at last a Martyr ; as likewise Jeremie was, nere of the same age, prophecied for the most part the same things ; but Jeremie began to prophecie a childe, in Jerusalem, and finally in Ægypt : Ezechiel when he was about thirtie yeares old, in Babylon, where he was in captivitie with King Jechonias and others. The beginning and end of his Prophecie are so obscure, that amongst the Hebrewes (saith S. Jerom) none may reade these parts, nor the beginning of Genesis, before the age of thirtie yeares. The three first chapters contayne a wonderful vision, wherin the Prophet saw God as sitting in a glorious throne, resting as it were upon foure living creatures, drawing strangely foure wheels. Secondly, in one and twentie chapters folowing, he prophecietieth the destruction of Jerusalem and the Temple, with the captivitie of the people for their enormous sinnes. Thirdly, in eleven more chapters, he prophecietieth the like of divers other nations. Fourthly, in foure other chapters, he foresheweth the reduction of the Jewes from captivitie, but more especially, the Redemption of mankinde by Christ, and the glorious state of the Church. Finally, in the other nine chapters, he describeth, but mervelous obscurely, his last vision of the restauration of the Temple, Sacrifices, Priests, and other religious things perteyning therto ; but principally concerning the Church of Christ, both militant and triumphant.

Note before the twelve lesser Prophets. 1635, Douay.—Here we may note for instruction of the vulgar reader, that the Prophets commonly use one of these names, when they direct their speach of the

Kingdom of two Tribes {
 Juda,
 Benjamin,
 Jerusalem, or
 The house of David.

Because *Juda* was the chiefe, and most worthie tribe. *Benjamin* the other only tribe (beside Levi) that joyned with *Juda*. *Jerusalem*, the Metropolitan and Royal citie, where both the Temple and King's palace were situated. The *house of David* is the familie, whereof succeeded al the Kings of that kingdom, so long as it stood; and of which some remayned in more estimation then any other, even to Christ.

Likewise they use some of these other names: when they speak of the

Kingdom of tenne Tribes {
 Ephraim,
 Joseph,
 Samaria,
 Jezrahel,
 Bethel, or
 Bethavan.

For that their first King Jeroboam was of the tribe of *Ephraim*, and so descended from *Joseph*; *Samaria* and *Jezrahel* were the chiefest cities of that kingdom; *Bethel* was one of the places (Dan the other,) where Jeroboam set up the two calves. Which place was otherwise, and more truly called Bethavan, the house of the idol, or of vanitie, or iniquitie. The names also of *Israel* and *Jacob*, were more commonly used for the tenne tribes; who being more in number, usurped and appropriated to themselves the names of their general Progenitour and Patriarch. Yet sometimes these names importe al the twelve tribes, including also Levi. And sometimes, especially after the captivitie of the tenne tribes, these names signifie the two tribes only; which more imitated Jacob's steps, and vertues, then the tenne.

NEW TESTAMENT.

THE PREFACE TO THE READER, TREATING OF THE TRANSLATION
 OF THE HOLY SCRIPTURES INTO THE VULGAR TONGUES, &c.

1633.

The holy Bible long since translated by us into English, and the old Testament lying by us for lack of good meanes to publish the

whole in such sort as a work of so great charge and importance requireth; we have yet through God's goodnes at length fully finished for thee (most Christian Reader,) al the New Testament, which is the principal most profitable and comfortable peece of holy Writ: and, as wel for al other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

1635, 1816.—Which translation we doe not for al that publish, upon erroneous opinions. 1, Of necessitie, that the holy Scriptures should alwayes be in our mother tongue; or 2, that they ought, or were ordained by God, to be read indifferently of al; or, 3, could be easily understood of every one that readeth or heareth them in a known language; or, 4, that they were not often through man's malice or infirmitie, penicious and much hurtful to many; 5, or, that we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honour, or edification of the faithful, to have them turned into vulgar tongues, then to be kept and studied only, in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but upon special consideration of the present time, state, and condition of our countrie, unto which divers things are either necessaric, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, nor perchance wholly tolerable.

In this matter, to marke only the wisdom and moderation of holy Church and the Governours therof on the one side, and the indiscrete zeale of the popular and their factious leaders on the other, is a high point of prudence: these latter, partly of simplicities, partly of curiositie, and specially of pride and disobedience, have made claime in this case for the common people, with plausible pretences many, but good reasons none at al. The other, to whom Christ hath given charge of our soules, the dispensing of God's mysteries and treasures (among which holy Scripture is no smal store,) and the feeding his familie in season with food fit for every sort, have neither of old nor of late, ever wholly condemned al vulgar versions of Scripture, nor have at any time generally forbidden the faithful to reade the same, yet they have not by publike authoritie, prescribed, commanded, or authentically ever recommended any such interpretation to be indifferently used of al men.

The Armenians say, they have the Psalter and some other peeces translated by S. Chrysostom into their language, when he was

banished among them; and George the Patriarch, in writing his life, signifieth no lesse. The Slavonians affirme they have the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather so much by his owne wordes in his epistle to Sophronius, but the place indeed proveth it not. Vulpilas surely gave the Scriptures to the Goths in their owne tongue, and that before he was an Arian. It is almost three hundred yeares, since James, Archbishop of Genua, is said to have translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the Fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a Sect called *Waldenses*. In our owne countrie, notwithstanding the Latin tongue was ever (to use Venerable Bede's words) common to al the Provinces of the same, for meditation or studie of Scriptures, and no vulgar translation commonly used or occupied of the multitude; yet they were extant in English even before the troubles that Wickleffe and his followers raised in our Church, as appeareth, as wel by the testimonie of Malmsburie recording that Venerable Bede translated divers partes into the vulgar tongue of his time, and by some peeces yet remaining; as by a provincial Constitution of Thomas Arundel, Archbishop of Canterburie, in a Councel holden at Oxford; where strait provision was made, that no heretical version set forth by Wickleffe, or his adherents, should be suffered, nor any other in or after his time be published, or permitted to be read, being not approved or allowed by the Diocesan before, alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned and Catholike men. So also is there insinuated, that neither the translations set forth before that Heretikes time, nor other afterward being approved by the lawful Ordinaries, were ever in our countrie wholly forbidden, though they were not (to say the truth in quiet and better times, much lesse when the people were prone to alteration, heresie, or noveltie) either hastily admitted, or ordinarily read of the vulgar, but used only, or specially, of some devout, religious, and contemplative persons, in reverence, secrecie, and silence, for their spiritual comfort.

Now, since Luther's revolt also, divers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry Sects; and for the better preservation or reclaime of many good soules endangered thereby, have published the

Bible in the several languages of almost al the principal provinces of the Latin Church, no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authoritie, and not many other remedies being more soveraigne against the same (if it be used in order, discretion, and humilitie) then the true, faithful, and sincere interpretation opposed thereunto.

Which causeth the Holy Church not to forbid utterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation; knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Maister's and Spouse's guifts are to be bestowed to the most good of the faithful, and therefore neither generally permitteth that which must needs doe hurt to the unworthy, nor absolutely condemneth that which may doe much good to the worthie. Whereupon the order, which many a wiseman wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholikely translated into vulgar tongues, yet may not be indifferently read of al men, nor of any other then such as have expresse license thereunto of their lawful Ordinaries, with good testimonie from their Curates, or Confessours, that they be humble, discrete, and devout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely observed, as in other times and places, where there is more due respect of the Churches authoritie, rule, and discipline; yet we trust al wise and godly persons wil use the matter in the meane while, with such moderation, meeknes and sobjection of hart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason and religion doe require.

Wherin, though for due preservation of this divine worke from abuse and prophanation; and for the better bridling of the intolerable insolence of proud, curious and contentious wittes, the governours of the Church guided by God's spirit, as ever before, so also upon more experience of the maladie of this time then before, have taken more exact order both for the Readers and Translatours in these later ages, then of old; yet we must not imagin that in the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read,

reason, dispute, turne and tosse the Scripture: or that our fore-fathers suffered every Schole Maister, Scholer, or Grammarian, that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of every husbandmen, artificer, prentice, boies, girles, mistresse, maid, man; that they were song, plaied, alleaged, of every tinker, taverner, rimer, minstrel; that they were for table talke, for ale benches, for boats and barges, and for every prophane person and companie: No, in those better times men were neither so il nor so curious of themselves, so to abuse the blessed book of Christ, neither was there any such easy meanes before printing was invented, to desperse the copies into the hands of every man, as now there is.

They were then in Libraries, Monasteries, Colledges, Churches, in Bishops, Priests, and some devout principal Laymen's hands and houses, who used them with feare and reverence, and specially such parts as pertained to good life and manners, not meddling but in pulpit and schooles, (and that moderately too,) with the hard and high mysteries and places of greater difficultie. The poore plough man could then in labouring the ground, sing the Hymnes and Psalmes either in knowen or unknowen languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierom in divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search al the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, povertie, penance, renouncing the world; they noted specially the places that did breed the hatred of sinne, feare of God's judgement, delight in spiritual cogitation; they referred themselves in al hard places, to the judgement of the Ancient Fathers and their Maisters in religion, never presuming to contend, controule, teach or talke of their owne sense and phantasie, in deep questions of divinitie. Then the virgins did meditate upon the places and examples of chastitie, modestie, and demurenesse; the married on conjugal faith and continencie; the parents, how to bring up their children in faith and feare of God; the prince, how to rule; the subject, how to obey; the priest, how to teach; the people, how to learne.

Then the scholer taught not his maister, the sheep controuled not the Pastour; the yong student set not the Doctour to schoole,

nor reproved their Fathers of error and ignorance. Or if any were in those better daies, (as in al times of heresie such must needs be), that had itching eares, tikling tongues and wittes, curious and contentious disputers, hearers and talkers, rather then doers of God's word ; such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. Saint Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberal science so easy, that can be had without a maister, (which S. Augustin also affirmeth,) nor that men presume in any occupation to teach that they never learned ; *only* (saith he,) *the art of Scripture is that which every man challengeth : this the chatting old wife, this the doting old man, this the bragging Sophister, this on every hand, men presume to teach before they learn it.* Againe, *some with poise of lofty words devise of Scripture matters among women : other some (fy upon it) learne of women what to teach men, and lest that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they understand never a whit themselves ; to say nothing of such as be of my facultie ; who stepping from secular learning, to holy Scriptures, and able to tickle the eares of the multitude with a smooth tale, thinke al they speake to be the law of God.* This he wrote then, when this maladie of arrogancie and presumption in divine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzen, made an oration of the moderation that was to be used in these matters, where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there divinely discourseth of the orders and differences of degrees ; how in Christe's mystical body, some are ordeined to learne, some to teach : al are not Apostles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scripture and divinitie : that the people went not up to talke with God in the mountaine but Moyses, Aaron, and Eleazar, nor they neither but by the difference of their callings : that they that rebel against this ordinance, are guilty of the conspiracie of Core and his complices : that in Scripture there is both milke for babes, and meat for men, to be disposed, not according to every one's greedines of appetit, or wilfulness, but as is most meet for each one's necessitie and capacitie : that as it is a shame for a Bishop or Priest to be unlearned in God's mysteries, so for the common people

it is oftentimes profitable to salvation, not to be curious, but to follow their pastours in sinceritie and simplicitie; whereof excellently saith S. Augustin: *Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let us be nourished in Christ; and when we are litle ones, let us not covet the meates of the elder sort.* Who in another place testifieth, that the word of God cannot be preached, nor certaine mysteries uttered to al men alike, but are to be delivered according to the capacitie of the hearers, as he proveth both by S. Paule's example, who gave not to every sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and by our Lord's also, who spake to some plainly, and to others in parables, and affirmed that he had many things to utter, which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacitie and diet of every of the simple Readers, but that very many mysteries of holy Writ, be very farre above their reach, and may and ought to be (by as great reason) delivered them in measure and meane most meet for them? Which indeed can hardly be done, when the whole book of the Bible, lieth before every man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrews of old had: who (as S. Hierom also witnesseth) tooke order among themselves that none should read the Cantica Canticorum, nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

And truly there is no cause why men should be more loth to be ordered and moderated in this point, by God's Church and their Pastours, then they are in the use of holy Sacraments: for which, as Christ hath appointed Priests and Ministers: at whose hands we must receive them, and not be our owne carvers: so hath he given us Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes; because our faith and religion commeth not to us properly or principally by reading of Scriptures: but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and advanceth the same. Therefore this holy Booke of the Scriptures, is called of St. Ambrose *the booke of Priestes*; at whose hands and disposition we must take and use it.

The wise wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of envie

that the Priests doe keep the holy Booke from them, which suggestion commeth of the same serpent that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth, knowledge falsely so called: and not to embarre them from the true knowledge of Christ. She would have al wise but unto sobrietie, as the Apostle speaketh: she knoweth the Scriptures be ordered for every state, as meates, elements, fire, water, candle, knives, sword and the like; which are as needful (most of them) for children as old folkes, for the simple as the wise, but yet would marre al, if they were at the guiding of other then wise men, or were in the hands of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, envieth no man's commoditie, but giveth order how to doe it to edification and not destruction: how to doe it without casting the holy to dogs, or pearles to swine. See S. Chrysostom declaring these hogs and dogs to be carnal men and Heretikes, that take no good of the holy mysteries, but thereby doe both hurt themselves and others: how to doe it agreeably to the soveraigne sinceritie, majestie, and depth of mysterie contained in the same. She would have the presumptuous Heretike, notwithstanding he alleage them never so fast, flying, as it were, through the whole Bible, and coting the Psalmes, Prophets, Ghospels, Epistles, never so readily for his purpose, as Vicentius Lirinensis saith such men's fashion is; yet she would, according to Tertullian's rule, have such mere usurpers quite discharged of al occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretikes at al, whom Origen calleth *Theeves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and al sorts so to use them or absteine from them, as is most convenient for every one's salvation: with this general admonition, that none can understand the meaning of God in the Scriptures except Christ open their sense and make them partakers of his holy Spirit in the unitie of his mystical bodie: and for the rest, she committeth it to the Pastour of every province and people according to the difference of time, place, and persons, how and to what sort the reading of the Scriptures is more or less to be procured or permitted.

Wherin, the varietie of circumstances causeth them to deale diversly: as we see by S. Chrysostom's people of Constantinople, who were so delicate, dul, worldly, and so much given to dice, cardes, specially stage plaies or theatres, (as S. Gregorie Nazianzen witnesseth,) that the Scriptures and al holy lectures of divine things were lothsome unto them, whereby their holy Bishop was forced in many of his sermons to crie out against their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleaged for their excuse), but secular men of al sorts might read the Scriptures, and often have more need therof in respect of themselves, then the other that live in more puritie and contemplation: further insinuating that though divers things be high and hard therin, yet many godlie histories, lives, examples and precepts of life and doctrine be plaine; and finally, that when the Gentils were so cunning and diligent to impugne their faith, it were not good for Christians to be too simple or negligent in the defense thereof: as (in truth) it is more requisite for a Catholike man in these daies, when our Adversaries be industrious to empeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

To this sense said S. Chrysostom divers things, not as a Teacher in schoole, making exact and general rules to be observed in al places and times, but as a pulpit man agreeably to that audience and his people's default: nor making it therefore (as some perversly gather of his words) a thing absolutely needful for every poore artificer to read or studie Scripture, nor any whit favouring the presumptuous, curious, and contentious jangling and searching of God's secrets, reproved by the foresaid Fathers, much lesse approving the excessive pride and madnes of these daies, when every man and woman is become not only a Reader, but a Teacher, controuler, and judge of Doctours, Church, Scriptures, and al, such as either contemne or easily passe over al the moral parts, good examples, and precepts of life (by which as wel the simple as learned might be much edified) and only in a manner occupy themselves in dogmatical, mystical, high, and hidden secrets of God's counsels, as of predestination, reprobation, election, prescience, forsaking of the Jewes, vocation of the Gentils, and other incomprehensible mysteries; *languishing about questions* of only faith, fidge, new phrases and figures, *ever learning, but never comming to knowledge*, reading and tossing in pride of wit, conceit of their owne cunning, and upon

the preesumption of I cannot tel what spirit, such bookes specially and Epistles, as S. Peter foretold that the unlearned and instable would deprave to their owne damnation.

They delight in none more then in the Epistle to the Romans, the Cantica Canticorum, the Apocalypse, which have in them as many mysteries as words. They find no difficultie in the sacred Booke, clasped with seven seales. They aske for no Expositour with the holy Eunuch. They feele no such depth of God's science in the Scriptures, as S. Augustin did when he cried out, "*O wonderful profoundnes of thy wordes; wonderful profoundnes my God, wonderful profoundnes! it maketh a man quake to looke on it: to quake for reverence, and to tremble for the love thereof.*" They regard not that which the same Doctour affirmeth, that the depth and profunditie of wisdom, not only in the words of holy Scripture, but also in the matter and sense, is so wonderful that, live a man never so long, be he of never so high a witte, never so studious, never so fervent to attaine the knowledge therof, yet when he endeth, he shall confesse he doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be broken before we come to the kernel. They wil not stay themselves in only reading the sacred Scriptures thirteen yeares together, with S. Basil and S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) never otherwise to interpret them, then by the uniforme consent of their Forefathers and tradition Apostolike.

Looke whether your men be more vertuous, your women more chaste, your children more obedient, your servants more trustie, your maids more modest, your friends more faithful, your laytie more just in dealing, your Clergie more devout in praying; whether there be more religion, feare of God, faith and conscience in al states now then of old, when there was not so much reading, chatting, and jangling of God's word, but much more sincere dealing, doing and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, yong fooles their old and wise fathers, the scholers their Maisters, the sheep their Pastour, and the people the Priest. Looke whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockerie, amorous ballets and detestable letters of love and leudnes: their delicate rimes, tunes, and translations, much encreasing the same. This fal of good life and prophaning the divine mysteries, every body seeth; but the great corruption and

decay of faith hereby, none see but wise men, who only know, that were the Scriptures never so truly translated, yet Heretikes and il men, that follow their owne spirit, and know nothing but their private fantasie, and not the sense of the holy Church and Doctours, must needs abuse them to their damnation : and that the curious, simple, and sensual men, which have no tast of the things that be of the spirit of God, may of infinite places take occasion of pernicious errors. For though the letter or text have no error, yet (saith St. Ambrose) the Arrian, or (as we may now speake) the Calvinian interpretation hath errors, and Tertullian saith, *The sense adulterated is as perilous as the style corrupted.* S. Hilarie also speaketh thus : *Heresie riseth about the understanding : not about the writing. The fault is in the sense, not in the word.* And S. Augustin saith, that many hold the Scriptures as they doe the Sacraments, *to the outward shew and not to salvation.* Finally al Sect Maisters and ravening wolves, yea the Divels themselves pretend Scriptures, alleage Scriptures, and wholly shroud themselves in Scriptures, as in the wool and fleese of the simple sheep. Whereby the vulgar, in these daies of general disputes, cannot but be in extreme danger of error, though their books were truely translated, and were truely in themselves God's owne word indeed.

But the case now is more lamentable : for the Protestants and such as S. Paul calleth *walking in deceitfulnes*, have so abused the people, and many other in the world, not unwise, that by their false translations they have instead of God's Law and Testament, and for Christ's written wil and word, given them their owne wicked writing and phantasies, most shamefully in al their versions, Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and al other guileful meanes : specially where it serveth for the advantage of their private opinions. For which they are bold also partly to disauthorize quite, partly to make doubtful, divers whole books allowed for Canonical Scriptures by the universal Church of God this thousand yeares and upward : to alter al the authentical and Ecclesiastical words used sithence our Christianitie, into new prophane novelties of speeches agreeable to their doctrine : to change the titles of workes, to put out the names of the Authors, to charge the very Evangelist with following untrue translation, to adde whole sentences proper to their Sect, into their psalmes in meter, even into the very Creed in rime. Al which the poore deceived people say and sing as

though they were God's owne word, being indeed through such sacrilegious treacherie, made the Diuel's word.

To say nothing of their intolerable liberty and license to change the accustomed callings of God, Angel, men, places, and things used by the Apostles and al antiquitie, in Greek, Latin, and al other languages of Christian Nations, into new names sometimes falsely and alwaies ridiculously, and for ostentation taken of the Hebrewes : to frame and fine the phrases of holy Scriptures after the forme of prophane Writers, sticking not, for the same to supply, adde, alter, or diminish, as freely as if they translated Livie, Virgil, or Terence. Having no religious respect to keep either the majestic or sincere simplicitie of that venerable style of Christes spirit, as S. Augustin speaketh, which kind the Holy Ghost did choose of Infinite Wisdom to have the divine mysteries rather uttered in, then any other more delicate, much lesse in that meretricious manner of writing that sundry of these new translatoours doe use, of which sort Calvin himselfe and his five fellowes so much complaine, that they professe Satan to have gained more by these new interpreters, (their number, levitie of spirit and audacitie encreasing daily) then he did before by keeping the word from the people. And for a patterne of this mischeefe, they give Castalion, adjuring al their Churches and Scholers to beware of his translations, as one that hath made a very sport and mockery of God's holy word. So they charge him : themselves (and the Zuinglians of Zurich, whose translation Luther therfore abhorred) or handling the matter with no more fidelitie, gravitie, or sinceritie, then the others, but rather with much more falsification, or (to use the Apostle's wordes) *couponation and adulteration of God's word*, then they. Besides, many wicked glosses, prayers, confessions of faith, conteining both blasphemous errors and plaine contradictions to themselves and among themselves, al authorized and priviledged to be joyned in the Bible, and to be said and sung of the poore people, and to be beleaved as articles of faith and wholly consonant to God's word.

We therfore having compassion to see our beloved councitriemen, with extreame danger of their soules, to use only such prophane translation, and erroneous men's mere phantasies, for the pure and blessed word of truth ; much also moved therunto by the desires of many devout persons, have set forth, for you (benign Reader) the new Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as

hitherto you have been forced to occupie. How wel we have done it, we must not be judges, but referre al to God's Church and our Superiours in the same. To them we submit ourselves and this and al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmitie, we have any where mistaken the sense of the holy Ghost. Further promising, that if hereafter we espie any of our owne errors, or if any other, either friend of good wil, or adversarie for desire of reprehension, shal open unto us the same, we wil not (as Protestants doe) for defense of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is truth that we seeke for, and God's honour, which being had either by good intention, or by occasion, al is wel. This we professe only, that we have done our endeavour with praier, much feare and trembling, lest we should dangerously erre in so sacred, high, and divine a worke: that we have done it with al faith, diligence, and sinceritie: that we have used no partialitie for the disadvantage of our adversaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping ourselves as neer as is possible, to our text to the very words and phrases which by long use are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is enough to give in translations, sense for sense, but that in Scriptures, lest we misse the sense, we must keep the very words. We must saith S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained under the words. Wherof our holy Forefathers and ancient Doctours had such religious care, that they would not change the very barbarismes or incongruities of speach which by long use had prevailed in the old readings or recitings of Scripture, and S. Hierom himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously, as himself professeth these and the like speeches. *Nonne vos magis pluris estis illis?* and *fillius hominis non venit ministrari, sed ministrare: and Neque nubent, neque nubentur*; in his commentaries upon these places: and *Non capit Prophetam perire extra Hierusalem* in his commentaries in cap. 2 Joel *sub finem*. And S.

Augustin who is most religious in al these phrases, counteth it a special pride and infirmitie in those that have a little learning in tongues, and none in things, that they easily take offense of the simple speaches or solecismes in the Scriptures. But of the manner of our translation more anone.

Now, though the text thus truly translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the adversaries corruptions, and prove that the holy Scripture wherof they have made so great vantes, maketh nothing for their new opinion, but wholly for the Catholike Churches beleefe and doctrine in al the points of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see given over into a reprobate sense, to whom the Ghospel, which in itself is the odour of life to salvation, is made the odour of death to damnation, over whose eyes for sinne and disobedience God suffereth a veile or cover to lie, whiles they read the new Testament, even as the Apostle saith the Jewes have til this day, in reading of the old, that as the one sort cannot find Christ in the Scriptures, read they never so much, so the other cannot find the Catholike Church nor her doctrine there neither), and finding by experience this saying of S. Augustin to be most true. *If the prejudice of any eroneous persuasion preoccupate the mind, whatsoever the Scripture hath to the contrarie, men take it for a figurative speech:* for these causes and somewhat to help the faithful Reader in the difficulties of divers places, we have also set forth reasonable Annotations, thereby to shew the studious Reader, in most places pertaining to the controversies of this time, both the heretical corruptions and false deductions, and also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils: which meanes whosoever trusteth not, for the sense of holy Scriptures, but had rather follow his private judgement or the arrogant spirit of these Sectaries, he shal worthily through his owne wilfulness be deceived: beseeching al men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then every one's eternal salvation or damnation.

Which if he doe, we doubt not but he shal to his great contentment, find the holy Scriptures most cleerely and invincibly to prove the articles of Catholike doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be

consonant to God's words, or at least not contained in the same, and finally he shall prove this saying of S. Augustin to be most true. *Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time avouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men thereunto. For then, even they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred up to diligent hearing, that the adversaries may be refelled. Againe, how many senses of holy Scriptures, concerning Christes Godhead, have been avouched against Photinus: how many, of his Manhood, against Manichæus: how many of the Trinitie, against Sabellius; how many of the Unitie in Trinitie against the Arrians, Eunomians, Macedonians, how many, of the Catholike Church dispersed throughout the whole world, and of mixture of good and bad in the same until the end of the world, against the Donatistes and Luciferians and other of the like error; how many against al other heretikes, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved Authors, and avouchers, should otherwise either not be known at al, or not so wel known, as the contradictions of proud heretikes have made them.*

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giveth us this goodly rule to be followed in al, as he exemplifieth in one. *Then doe we hold (saith he) the verity of Scriptures, when we doe that which now hath seemed good to the Universal Church, which the authoritie of the Scriptures themselves doth commend: so that, forasmuch as the holy Scriptures can not deceive, whosoever is afraid to be deceived with the obscuritie of questions, let him therein aske counsel of the same Church, which the holy Scriptures most certainly and evidently sheweth and pointeth unto.*

John v. 39. Douay, 1633.—Search the Scriptures, for you thinke in them to have life everlasting: and the same are they that give testimonie of me.

1633, 1816.—Catholikes search the Scriptures, and find there Peter's and his successour's Primacie, the Real presence, the Priest's power to forgive sinnes, Justification by faith and good workes, Virginitie preferred before matrimonie, Breach of the vow of continencie

damnable, Voluntarie povertie, Penance, almes and good deeds meritorious, divers rewards in heaven according to divers merites, and such like.

He reprehendeth the Jewes that reading daily the Scriptures and acknowledging that in them they should find life and salvation, they yet looked over them so superficially, that they could not find therein him to be Christ their King, Lord, Life, and Saviour. For the special maisters and Scribes of the Jewes then were like unto our Heretikes now, who be ever talking and turning and shuffling the Scriptures, that are of al men most ignorant in the deep knowledge thereof. And therefore our Maister referreth them not to the reading only, learning them without booke, or having the sentences thereof gloriously painted or written in their Temple, houses or coates: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

1843.—It is not a command for all to read the scriptures; but a reproach to the Pharisees, that reading the scriptures as they did, and thinking to find everlasting life in them, they would not receive him, to whom all these scriptures gave testimony, and through whom alone they could have that true life.

John x. 29. Douay, 1633.—My Father, that which he hath given me, is greater than al: and no man can plucke them out of the hand of my Father.

1633.—Another reading is, My Father that hath given me, &c.

1633 and 1816.—Thus read also divers of the Fathers, namely S. Hilar, S. Ambrose and others, and use it to prove that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Calvin's Autotheisme, holding that Christ tooke his person of the Father, but not his substance.

Actes viii. 31. Douay, 1633.—Who said: And how can I, unlesse some man shew me; and he desired Philippe that he would come up and sit with him.

1633, 1816.—The Scriptures are so written that they cannot be understood without an interpreter, as easy as our Protestants make them.

Romanes i. 15. Douay, 1633.—So (as much as is in me) I am ready to evangelize to you also that are at Rome.

1633, 1816.—The Ghospel is not only the life of our Saviour, written by the foure Evangelists, nor only that which is written in the new Testament: but their whole course of preaching and teaching the faith. Which faith commeth ordinarily of preaching and hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romanes, but his desire was to preach unto them, for that was the proper commission given to the Apostles, to preach to al Nations. The writing of the bookes of the Testament, is another part of God's providence, necessarie for the Church in general, but not necessarie for every man in particular: as to be taught and preached unto, is for every one of age and understanding. And therefore S. Peter (who was the cheefe of the Commission) wrote litle: many of them wrote nothing at al: and S. Paul that wrote most, wrote but litle in comparasion of his preaching; nor to any but such as were converted to the faith by preaching before.

Romanes iii. 5. Douay, 1633.—But if our iniquitie commend the justice of God, what shal we say? Is God unjust that executeth wrath? I speake according to man.

1633, 1816.—No marvel that many now adaies deduce false and detestable conclusions out of this Apostle's high and hard writings, seeing that S. Peter noted it in his daies, and him self here confesseth that his preaching and speeches were then falsely misconstrued: as though he had taught that the Jewes and Gentils, il life and incredulity had been directly the cause of God's more mercie, and that therefore sinne commeth of God to the advancement of his glorie, and consequently that men might or should doe it, that good might ensue thereof. Which blasphemous constructions they tooke of these and the like wordes. *Where sinne abounded, there did grace abound; and, The law entred in, that sinne might abound.* And out of the Psalme 50, *That thou maiest be justified in thy words, and overcome when thou art judged.* As though he meant that men doe sinne, to the end that God may be justified. And at al these and the like places of the Apostle, though forewarned by S. Peter, and by the Apostles owne defense and Protestation, that he never meant such horrible things, yet the wicked also of this time doe stumble and fal. But the true meaning is in al such places, that God can and doth, when it pleaseth him, convert those sinnes which man committeth against him and his commandments, to his glorie: though the sinnes themselves stand not with his wil,

intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fal. For what good soever accidentally falleth it proceedeth not of the sinne, but of God's mercie that can pardon, and of his omnipotencie that can turne it to good. And therefore against those carnal interpretations, S. Paul very carefully and diligently giveth reason also in this place, that it is impossible: because God could not justly punish any man, nor sit in judgement at the later day for sinne without plaine injurie, if himself either would have sinne committed, or man might doe it to his glorie. Therefore let al sincere Readers of the Scriptures, and specially of S. Paules writings, hold this for a certaintie, as the Apostle's owne defense (whatsoever he seeme to say hereafter; sounding in their sense, that sinne commeth of God, or may therefore be committed that he may worke good thereof), that the Apostle him self condemneth that sense as slanderous and blasphemous.

2 Corinthians iii. 6. Douay, 1633.—Who also hath made us meet Ministers of the new Testament not in the letter, but in the Spirit. For the letter killeth, but the Spirit quickneth.

1633, 1816.—As the letter of the old Law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfil that which was commanded, did by occasion kil the carnal Jew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the heretike, who also being carnal and void of spirit: gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same.

1843.—Not rightly understood, and taken without the Spirit.

2 Corinthians iii. 14. Douay, 1633.—but their senses were dilled. For until this present day, the self same veile in the lecture of the old Testament remaineth unrevealed (because in Christ it is made void.)

1633, 1816.—As the Jewes reading the old Testament, by reason of their blindnes (which God for the punishment of their incredulitie, suffereth to remaine as a cover upon their eyes and harts,) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shal, when they beleeve in him and have the cover removed, perceive al to be most plainly done and spoken of him in their law and Scriptures: even so heretikes, having (as S. Augustin noteth) a far greater cover of blindnes and incredulitie

over their hearts in respect of the Catholike Church which they impugne, then the Jewes have concerning Christ, can not see, though they read or heare the Scriptures read never so much, the marvelous evidence of the Catholike Church and truth in al points ; but when they shal returne againe to the obedience of the same Church, they shal find the Scriptures most cleare for her and her doctrine, and shal wonder at their former blindnes.

2 Corinthians iv. 2. Douay, 1633.—but we renounce the secret things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth, commending ourselves to every conscience of men before God.

1633, 1816.—He giveth often warning of false Teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: having no other end but to make their advantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple, by new devised expositions. Wherin the Protestants doe excel the ancient heretikes, none ever more impurely handling the word of God then they doe. Origen calleth such, theeves and adulterers of the Scriptures. S. Cyprian calleth them corrupters of the Ghospel, false interpreters, artificers, and crafts masters in corrupting the truth. On the other side, for special reverence and sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or Expositours were of old called, according to S. Paules words to Timothee, right handlers of the word of God.

2 Timothee iii. 16. Douay, 1633.—Al Scripture inspired of God: is profitable to teach, to argue, to correct, to instruct in justice; that the man of God may be perfect, instructed to every good worke.

1633, 1816.—Besides the Apostle's teaching and tradition, the reading of holy Scriptures is a great defense and help of the faithful, and specially of a Bishop, not only to avoid and condemne al heresies, but to the guiding of a man in al justice, good life, and workes. Which commendation is not here given to the books' of the new Testament only (whereof he here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea, and to every booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

The Heretikes upon this commendation of holy Scriptures, pre-

tend (very simply in good sooth) that therefore nothing is necessarie to justice and salvation, but Scriptures. As though every thing that is profitable or necessarie to any effect, excluded al other help, and were only enough to attaine the same. By which reason a man might as wel prove that the old Testament were enough, and so exclude the new : or any one peece of al the old, and thereby exclude the rest. For he affirmeth every Scripture to have the foresaid utilities. And they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and above that he had learned out of the Scriptures of the old Testament, which he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here, that he had his knowledge of Scriptures, by reading only, without help of Maisters and Teachers, as the Adversaries hereupon (to commit the holy Scriptures to every man's presumption) doe gather ; but affirmeth only that Timothee knew the Scriptures, and therefore had studied them, by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as al Christian students doe, that be trained up from their youth in Catholike universities in the studie of divinitie.

1843.—Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures, which Timothy *knew from his infancy*, that is with the old Testament alone, nor yet with the New Testament without taking along with it the traditions of the Apostles, and the interpretation of the Church, to which the Apostles delivered both the book, and the true meaning of it.

CHAPTER II.

KNOWLEDGE OF SCRIPTURE.

Psalm cxviii. 130. Douay, 1635.—The declaration of thy words doth illuminate, and giveth understanding to litle ones.

1635.—First entrance into knowledge of holie Scripture illuminateth the understanding of the humble, whereby they proceede to know more.

Ecclesiasticus xxxi. 1. Douay, 1635.—Watching after honestie shal pine the flesh, and the thought thereof taketh away sleepe.

1635.—They that imploy al their studie to get vertues shal be more free from tentations of the flesh. And from drawsines of mind: whereupon S. Jerom admonisheth *Love the studies of holie Scriptures, and thou wilt not love the vices of the flesh.*

Ecclesiasticus xxxiv. 8. Douay, 1635.—The word of the law shal be fulfilled without lying, and wisdom in the mouth of the faithful shal be made plaine.

1635.—Whatsoever is written in holy Scripture is undoubtedly true: and no jote of the law shal perish. God also provideth that alwayes there be some which truly explicate his law.

Luke vi. 1. Douay, 1633.—And it came to passe on the Sabbath second-first, when he passed through the corne, his disciples did pluck the eares, and did eate, rubbing them with their hands.

1633, 1816.—S. Hierom writeth of himself, that being at Constantinople, he asked his maister Gregorie Nazianzene, the famous Doctour, then Bishop there, what Sabbath this was. Who by his answer declared that it was very hard to tel; neither is it yet knowen to the best learned. Yet the Protestants are wont to say: Al is very easie.

1843.—Some understand this of the sabbath of Pentecost, which was the second in course amongst the great feasts: others of a sabbath day that immediately followed any solemn feast.

Luke vi. 3.—And Jesus answering them said: Neither this have

you read, which David did, when himself was an hungred and they that were with him.

1633, 1816.—The Scribes and Pharisees boasted most of their knowledge of the Scripture, but our Saviour often sheweth their great ignorance: Even so the Heretikes that now adaies vaunt most of the Scriptures and of their understanding of them, may soone be proved to understand litle or nothing.

John i. 21. Douay, 1633.—And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No.

1633, 1816.—By like the Jewes ignorantly understood not the place in Deutonomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of.

John xix. 20. Douay, 1633.—This title therfore many of the Jewes did read: because the place where Jesus was crucified, was nigh to the citie: and it was written in Hebrew, in Greeke, and in Latin.

1633, 1816.—These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught and preserved.

Romanes ix. A general note. Douay, 1633.—Al the epistle surely to the Romanes, needeth interpretation and is enwrapped with so great obscuritie, that to understand it we need the help of the holy Ghost, who by the Apostle did dictate these same things: but especially this place. Howbeit nothing pleaseth us but that which is Ecclesiastical, that is, the sense of the Church.

1 Corinthians i. 5. Douay, 1633.—that in al things you be made rich in him, in al utterance, and in al knowledge.

1633, 1816.—Observe that the Apostles never wrote their letters but to such as were converted to Christe's faith before. For man cannot lightly learne the Christian religion by reading the Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large, and particularly of every Article, as clerely and briefely by letters they could not doe. Neither doth now any man learne his faith first but by hearing of his parents and Maisters. For if we should when we come to yeares of discretion, be set to picke our faith out of the Scriptures, there would be a mad worke and many faiths among us.

Galatians iv. 24. Douay, 1633.—Which things are said by an

allegorie. For these are the two Testaments. The one from mount Sinai, gendring to bondage ; which is Agar.

1633, 1816.—Here we learne that the holy Scriptures have besides the literal sense, a deeper spiritual and more principal meaning : which is not only to be taken of the holy words, but of the very facts and Persons reported : both, the speaches and the actions being significative over and above the letter. Which pregnancie of manifold senses if S. Paul had not signified himself in certaine places, the Heretikes had been lesse wicked and presumptuous in condemning the holy Fathers' allegorical expositions almost wholly : who now shew themselves to be mere brutish and carnal men, having no sense nor feeling of the profunditie of the Scriptures which our holy Fathers the Doctours of God's Church saw.

II. Timothee ii. 15. Douay, 1633.—Carefully provide to present thyself approved to God, a work man not to be confounded, rightly handling the word of truth.

1633, 1816.—The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes : but al is in the handling of them. These later handle them guilefully, adulterating the word of God, as elsewhere the Apostle speaketh ; the other sincerely after the manner of the Apostles and Doctours of God's Church, which the Greek word expresseth by a significant of cutting a thing straight by a line.

II. Peter iii. 16. Douay, 1633.—as also in al epistles speaking in them of these things, in the which are certaine things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their owne perdition.

1633, 1816.—This is a plaine text to convince the Protestants, who (as al Heretikes lightly doe and did from the beginning) say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly of al thê people as wel unlearned as learned ; and consequently every one by himself and his private spirit, without respect of the exposition of the learned Fathers, or expectation of the Churches, their Pastours and Prelates judgement, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessarie sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then al the Father's commentaries : and so al to be superfluous but the Bible.

Against al which Divelish and seditious arrogancie, tending to make the people esteem themselves lēarned and sufficient without their Pastours and spiritual Rulers help, to guide themselves in al matters of doctrine and doubts in religion ; the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be ful of difficultie, and specially S. Paules epistles of al other parts of holy writ, and that ignorant men and unstable or phantastical fellows puffed to and fro with every blast of doctrine and heresie, abuse, pervert, and misconster them to their owne damnation. And S. Augustin saith, that the special difficulty in S. Paules epistles, which ignorant and evil men doe so pervert, and which S. Peter meaneth, is his hard speach and much commendation of that faith which he saith doth justifie. Which the ignorant even from the Apostle's time, and much more now, have and doe so misconster, as though he had meant that only faith without good workes could justifie or save a man. Against which wicked collection and abuse of S. Paules words, the said Father saith al these Canonical or Catholike epistles were written.

But the Heretikes here to shift of the matter, and to creep out after their fashion, answer that S. Peter saith not S. Paules epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical evasions from the evidence of God's word. As though it was not al one to say ; *Such an Author or Writer is hard, and There be many things in that Writer hard to be understood.* For whether it be that the argument and matter be high and past vulgar capacitie, as that of predestination, reprobation, vocation of the Gentils, and justifying faith : or whether his manner of stile and writing be obscure : al prove that his epistles be hard and other Scriptures also : because S. Peter here affirmeth, that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as Heretikes be) doe pervert his writing, as also other Scriptures, to theyr owne damnation. Whereby it is plaine that it is a very dangerous thing for such as be ignorant, or for wild witted fellows, to read the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and private phantasie, meeting with hard places of S. Paules epistles or other Scriptures, breed Heresies.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and enditing thereof, is

high and hard, and purposely by God's providence appointed to be written in such sort, See S. Augustin, S. Ambrose, S. Hierom, who saith that in his old age when he should rather have taught, then been taught, he went as farre as Alexandria, only to heare Didymus, and to have his help for the understanding of the Scriptures, and confesseth with great thankes to the said Didymus, that he learned of him that which before he knew not. David saith, *Give me understanding and I wil search thy law.* The Eunuch in the Actes said, How can I understand without an interpreter. The Apostles, til Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctours, by continual studie, watching and praying, had much a doe to understand them: that great clerke, S. Augustin, confessing in the foresaid epistle, that there were many more things that he understood not then that he understood. The Heretikes say the Fathers did commonly erre, and how could such great, wise, learned, men be deceived in reading and expounding the Scriptures, if they were not hard? And if they were hard to them, how are they easy to these new Maisters, the Heretikes? Finally, why doe they write so many new glosses, scholies, commentaries, as a cart cannot carrie? Why doe Luther, Zuinglius, Calvin, and their companions, agree no better upon the interpretation of the Scriptures, if they be not hard? Whereat stumbled al the old Heretikes and the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wickleffe, Protestants, Puritanes, Anabaptistes, and the rest, but at the hardnes of the Scriptures? They be hard then to understand, and Heretikes pervert them to their owne damnation.

Apocalypse i. 1. Douay, 1633.—The Apocalypse of Jesus Christ, which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John.

1633, 1816.—Of the Apocalypse, thus writeth the ancient Father Denys, Bishop of Corinth, as Eusebius alleageth him: Of this booke, (saith he) this is my opinion, that the matter thereof is farre more profound then my wit can reach unto, and I doubt not but almost in every sentence of it, there lieth hidden a certaine sense exceeding mystical and marvelous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I measure not the matter by reason but attribute al to faith, taking it to be more high and divine, then I can by cogitation comprise:

not reproving that which I understand not, but therefore I admire with reverence, because my wit cannot attaine to it. Againe S. Augustin saith, that in the Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few things left evident, that through them a man may with labour search out the rest. Specially for that the Authour so repeateth the same things in divers sorts, that seeming to speake of sundry matters, indeed is found but to utter the same things divers waies. Which we set downe here in the beginning, to warne the good Christian Reader, to be humble and wise in the reading, both of al other holy Scriptures, and namely, of this divine and deep Prophecie: giving him farther to understand, that we wil in our annotations, according to our former trade and purpose, only or cheefly note unto the studious such places as may be used by Catholikes, or abused by Heretikes, in the controversies of this time, and some other also that have special matter of edification, and that as breiefely as may be, for that the volume groweth great.

Apocalypse i. 3. Douay, 1633—Blessed is he that readeth and heareth the words of this prophecie: and keepeth those things that be written in it. For the time is nigh.

1633.—There be many (specially now adaies) that be great readers, hearers, and talkers of Scriptures, but that is not enough to make them good or blessed before God, except they keep the things prescribed and taught therein, according to our Saviour's saying, Blessed are they that heare the word of God and keep it.

Apocalypse x. 9. 1633, Douay.—And I went to the Angel, saying unto him; that he should give me the booke: And he said to me; Take the booke and devoure it; and it shal make thy belly to be bitter, but in thy mouth it shal be sweet as it were honie.

1633.—Sweet in the reading, but in fulfilling, somewhat bitter, because it commandeth workes of penance, and suffering of tribulations.

CHAPTER III.

CANONICAL BOOKS.

THE SUMME AND PARTITION OF THE HOLY BIBLE, WITH A BRIEF NOTE OF THE CANONICAL AND APOCRYPHAL BOOKS.—page 11, vol. ii.

By the uniforme consent of al learned Divines, the holie Bible, or written word of God, containeth expressed or implied al things that man is to believe, to observe, and to avoid, for obtaining of eternal salvation. That is al matter of faith and manners, by which we may know and serve God, and so be spiritually joyned with him in this life, and in eternity. For both the old and new testament propose and testifie unto us one and the same God, the same Christ, the same Church, and other Mysteries of our believe, not differing in substance, but in manners of uttering; the Old more obscurely in figures and prophecies foretelling those things, which the New declareth (in great part) as done and performed. Whereupon saith S. Augustine, In the Old testament the New lieth hidden; and in the New the Old lieth open. And touching their names wherein appeareth difference, the one (saith the same Doctour) is called the Old testament, either because it proposeth promises of temporal things (wherewith our old corruptnesse is allured) or in respect of the New, by which it is fulfilled, and in some part abolished. The other is called the New, because by it man is renewed, and hath promise of eternal life, which shal never waxe old or decay. Likewise S. Gregory the Great testifieth this conformity and correspondence between the Old and New testament, affirming that the same is signified by the Prophet Ezechiel's vision of a wheele, which had four faces, or appearance of foure wheelles; the shape whereof was as it were a wheele in the middes of a wheele. What is this saith he, but in the letter of the Old testament, the New lay hidden by an Allegory.

And as the same is the summe and subject of both Testaments, so both are divided (for the more principal parts thereof) into foure sorts of Books: Legal, Historical, Sapiential, and Prophetical. The Legal books of the Old Testament are the five Books of Moyses,

Genesis, Exodus, Leviticus, Numeri, and Deutonomie; whereto answer in the new Testament the foure Ghospels of Saint Matthew, S. Marke, S. Luke, and S. John. Historical books of the old Testament are the Books of Josue, Judges, Ruth, foure books of Kings, two of Paralipomenon, Esdras with Nehemias, Tobias, Judith, Hester, Job, and two of the Machabees; unto which in the new Testament answer the Acts of the Apostles. Sapiential of the old Testament are the Proverbs, Ecclesiastes, Canticles, Book of Wisdom, and Ecclesiasticus; and of the like sort are in the new Testament the Epistles of S. Paul and of other Apostles; Prophetical books are David's Psalter (which is also Sapiential, yea likewise Legal and Historical) the Books of Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve lesse Prophets, Osea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. And in the new Testament, the Apocalyps of S. John the Apostle.

Al these Books are undoubtedly Canonical, as the Authours cited in the inner margent testifie. And consequently al, and al the parts thereof, are of infallible truth. For otherwise, as S. Augustin teacheth, if any part were false or doubtful, al were uncertaine. Once admitting falsehood (*saieth he, Epistle 8, Hieron*) in such souveraigne authority, no parcel of these books should remaine which any way should seem hard to manners or incredible to believe, but it might by this most pernicious rule be turned to an officious fiction of the Authour. That is: If any errour could be committed by the Authours of Scriptures, either through ignorance, oblivion, or any other humane frailty, whatsoever were produced, exception might be taken, and question made, whether the Authour had erred or no. *True it is*, that some of these books (as we shal particularly discusse in their places,) were sometimes doubted of by some Catholiks, and called Apocryphal, in that sense as the word properly signifieth hidden or not apparent. So S. Hierom (in his prologue before the Latin Bible) calleth divers books Apocryphal, being not so evident whether they were Divine Scripture, because they were not in the Jewes Canon, nor at first in the Churches Canon, but were never rejected as false or erronious, in which sense the Prayers of Manasses, the third booke of Esdras and third of Machabees are yet called Apocryphal. As for the fourth of Esdras, and fourth of Machabees there is more doubt. But divers others, as the book ascribed to Enoch, the Ghospels of S. Andrew, S. Thomas, S. Bartholomew,

and the like recited by S. Gelasius, S. Innocentius, S. Augustin, &c., are in a worse sense called Apocryphal, and are rejected as containing manifest errors, or fained by Heretiks. Neither can a Christian Catholike, be otherwise assured, which Books are Divine and Canonical Scriptures, but by declaration of the Catholike Church, which without interruption succeedeth the Apostles, to whom our Saviour promised, and sent the holy Ghost to teach all truth. For if any thing more than others, assuredly one chief and most necessarie point is, to know and declare which Books are God's holy word, being of most singular importance.

THE CONTINUANCE OF THE CHURCH AND RELIGION, PAGE 829.

The ministrie of Angels was very usual in this time (namely in the Fifth age from the foundation of the Temple to the Captivitie in Babylon, 430 yeares) one was sent to comfort and direct Elias the Prophet in his afflictions. An Angel struck the Assyrians whole campe. Also the intercession of Angels is so evident, Tobias xii., Raphael offering Tobias prayer to God, that Protestants have no other refuge to avoide this point of faith but by denying the Booke to be Canonical Scripture.

ANNOTATIONS CONCERNING THE BOOK OF TOBIAS, JUDITH,
WISDOM, ECCLESIASTICUS, AND MACHABEES.

Protestants and other Sectaries of this time denie these Books to be divine Scripture, because they are not in the Jewes Canon, nor were accepted for Canonical in the primitive Church. But indeed the chiefe cause is, for that some things in these books are so manifest against their opinions, that they have no other answeare, but to reject their authoritie. An old shift noted and refuted by S. Augustin, touching the Book of Wisdome, which some refused, pretending that it was not canonical, but indeed because it convinced their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of much more authority with al true Christians, then the Canon of the Jewes? And that the Church of Christ numbred these Books amongst others of divine and infallible authoritie, is evident by the testimonie and diffinition, not only of later general Councils of Trent, Sess. 4, and Florence, *Instructione Arminorum*, of Pope Inocentius Epist. ad Exuperium, &c., &c., and others testifie the same, as we shal further note severally of everie Book in their particular places. And for so much as our adversaries acknowledge these Books to be holy, and worthie to be

read in the Church, but not sufficient to prove and confirme points of faith; the studious reader may consider that the Council of Carthage calleth them canonical, and divine, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (saith S. Augustin) the infirmitie of our defect in knowledge is guided, and by which rule other Books are likewise knowne to be God's word. His reason is, because we have no other Assurance that the books of Moyses, the foure Ghospels, and other books are the true word of God, but by the Canon of the Church. Whereupon the same Great Doctour, uttered that famous saying that *he would not believe the Ghospel, except the authoritie of the Catholike Church, moved him thereunto.*

True it is that some Catholike Doctours, doubted whether these books were Canonical or no, because the Church had not then declared that they were: but since the Churches declaration, no Catholike doubteth, so S. Jerome testifieth, that the Booke of Judith (among the rest) seemed to him not Canonical, til the Council of Nice declared it to be. Likewise the epistle to the Hebrewes, the epistle of S. James, the second of S. Peter, the second and third of S. John, S. Jude's epistle, and the Apocalyps, were sometimes doubted of, yet were afterwards declared to be Canonical. And most Protestants, namely English, admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as S. Jerome affirmeth of S. James's epistle, By litle and litle in processe of time merited authoritie.

THE ARGUMENT OF THE BOOK OF TOBIE.

Besides the testimonies of Councils and Fathers, before mentioned, S. Cyprian, alleadging this book (cap. 12.) saith: Divine Scripture instructeth us, that prayer is good with fasting and almes. S. Ambrose calleth this book, by the common name of Scripture, saying, he wil briefly gather the vertues of Tobie which the Scripture in historical manner layeth forth at large. Where he also calleth the historie Prophetical, and Tobie a Prophet, and alleadgeth this Book as he doth other holie Scriptures, to prove that the vertues of God's Servants farre excel the Moral Philosophers. S. Chrysostom alleadgeth Tobias as Scripture, denouncing curse to contemners: S. Augustin made a special Sermon of Tobias, as he did of Job, which is the 226th Sermon de tempore. Gregorie alleadgeth it as holy Scripture. And Venerable Beda expoundeth the whole Book mystically, as he doth other holy Scripture. S. Jerom translated it

out of the Chaldee language, wherein it was written, judging it more meete to displeas the Pharisical Jewes, who reject it, then not to satisfie the wil of holie Bishops, urging to have it.

The authour is uncertaine ; but S. Athanasius reporteth the contents at large. And S. Augustin delivereth both the contents, and cause of writing it briefly thus. The servant of God, holie Tobias, is given us after the law for an example, that we might know how to practise the things which we reade. And if tentations come upon us, not to depart from the feare of God, nor expect help from anie other then from him. It may be divided into three parts. The first foure chapters shew the holie and sincere manner of life of old Tobias. The eight folowing relate the journey and affayres of yong Tobias, accompanied and directed by the Angel Raphael. In the two last chapters they praise God. And old Tobias prophecieth better state of the commonwealth.

THE ARGUMENT OF THE BOOK OF JUDITH.

Saint Jerom sometime supposed this Booke not to be Canonical, but afterward finding that the Council of Nice accounted it in the number of holie Scriptures, he so esteemed it, and thereupon not only translated it into Latin, out of the Chaldee tongue, wherein it was first written, but also as occasion required alleadged the same as divine Scripture, and sufficient to convince matters of faith in controversie. For otherwise his opposing the authoritie of the Nicen Council, should prove nothing at al against the Jewes, seeing also they acknowledge this booke amongst Agiographa (or holie writtes), but lesse fitte (say they) to strengthen those things that come into contention, whereby is cleere that S. Jerom thenceforth held it for divine Scripture. As further appeareth in his commentaries in Isaie xiv., more expressly *Epist. ad Principiam*, he counteth it in ranke with other Scriptures wherof none doubteth, saying Ruth, Esther, Judith, were of so great renowne, that they gave the names to sacred volume. And in this Preface doubted not to say : that the rewarder of Judith's chastitie (God himself) gave her for imitation not only to women, but also to men ; gave her such vertue that she overthrew him, whom none could overcome, and conquered the invincible. Also before the Council Origen, Tertullian and divers whom S. Hilarie citeth, and dissenteth not from them, *Prologos in Psalmos*, held this Book for Canonical.

Judith viii. 25.—Were destroyed of the destroyer, and perished by serpents.

1635.—S. Paul, 1 Cor. x. 10, alleadging that happened to the people of Israel in the desert, addeth this word *destroyer*, which is only in this place, and not Numb. xi. nor xiv., nor els in the old Testament: which is another argument that this booke is Canonical.

THE ARGUMENT TO THE BOOK OF ESTHER.

Of the authoritie of this booke only two or three ancient writers doubted, before the Councils of Laodicea and Carthage declared it to be Canonical. Al the rest did ever esteem it as divine Scripture. For albeit S. Jerome in his time found not certaine parts thereof in the Hebrew, and therefore transposed the same to the end of the booke, as now we have them: yet in the Greeke he found al these sixteen chapters conteyned in ten. And it is not improbable, that these parcels were sometimes in the Hebrew, as were divers whole bookes which are now lost. But whether they were at anie time in the Hebrew or no, the Church of Christ accounteth the whole Booke of infallible authoritie, reading as wel these parts, as the rest in her publike office. And the Council of Trent (Sess. 4) for more expresse declaration defineth that al the bookes recited in the same Decree (amongst which is Esther) with al the parts thereof, as they are accustomed to be read in the Catholike Church, and be conteyned in the old vulgar latin Edition, are sacred and Canonical Scripture.

Note after the 3rd verse of the 10th chapter of Esther, by S. Jerome.—That which is in the Hebrew, I have expressed most faithfully. And these things that folow, I found written in the common edition, which are conteyned in the Greeke tongue and letters: and in the meane time this chapter was extant after the end of the booke; which according to our custome we have marked with an Obelus before it, that is to say, a broch.

Editor's note on the above note.—S. Jerome here adviseth the reader that he found al hitherto in the Hebrew. And the parcels which folow only in the Septuaginta Greek Edition, which either they translated out of the Hebrew, or added by inspiration of the Holie Ghost.

Esther xiv. 11. Douay, 1635.—Deliver not, O Lord, thy sceptre to them that are not, lest they laugh at our ruine: but turne their counsel upon them, and destroy him, that hath begun to doe cruelly against us.

1635.—Idols are nothing in the world, 1 Cor. viii. ; but bare imaginations of Men. The Church useth this prayer in the offertorie, the Twenty-second Sunday after Pentecost: as a parcel of holy Scripture.

PROEMIAL ANNOTATIONS UPON THE BOOK OF PSALMES.—page 3, vol. ii.

The authoritie of this Book was ever authentical and certaine, as the assured word of God, and Canonical Scripture.

Psalm iii. 1.—The Psalme of David when he fled from the face of Absolom his sonne.

1635.—Al Interpreters agreeably teach, that King David made not the titles, which are before the Psalmes. Nevertheles they are authentical, as endited by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seventie Interpreters writ the other, in their Greeke Edition. Both which S. Jerome translated into Latin.

THE ARGUMENT OF THE BOOKE OF THE WISDOM.—page 347.

As wel of the authour as of the authoritie of this booke have been divers opinions among the learned. But in processe of time the first is probably discussed, the other is cleerly decided by the Church. For concerning the former doubt. Manie ancient Fathers alledge sentences of this Booke as the sayings of Salomon. Namely, S. Iræneus, S. Clement of Alexandria, &c., &c., and divers others suppose Salomon to be the author of this booke. To whom likewise some of them ascribe the booke of Ecclesiasticus. But S. Jerom testifieth that some ancient writers affirme this booke to be written by Philo a Jew, and the other by Jesus, the sonne of Sirach. And S. Augustin very plainly saith, custome prevailed, that the bookes of Wisdom and Ecclesiasticus, for some similitude of speach are called Salomon's; but the more learned assuredly judge that they are not his. What then shal we say, seeing so manie other ancient learned Doctours cite them as his. The answer is easie and sufficiently insinuated by S. Augustin, that these two bookes being like unto the other three, which are Salomon's, were also called his. Whereto we may adde alike example in the two first bookes of Kings, which are called the bookes of Samuel, though he writ not al the first nor anie part of the second. Moreover, all these five are called by one general title Sapiential bookes. Insomuch that the Church readeth in the sacred office before al epistles, taken out of anie of these five bookes, not *Lectio Proverbiorum* or *Ecclesiastæ*,

&c., but stil, *Lectio Libri Sapientiaë*. The solution therefore is very probable, that this booke of wisdom was written by Philo Judeus, not he that lived after Christ, but another of the same name, nere two hundred yeares before. And Ecclesiasticus by Jesus the sonne of Sirach. Who not only imitated Salomon, but also compiled their bookes, for most part of Salomon's sentences, conserved til their times by tradition, or in separated scroles of papers; yea they so utter some sentences in his person as if himselfe had written them. As touching the auctoritic of these two bookes and some others, it is evident that the Jews refused them. And therefore manie ancient Fathers, writing against them spared sometimes to urge such bookes as they knew would be rejected. Especially having abundant testimonies of other holic Scriptures, for deciding matters of faith against them. Even as our Saviour himself proved the Resurrection of the dead against the Sadduces out of books of Moyses, which they confessed for Canonical Scripture, denying other parts, where the same point might otherwise have been more evidently shewed. And so S. Jerom, in respect of the Jewes, saide these books were not Canonical. Nevertheles he did not often alleadge testimonies of them, as of other divine Scriptures: sometimes with this parenthesis, (*si cui tamen placet librium recipere*) other times, especially in his last writings, absolutely without restriction, as in chap. 1 and 56, Isaiaë, and in 18 Jeremiaë. Where he professeth to alleadge none but Canonical Scripture. As for the other ancient Fathers, ascribing this booke to Salomon and manie others cited by Doctor Jodocus Coccius, they make no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Divine Scripture, Divine Word, Sacred letters, Prophetical saying, the Holy Ghost saith, and the like. Finally, as wel ancient General Councils, namely, that of Carthage an. D. 419 with others, as the later of Florence and Trent, have declared this book to be Canonical. And that conformably to the most ancient and learned Fathers: as S. Augustin, not only judgeth himself, but also plainly testifieth, saying: The sentence of the book of wisdom ought not to be rejected, (*by certaine inclining to Pelagianisme*) which hath been so long publikely read in the Church of Christ, and received of al Christians, Bishops, and others, even to the last of the Laitie, Penitents, and Catecumes, with veneration of divine auctoritie. Which also the excellent writers, next to the Apostles' times, alleadging for witnes, thought they alleadged nothing but *divine testimonie*.

THE ARGUMENT OF BARUCH'S PROPHECIE.—page 633, vol. ii.

Manie ancient Fathers supposed this Prophecie to be Jeremies, though none doubted that Baruch, his scribe, was the writer thereof. So S. Xistus, Ireencus, &c., &c. S. Theodoret who also writeth commentaries upon this Book as upon divine scripture. These and others alleadge this Prophecie as Jeremies. Some also under the name of Baruch, as Origen, S. Cyril of Alexandria, S. Gregorie Nyssen. Though in his Synopsi, he mentioneth not Baruch, yet he, as also S. Augustin, S. Gelacius, and others, in their catalogues of Canonical Scriptures, comprehend this Book under the name of Jeremie. But whether Baruch was the immediate Auctor under God, or the writer thereof, as of another man's Prophecie, (as the Evangelists writ the words of Christ and others in the Ghospel, and in the Actes of the Apostles,) alwayes it is certaine the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers and Councils ever accepted this booke as Divine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations and Jeremie's Epistle. And, lastly the Councils of Florence and of Trent expressly define, that Baruch is Canonical Scripture. In the Greek this book is placed before the Lamentations, which S. Jerom not finding in Hebrew, nor in the Canon of the Jewes, urgeth it not against them, yet testifieth that he found it in the Vulgate Latin Edition.

THE ARGUMENT OF DANIEL'S PROPHECIE.—page 730.

But as for another difficultie which some make, denying the prayer of Azarias, with the Hymne folowing, and the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solved already, in the annotations before the Book of Tobie, where is shewed, that it is no just exception against these and other parts of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholike Church. And further, it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages, (part in one and part in the other,) the rest of the Book was written, for from whence els could the Septuagint Interpreters, Thodotian, Symmachus, and Aquila translate them? In whose Editions S. Jerom found the same. But S. Jerom, some wil say, calleth these histories fables, and so did not account them Canonical Scripture. First, we answer, that he reporting the Jewes opinion,

useth these termes, not explicating his owne judgment, intending only to deliver sincerely that which he found in the Hebrew, yet would he not omitte to insert the rest, advertising withal that he had it in Theodotian's translation. Which answer is cleerly justified by his owne testimonie, in these wordes: Whereas I relate, (saith he) what the Hebrews say against the historie of Susanna and the Hymne of the three children, he that for this reputeth me a foole, proveth himself a sycophant; For I did not explicate what myself judged, but what they are wont to say against me. Secondly, we answer, that if S. Jerom did not thinke these parts to be Canonical, yet seeing so manie other ancient Fathers, and now the whole Church, hold them for Canonical, we so believe them to be. For albeit the ancient Councils, and others that recite catalogues of holie Scriptures, doe not expresly say, as the Council of Trent lastly doth, (Sess. 4) that al the parts of Books by them recited, are Canonical; yet they doe not except anie parts of this Book, and therefore, speaking indefinitely, do indeed include al, and not exclude anie parcels usually read in the Church as these are. Moreover, very manie ancient Fathers doe expresly alleadge these parts as Divine Canonical Scripture. Of manie we shal cite some.

The prayer of Azarias is alleadged as divine Scripture, by S. Cyprian, by holie Ephrem., by S. Chrys., Leontius Cyprius, Patianus, S. Agus., S. Fulgen. Likewise the Hymne of the three children is alleadged by most of the same, and by divers others, as by S. Jerom. himself, S. Amb. *Concilium Toletanum*.

In like manner the history of Susanna is cited as holie Scripture, by S. Ignatius, Tertul., S. Cyprian, S. Chrys., S. Amb., S. Agur.

Finally, the historie of Bel and of the Dragon are judged Divine Scripture, by S. Cyprian, S. Basil, S. Athanasius.

THE ARGUMENT OF THE MACHABEES.—page 852.

There be in al foure Books called Machabees. The first S. Jerom found in Hebrew, the second in Greeke. The third is also extant in Greeke, and Latin in *Bibliis Complutensibus*. The fourth seemeth to be that which is mentioned in the end of the first Book. And either the same or another under that title, is also extant in Greeke, as testifieth Sixtus Senensis. Who writ them is more uncertaine: but most probable everie one had a divers authour. Neither are the two last approved for Canonical by anie authentical authoritie.

It resteth therefore to speake of the two first, which the Jewes

and Protestants denie, because they are not in the Hebrew Canon. The Protestant further alleadging that they are not in the former Canons of the Church before S. Jerom's time. Moreover objecting certaine places of these Books, which they say, are contrarie to sound doctrine, and to the truth of other authentical histories, or contradictorie in themselves. None of which things can proceede from the Holie Ghost, the principal authour of al Divine Scriptures. Al which texts we shal more conveniently explicate, according to the true sense, in their proper places. As for the exception, that these Books are not in the Canon of the Jewes, it is answered already (*Præf. Tobie*) that the Canon of the Christian Catholike Church is of soveraigne authoritie, though the Jewes Canon have them not. Finally, wheras these Books were not canonized in the former General Councils, it sufficeth that they are since declared to be Canonical, and Divine Scripture, as some other parts have likewise been, which English Protestants doe not denie. As the Epistle of S. James, the second of S. Peter, the second and third of S. John, and S. Judes Epistle, of al which Eusebius and S. Jerom testifie, that some learned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same with these two Books of Machabees, and others, were expresly declared to be Divine Scripture by the third Council of Carthage, can. 47. By the Council of seventie Bishops under Gelasius, though by the name of one Book, as also Esdras and Nehemias, as but one Book. Lastly, by the Councils of Florence and Trent.

If anie further require the judgement of more ancient Fathers, divers doe alleadge these Books as Divine Scriptures—S. Dyonise, S. Clemens Alexan. S. Cyprian, Isidorus, S. Gregorie Nanzianzen hath a whole oration of the seven Machabees Martyrs and their mother. But to omite others albeit S. Jerom urged not these Books against the Jewes, yet he much esteemed them, as appeareth in his commentaries upon Daniel. S. Augustin most cleerly avoucheth that notwithstanding the Jewes denie these Books, the Church holdeth them Canonical. And whereas one Gaudentius an heretike, alleadged for defense of his heresie, the example of Razias who slew himself, 2 Machab. xiv. S. Augustine denieth not the authoritie of the Book, but discusseth the fact, and admonisheth that it is not unprofitably received by the Church, if it be read or heard soberly. Which was a necessarie admonition to these Donatistes, who not understanding the holie Scriptures, depraved them (as S. Peter speaketh of like heretikes) to their owne perdition.

1635. 2 Machabees x. 8.—And they decreed by common precept, and decree to al the nation of the Jewes everie yeare to keepe these dayes.

1635.—Beza in his annotations (in Joan x. 22.) set forth in English in the yeare 1603, confesseth that the feast which our Saviour observed, *was instituted by Judas Machabeus, and his brethren, after the restoring of God's true religion, by casting out Antiochus his garrison.* It is also cleare that this feast *was in winter*, agreeable to the text, *in the month of Caslew*, which is November, whereas the feast of Tabernacles was in September, before winter, and the feast of restauration of the temple, after the captivitie of Babylon, was in Adar, which is Febuarie, between which time and middes of March, was not competent space for those things which Christ did after this feast, before his Passion. And therefore it is very strange that Beza, or other Protestants wil denie these Books to be Canonical; which have so excellent a testimonie by the Evangelist of our Saviour's own fact.

1635. 2 Machabees xv. 39.—And if wel, and as is competent for a storie, that myself also would; but if not so worthily it resteth to be pardoned me.

1635.—He demandeth not pardon, as though he suspected anie error in his doctrine or in the history, but of his unpolished style of writing. As S. Paul sayth that *himself was rude in speach, yet not in knowledge.*

Continuance of the Church and Religion, 949.—Nevertheles the same Ptolemeus, to gratifie Onias another Apostat, sonne of good Onias High-Priest and Martyr (2 Mahab. iv. 24.) gave leave to build another temple in Ægypt, which stood likewise in Schisme against the true temple of Jerusalem, wresting to their purpose the prophecie of Isaie xix. 19.—“In that day there shal be an altar of our Lord in the middes of Ægypt,” which S. Jerom sheweth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seventie-two Interpreters, or Translatours of the Hebrew into Greeke, of whom S. Jerom and al ancient Fathers speake much, and esteeme of very great and Canonical auctoritie.

The Prayer of Manasses, page 954, with the Second and Third Books of Esdras, extant in most Latin and Vulgate Bibles, are here placed after al the Canonical books of the Old Testament because they are not received into the Canon of Divine Scriptures by the Catholike Church.

THE BOOKS OF THE NEW TESTAMENT, ACCORDING TO THE COUNT
OF THE CATHOLIKE CHURCH.—vol. iii.

FOUR GHOSPELS.

The Ghospel of S. Matthew.
The Ghospel of S. Marke.
The Ghospel of S. Luke.
The Ghospel of S. John.
The Acts of the Apostles.

The 1st Epistle to Timothy.
The 2nd Epistle to Timothy.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

S. PAULS EPISTLES, 14.

The Epistle to the Romanes.
The 1st Epistle to the Corinthians.
The 2nd Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1st Epistle to the Thessalonians.
The 2nd Epistle to the Thessalonians.

THE SEVEN CATHOL. EPISTLES.

The Epistle of S. James.
The 1st Epistle of S. Peter.
The 2nd Epistle of S. Peter.
The 1st Epistle of S. John.
The 2nd Epistle of S. John.
The 3rd Epistle of S. John.
The Epistle of S. Jude.
The Apocalypse of S. John the
Apostle.

1. The infallible authoritie and excellencie of them above al other writings.

The excellencie of the Canonical authoritie of the Old and New Testament is distincted from the books of the later writers ; which being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, whereunto every faithful and godly understanding, must be subject and obedient. There, if any thing move or trouble thee as absurd, thou maiest not say ; The Authour of this book held not the truth : but, either the copie is faultie, or the Translatour erred, or thou understandeth not. But in the workes of them that wrote afterward, which are contained in infinit books, but are in no case equal to that most sacred authoritie of Canonical Scriptures, in which soever of them is found even the same truth, yet the authoritie is far unequal.

2. The discerning of Canonical from not Canonical, and of their infallible truth, and sense commeth unto us, only by the credit we give unto the Catholike Church through whose commendation we beleve both the Ghospel and Christ himself. Whereas the Sectaries measure the matter by their fantasies and opinions.—(See S. Aug.)

“ I for my part would not beleve the Ghospel, unles the authoritie of the Catholike Church moved me. They therefore whom I

object, saying, Beleeve the Ghospel ; why should I not beleeve them, saying, Beleeve not Manichæus ? Choose whether thou wilt. If thou wilt say, Beleeve the Catholikes : loe they warne me that I give no credit unto you ; and therefore beleeving them I must needs not beleeve thee. If thou say, Beleeve not the Catholikes : it is not the right way, by the Ghospel to drive me to the faith of Manichæus, because I beleeve the Ghospel itself by the preaching of Catholikes.

I see that concerning Christ himself, I have beleeved none, but the confirmed and assured opinion of Peoples and Nations : and that these Peoples have on every side possessed the Mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authoritie I was moved to beleeve, that Christ did command some profitable thing ? Wilt thou (o Heretike) tel me better what he said, whom I would not thinke to have been at al, or to be, if I must beleeve, because thou saiest it ? What grosse madnes is this, to say Beleeve, the Catholikes that Christ is to be beleeved : and learn of us what he said.

Thou seest then in this matter what force the authoritie of the Catholike Church hath, which even from the most grounded and founded seats of the Apostles, is established until this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. Whereas thou saiest, This is Scripture, or this is such an Apostles, that is not : because this soundeth for me, and the other against me. Thou then art the rule of Truth. Whatsoever is against thee, is not true.

3. No Heretikes have right to the Scriptures, but are usurpers : the Catholike Church being the true owner and faithful keeper of them, Heretikes abuse them, corrupt them, though they may pretend the contrarie. Tertullian *lib. de prescriptionibus* bringeth in the Catho like Church, speaking thus to al Heretikes :—

Who are you, when, and from whence came you ? what do you in my possession, that are none of mine ? By what right (Marcion) doest thou cut downe my wood ? Who gave thee license (a Valentine) to turne the course of my fountaines ? By what authoritie (Appelles) doest thou remove my bounds ? And you the rest, why doe you sow and seed for these companions at your pleasure ? It is my possession, I possesse it of old, I have assured origins thereof, even from those Authors whose the thing was. I am the heire of

the Apostles. As they provided by their Testament, as they committed it to my credit, as they adjured me, so doe I hold it. You surely they disherited alwaies and have cast you off as forainers, as enemies.

Encountering with such by scripture, availeth nothing, but to overturne a man's stomake or his braine. This heresie receiveth not certaine Scriptures : and if it doe receive some, yet by adding and taking away, it perverteth the same to serve their purpose : and if it receive any, it doth not receive them wholly : and if after a sort it receive them wholly, nevertheles by divising divers expositions, it turneth them cleane another way, &c.

4. Yet doe they vant themselves of Scriptures exceedingly, but they are never the more to be trusted for that.

Let them not flatter themselves, if they seem in their owne conceit to affirme, that which they say out of the chapters of Scripture ; whereas the Divel also spake some things out of the Scriptures ; and the Scriptures consist not in the reading, but in the understanding. Here perhaps some may aske whether Heretikes also use not the testimonies of divine Scripture. Yes indeed doe they, and that vehemently. For thou shalt see them flie through every one of the sacred books of the Law, through Moyses, the books of the Kings, the Psalmes, the Apostles, the Ghospels, the Prophets. For whether among their owne fellowes, or strangers, whether privatly or publikely, whether in talke, or in their books, whether in bankets or in the streets : they (I say) alleage nothing of their owne, which they endeavour not to shadow with the words of Scripture also. Read the workes of Paulus Samosatenus, of Priscillian, of Eunomian, of Iovinian, of the other plagues and pestilences : thou shalt find an infinite heap of examples, no page in a manner omitted or void, which is not painted and coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of ; and to be feared, the more secretly they lurke under the shadow of God's divine Law. For they know their stinkes would not easily please any man almost : if they were breathed out nakedly and simply themselves alone, and therefore they sprinkle them as it were with certaine pretious spices of the heavenly word : to the end that he which would easily despise the error of man, may not easily contemne the Oracles of God. So that that they doe like unto them, which when they wil prepare certaine bitter potions for children, do first anoint the brimmes of

the cup with honie, that the unwarie age, when it shal first feel the sweetnes, may not feare the bitternes.

5. The cause why, the Scriptures being perfit, yet we use other ecclesiastical writings and traditions.

Here some may perhaps aske, forasmuch as the Canon of Scripture is perfit, and in al points very sufficient in itself, what need is there, to joyne therunto the authoritie of the Ecclesiastical understanding? For this cause surely, for that al take not the holy Scripture in one and the same sense, because of the deepnes thereof: But the speaches thereof, some interpret one way, and some another way, so that there may almost as many senses be picked out of it, as there be men. For Novatian doth expound it one way, and Labellius another way, otherwise Donatus, otherwise Arius, Eunominus, Marcedonius, otherwise Photinus, Appollinaris, Priscillianus, otherwise Jovinian, Pelagius, lastly, otherwise Nestorius. And therefore very necessarie it is because of so great windings and turnings of divers errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or understanding.

Of such articles of religion as are kept and preached in the Church, some were taught by the written word, other some we have received by the tradition of the Apostles, delivered unto us as it were from hand to hand in mysterie secretly: both which be of one force to Christian religion: and this no man wil deny that hath any litle skil of the Ecclesiastical rites or customes. For if we goe about to reject the customes not contained in Scripture, as being of smal force, we shal unwittingly and unawares mangle the Ghospel itself in the principal parts thereof, yea rather, we shal abridge the very preaching of the Ghospel, and bring it to a bare name.

Argument to S. Marke, line 9 to 21, vol. iii. page 79.—Of S. Marke and his conversation with the two Apostles S. Paul and S. Barnabas, we have at large, Acts xii. and xv., somewhat also Col. iv., and 2 Tim. iv., and to Philemon. Moreover of his familiaritie with the Prince of the Apostles S. Peter, we have 1 Peter v. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, S. Matthew and S. John. The other two, S. Marke and S. Luke, he gave unto us of the Disciples of his two most principal and most glorious Apostles, S. Peter and S. Paul. Whose Ghospels therefore were of Antiquitie counted as the Ghospels of S. Peter and S. Paul themselves. Marke the Dis-

ciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peter's mouth, wrote at Rome a briefe Ghospel at the request of the Brethren (about 10 or 12 yeares after our Lordes ascension) which when Peter had heard he approved it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth.

Mark viii. 35. 1633.—For he that wil save his Life, shal lose it: and he that shal lose his life for me and the Ghospel shal save it.

1633, 1816.—By the Ghospel is signified, not only the foure Evangelists, but al Scriptures, and whatsoever Christ said that is not in Scripture, for he saith in this very place; *He that shal be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatsoever the Apostles taught in word or writing, for our Saviour saith: He that despiseth you despiseth me. For defense of any of al these, and of every Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Ghospel.

Page 554, note at the beginning of the Hebrews. 1633, 1816.—Let the Christian Reader note the corruption and impudent boldnes of our Adversaries, that upon a false private persuasion of their owne, that S. Paul was not the Author of this Epistle, leave out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then when it was no lesse doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and delivered it, as now she doth, to the faithful for Canonical, and for S. Pauls Epistle. Notwithstanding the Adversaries would have refused the Epistle, as wel as they doe the Author, but that they falsly imagin certaine places thereof to make against the Sacrifice of the Masse.

CHAPTER IV.

ERRORS OF THE PROTESTANT VERSION.—Vol. I. page 5.

1635.—Preface to the English Reader.—Now for the strictnes observed in translating some words, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete learned reader, deeply weighing and considering the importance of sacred words, and how easily the translatour may misse the sense of the Holy Ghost, will hold that which is here done for reasonable and necessary. We have also the example of the Latin and Greeke, where some words are not translated, but left in Hebrew, as they were first spoken and written; which seeing they could not, or were not convenient to be translated into Latin or Greeke, how much less could they, or was it reason to turn them into English? S. Augustin also yealdeth a reason, exemplifying in the words *Amen* and *Alleluia* for the more sacred authoritie therof, which doubtles is the cause why some names of *solemne Feasts, Sacrifices*, and other holie things are reserved in sacred *tongs*, Hebrew, Greeke, or Latin. Againe for necessitie, English not having a name, or sufficient terme, we either keep the word as we find it, or only turne it to our English termination, because it would otherwise require manie words in English to signifie one word of an other tongue. In which cases we commonly put the explication in the margent. Briefly, our Apologie is easie against English Protestants; because they also reserve some words in the original tongues, not translated into English, as *Sabboath, Ephod, Pentecost, Proselyte*, and some others. The sense wherof is indeed as soone learned, as if they were turned so neer as is possible into English. And why then may we not say *Prepuce, Phase, or Pasch, Azimes, Breads of Proposition, Holocaust*, and the like, rather then as Protestants translate them, *Fore-skinne, Passeover, the feast of sweet breads, Shew-breads, Burnt offerings, &c.* By which termes, whether they be truly translated into English or no, we wil passe over. Sure it is an Englishman is

stil to seeke what they meane, as if they remained in Hebrew or Greeke. It more importeth, that nothing be wittingly and falsly translated for advantage of doctrine in matter of faith. Wherin as we dare boldly avouch the sinceritie of this Translation, and that nothing is here either untruly or obscurely done of purpose, in favour of Catholike Roman Religion, so we cannot but complaine, and challenge English Protestants, for corrupting the text, contrarie to the Hebrew and Greeke, which they professe to translate, for the more shew and mainteining of their peculiar opinions against Catholickes: As is proved in the *Discoverie of manifold corruptions*. For example we shal put the reader in memorie of one or two. Gen. iv. 7.—Whereas (God speaking to Cain) the Hebrew words in grammatical construction may be translated either thus: *unto thee also perteyneth the lust thereof, and thou shalt have dominion over it,* or thus, *Also unto thee his desire shall be subject, and thou shalt rule over him*: though the coherence of the text requireth the former, and in the Bibles printed 1552 and 1577 Protestants did so translate it; yet in the yeare 1579 and 1603, they translate it the other way, rather saying, that Abel was subject to Cain, and that Cain by God's ordinance had dominion over his brother Abel, then that concupiscence or lust of sinne is subject to man's wil, or that man has power of free-wil to resist (by God's grace) tentation of sinne. But as we heare, in a new edition (which we have not yet seen) they translate it almost as in the first. In like sort, Gen. xiv. 18, the Hebrew particule Vau, which S. Hierom and al Antiquitie translated Enim (for), Protestants wil by no meanes admit it, because (besides other arguments) we prove therby Melchisideck's Sacrifice. And yet themselves translate the same, as S. Hierom doth, Gen. xx. 3, saying: *For she is a man's wife, &c.* Againe Gen. xxxi. 19, the English Bible 1552 and 1577 translate *Theraphim* Images. Which the edition of 1603 correcting translateth Idols. And the marginal Annotation wel proveth, that it ought to be so translated.

Genesis xi. 13. Douay, 1635.—And Arphaxad lived after he begat Sale three hundred and three yeares, and begat sonnes and daughters.

1635.—Here is an intricate difficultie: For the Hebrew and Latin text, both here and in Paralipomenon saying Arphaxad begat Sale, the 72 Interpreters and S. Luke place Cainan between them, as sonne of Arphaxad, and father of Sale. Eusebius also in his

Chronicle, with most Greeke Doctours, and S. Augustine, count Cainan in this Genealogie of Sem. Whereupon manie doe number him in this ranke, and suppose that Moyses omitted him for some Mysterie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonne's sonne: as S. Mathew sayth Joram begat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should have been a grandfather at 35 yeares of age; which were strange in those daies, howsoever it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35 yeares, according to the 72 interpreters, and that Sale was also begotten the same yeare according to the Hebrew, being both true, which inconvenience is not in the Genealogie written by S. Matthew. Others therefore, according to the Hebrew and Latin text, with most Latin Doctours, omit Cainan in this place and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties between the Hebrew and the Greeke, maketh no mention at al of this difference. Which maketh some to conjecture, that in S. Hierom's time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some have him not, which may be admitted for a probable answer touching the Hebrew and the Greeke of the old Testament. But for so much as al copies, both Greeke and Latin, also S. Hieroms edition of St. Lukes Ghospel have Cainan, the difficultie stil remaineth between Moyses and S. Luke. How then shal this doubt be solved? We cannot solve it. And no marvel. For Venerable Bede could not, whose words are these: *S. Luke useth rather the Greeke testimonies then the Hebrew; wherof happeneth that I much marvel at, and for dulnes of wit, being stricken with great admiration, I cannot throughly scan seeing in the Hebrew veritie are found only ten generations from the floud unto Abraham, by what meanes S. Luke, who (the holie Ghost governing his pen) could in no sort write false, would rather set down eleven generations in the Ghospel, Cainan adjoynd according to the seventie Interpreters.* Thus writeth S. Bede, reverently admiring that he could not understand. For being assured that the Holie Ghost governed the pennes both of Moyses and S. Luke, and that he is not contrarie to himselfe, it must needes be true which each of them writeth, though other learned men cannot reach the profoundnes of some difficulties that occure. And

therefore Beza was extreme saucie to dash Cainan out of S. Luke's Ghospel, and that wittingly and most impudently, saying in his Annotations: *We doubted not to put it out.* The former English editions, otherwise corrupt in manie places, have Cainan in the text of S. Lukes Ghospel, but their latter translators are in this point pure Bezites.

Exodus xx. 4. Douay, 1635.—Thou shalt not make to thee a graven thing, nor any similitude that is in the heaven above, and that is in the earth beneath, neither of those things that are in the waters under the earth.

1635.—Here the same falsifiers of Christian Doctrine doe not only pervert the sense of holie Scripture, wresting that against images, which is spoken against idols, but also shamefully corrupt the text, by translating *graven image*, neither folowing the Hebrew, Greek, nor Latin. For the Hebrew word *pesel*, is the verie same that sculptile in Latin, that is a *graven or carved thing*. The Greeke hath εἰδωλον, an idol. So al Protestant English Bibles are false.

In the meane time til they correct their books, they may please to remember that God shortly after this (Exodus xxv.) commanded to make Images of Angels, to wit Cherubins. Likewise a brasen serpent (Num. xxi.) Also oxen and Lions (Reg. 6 and 7). Neither are Puritanes so precise, but they engrave, carve, print, paint, cast, sow, embroder, and otherwise make and keepe Images, portraits, and pictures of men, and other things. As for the worshipping of sacred Images, the second Council of Nice (Act 4), the Council of Trent (Sess. 25), S. Gregorie the great, S. Damascen in divers whole books, and manie others, and al Catholike Catechismes and Christian Instructions teach, that the honour is not done to the Image for itself, but at the presence of the Image, to Christ, or Saint, whose Image it is. An other controversie Calvin here maketh, who from these words, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are divided, so al the words, and the number of ten commandements be acknowledged (for holie Scripture calleth them ten—Exo. xxxiv. 28—Deut. iv. 13, x. 4) we wil not contend: but only as more reasonable we folow the common manner of dividing the first table into three precepts directing us to God, the second into seven belonging to our neighbour, approved for the better by S. Augustin, and generally received of al Catholikes; grounded upon this reason, among others, because to

make or have a picture, or similitude of anie creature, to the end to adore it as God, were indeed to have a strange God, which is forbid in the first words; and so al that foloweth to the commination and promise, forbiddeth false Gods, and appeareth to be but one precept in substance. But the desire and internal consent to adulterie, and to theft, differ altogether as much, as the external actes of the same sinnes; and therefore seeing adulterie and theft are forbidden to be committed by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

1816, 1843. Exodus xx. 4.—All such images or likenesses are forbidden by this commandment, as are made to be adored and served; according to that which immediately follows, thou shalt not adore them nor serve them. That is all such as are designed for idols or image gods, or are worshipped with divine honour. But otherwise images, pictures, or representations even in the house of God, and in the very sanctuary, so far from being forbidden, are expressly authorised by the word of God. See Exodus xxv. 15, and xxxviii. 7. Numbers xxi. 8, 9. 1 Chron. xxviii. 18, 19. 2 Chron. iii. 10.

Psalmes xix. 12. Douay, 1635—For thy servant keepeth them; in keeping them is much reward.

1635, Douay.—How sweete the law of God is, his servants find not by reading, or by hearing only, but by keeping it. Conformably to this text the prophet professeth—(Psalm cxviii. 12.) that he kept them for reward, in which place the heretickes translation is corrupted.

Proverbs xxx. 1. Douay, 1635.—The words of the Gatherer, the sonne of Vomiter. The vision that the man spake, with whom God is, and who being strengthened by God abiding with him, said:—

1635.—Some Interpreters take these foure Hebrew words, Agur, Jache, Ithiel, and Ucal, contained in this first verse, to be proper names of men, supposing that a certaine wiseman named Agur, the sonne of Jache, spake the sentences folowing in this chapter, to his sonnes or scholers, called Ithiel and Ucal. And so this supposed, Agur, not Salomon, should be the auctor of this chapter. But the old Interpreter, whom S. Jerom approveth and foloweth, translated the same words as noones appellatives. Neither doth anie ancient Father account this Agur amongst the writers of holie Scriptures.

And if there were a peculiar auctor of this chapter, it is like the same should have been placed last, and not before that which now foloweth, and is by al men confessed to be Salomons. And therefore we thinke it more probable, with S. Beda, and the common opinion, that there was no other auctor of anie part of this booke, besides King Salomon. Who is here called Congregans, the Gatherer, because he gathered these excellent parables, and proverbs; as the son of the Holie Ghost, signified by the word Jache, powring forth divine sentences, for the instruction of Ithiel and Ucal, that is, of al those with whom God is by his grace; and who are strengthened by God abiding with them.

1816, 1843.—“Gatherer” or as it is in the Latin, Congregans the son of Vomens. The Latin Interpreter has given us in this place, the signification of the Hebrew names instead of the names themselves which are in the Hebrew Agur, the son of Jakeh. But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs is uncertain.

Proverbs xxxi. 1. Douay, 1635.—The words of Lamuel the King. The vision wherewith his mother instructed him.

Douay, 1635.—Words pertaining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying God with him.

1816 and 1843.—Lamuel—This word signifies God with him, and is supposed to have been one of the names of Solomon.

John i. 12. Douay, 1633.—But as many as received him, he gave them power to be made the sonnes of God, to those that beleve in his name.

1633.—Beza falsely translated dignitatem for potestatem *ἐξουσιαν*.

John xvi. 2. Douay, 1633.—Out of the Synagogues they wil cast you; but the houre cometh, that every one which killeth you, shal thinke that he doeth service to God.

1633.—The heretikes translate, Excommunicate you, see what corruption this is.

Acts i. 14. Douay, 1633.—Al these were persevering with one mind in praier with the women, and Marie the mother of Jesus, and his brethren.

1633.—The heretikes, some in the text, other in the margent translate wives to wit, of the Apostles, most impudently knowing in their consciences that he meaneth the Maries and other holie women that

followed Christ, as Luke viii. 2 ; xxiv. 10. See Beza and the English Bible, 1579.

Acts viii. 27. Douay, 1633.—And rising he went. And behold, a man of Ethiopia, an Eunuch, of great authoritie under Candace the Queene of the Ethiopians, who was over al her treasures, was come to Hierusalem to adore :

1633.—Intolerable boldness of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falsehood of the text, saying it cannot be so. Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very saucie with S. Luke.

Acts xvii. 23. Douay, 1633.—For passing by and seeing your Idols, &c.

1633.—The adversaries (in the New Testament, 1580,) translate your devotions most corruptly against the nature of the Greeke word, 2 Thess. ii. 4, and most wickedly, against the laudable devotion of good Christians, calling the Pagans idolatrie and superstition their devotions.

Romans vi. 6. Douay, 1633, 1816.—Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sinne no longer.

Castalion noteth that Beza falsly translateth enervetur, for, destruat: weakened for destroyed.

Romans v. 6. Douay, 1633, 1816.—For why did Christ, when we as yet were weake, according to the time die for the impious ?

The Heretikes falsly translate, of no strength, to take away al free-will, New Testament, 1580.

1 Corinth. v. 11. Douay, 1635, 1816.—But now I wrote to you, not to keep companie, if he that is named a brother, be a fornicatour, or a covetous person, or a server of Idols, or a railer, or a drunkard, or an extortioner : with such an one not *so much as* to take meat.

1633, 1816.—A notorious wilful corruption in the Bible, 1562 : translating in the verse before Idolaters ; and here worshipper of images ; the Apostles word being one, εἰδωλολάτρης. Idolater.

1 Corinthians vi. 9. Douay, 1635.—Nor servers of Idols.

1633.—For this the English Bible, 1652 : falsly translateth worshippers of Images.

1 Corinthians ix. 13. Douay, 1635 and 1816.—Know ye not that they which worke in the holy place, eate the things that are of

the holy place : and they that serve the altar, participiate with the altar ?

1633.—The English Bible, 1562 : here and in the next chapter saith—thrise for altar, temple ; most falsely and heretically, against holy altars, which about the time of that translation, were digged downe in England.

2 Corinthians ii. 17. Douay, 1635.—For we are not as very many adulterating the word of God, but of sinceritie, and as of God, before God, in Christ we speak.

1633, 1816.—The Greek word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their own phantasies, by false translations, glosses, colourable and pleasant commentaries, to deceive the tast of the simple, as taverners and tapsters doe, to make their wines salable by manifold artificial deceits. The Apostles contrariewise, as al Catholikes, deliver the Scriptures and utter the word of God sincerely and entirely in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

Ephesians v. 23. Douay, 1685.—Because the man is the head of the woman : as Christ is the head of the Church : himself the Saviour of his body.

1633.—It is much to be noted that in the first English Bibles there is not once the name of Church in al the Bible, but instead thereof, Congregation. Which is so notorious a corruption, that themselves in the later Bibles correct it for shame, but yet suffer the other to be read and used stil. See the Bible printed in the yeare 1562.

Hebrews ii. 9. Douay, 1635, 1816.—But him that was a litle lessened under the Angels, we see Jesus, because of the passion of death, crowned with glorie and honour : that through the Grace of God he might tast death for al.

1633, 1816.—This proveth against the Calvinists that Christ by his passion merited his owne glorification : which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea even in Christ also. And therefore they translate also this sentence heretically, by transposing the words. In the Bible printed in the yeare 1579.

Hebrews v. 7. Douay, 1635, 1816.—Who in the daies of his flesh, with a strong crie and tears, offering praiers and supplications to him that could save him from death, was heard for his reverence.

1633, 1816.—For his reverence—These words have our English translatours perniciously and most presumptuously corrupted, turning them thus,—In that which he feared, contrarie to the version and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie use of the Greeke word, as Beza himself defineth it, Luke ii. 25, and contrarie to the propriety of the Greek phrase, as not only the Catholikes, but the best learned Lutherans doe shew and prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could ever espie. Where, only to have made choise of that impious and arrogant Sectaries sense, before the said Fathers and al the Churches besides, had been shameful enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and passeth al impiety. And we plainly see that they have no conscience, indifferencie nor other purpose, but to make the poore Readers beleve, that their opinions be God's owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what points of doctrine they have thus framed their translation, they would abhorre them to the depth of Hel. Forsooth it is thus: they would have this Scripture meane, that Christ was in horrible feare of damnation, and that he was not only in paines corporal upon the Crosse, (which they hold not to have been sufficient for man's redemption,) but that he was in the very sorrowes and distresses of the damned, without any difference, but that it was not everlasting, as theirs is.

For this horrible blasphemie, (which is their interpretation of Christes descending into Hel.) God's holy word must be corrupted, and the sacrifice of Christes death (wherof they talk so presumptuously) must not be enough for our redemption, except he be damned for us also to the paines of Hel. Woe be to our poore Countrie, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shal see, that for the defense of the said blasphemies, they have thus translated this text.

Hebrews x. 20. Douay, 1635.—Which he hath dedicated to us a new and living way by the veile, that is his flesh.

1633.—To dedicate is to be the authour and beginner of a thing. The Protestants translate he hath prepared, for their heresie that Christ was not the first man that entred into heaven.

James iv. 6. Douay, 1635.—And giveth greater grace. For which cause it saith, God resisteth the proud and giveth grace to the humble.

1633.—The boldnes of Heretikes adding here the word Scripture to the text thus,—And the Scripture giveth greater grace.

James v. 14. Douay, 1635.—Is any man sicke among you? let him bring in the Priests of the Church, and let them pray over him, anoiling him with oile in the name of our Lord.

1633, 1816.—The Protestants for their special hatred of the holy order of Priesthood, as elsewhere often, so here they corrupt the text evidently, translating *Presbyteros*, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrisostom, who knew the sense and signification of the Greeke word, according to the Ecclesiastical use and the whole Churches judgement, better then any Protestant alive, taketh it plainly for Priests. And if they confesse that it is a word of office with them also, though they cal them Elders, and not Priests; then we demand whether the Apostle meane here men of that function which they in their new Churches cal Elders. If they say no, as they must needs, (for Elders with them are not deputed specially to publike praying or administration of the Sacraments, such as the Apostle here requireth to be sent for,) then they must needs grant, that their Elders answer not the function of those which in the new Testament are called *Presbyters* in Greek and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ and in the Primitive Church, and that they are the men whom the Apostle willeth to be called for to anoile the sicke and to pray for him, why doe they not then translate *Presbyteros*, Ministers? which they might doe with as good reason as cal such as they have taken instead of our Catholike Priests, Ministers. Which word, being in large acception, common to al that have to doe about the celebration of divine things, was never appropriated by use either of Scripture or of the holy Church, to that

higher function of publike administration of the Sacraments and service, which is Priesthood: but to the order next under it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the use of antiquity, then to keep the word Priest, being made no lesse peculiar to the state of such only as Minister the holy Sacraments, and offer the Sacrifice of the Altar. But these fellows follow neither God's word, nor Ecclesiastical use, nor any reason, but mere phantasie, noveltie, and hatred of God's Church. And how litle they follow any good rule or reason in these things, may appear by this, that here they avoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sicke, they commonly name the Minister *Priest*.

1 John v. 3. Douay, 1633.—For this is the charitie of God, that we keep his commandements: and his commandements are not heavy.

1633, 1816.—How can the Protestants say that God's commandements can not possibly be fulfilled or kept in this life, seeing the Apostle saith, *they be not heavie*, and Christ saith, *his yoke is sweete, and his burden light*? See for the ful understanding of this place S. Augustin. The heretikes in favour of their foresaid error, rather translate, *His commandements are not grievous*, then are not heavie.

CHAPTER V.

ATONEMENT OF CHRIST.

Psalme xxxix. 7, 8. Douay, 1635.—Sacrifice and oblation thou wouldest not: but eares thou has perfited to me. Holocaust and for sinne thou didst not require? then said I, Behold I come, in the head of the booke it is written of me.

1633.—No sacrifice of the old testament sufficed to satisfie God's justice for the sinne of man. Christ by the eare of obedience performed the redemption of man by his death, as was determined from eternitie, S. Paul (for eares) saith bodie.

18th verse.—But I am a begger and poore: Our Lord is careful of me.

1635.—Christ speaketh in the name of sinners truly repenting, whose sinnes he undertaketh to redeeme, and wash away by his passion.

Psalme lxviii. 5. Douay, 1635.—They are multiplied above the haire of my head that hate me without cause. Mine enemies are made strong that have persecuted me unjustly: then did I pay the things that I tooke not.

1635.—Our Saviour who had no sinne, payd the ransom for all sinnes.

Psalme lxviii. 5. Douay, 1816, 1843.—They are multiplied above the hairs of my head who hate me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

1816, 1843.—Christ by his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God.

Psalme lxxi. 2. Douay, 1635.—O God give thy judgements to the King, and thy justice to the sonne of the King. To judge thy people in justice, and thy poore in judgement.

1635.—O God most blessed Trinitie, give power and authoritie to the Sonne of Man. God incarnate, King of all Kings, the Sonne of King David, to judge for mankind against the Divil. Christ

paying ransom for al mankind, and so man renouncing the diuel and serving God, is justly, not injuriously delivered from captiuitie of sinne, and of the diuel.

Psalme lxxxiv. 11. Douay, 1635.—Mercie and truth have met each other: justice and peace have kissed.

1635.—Whereas God's mercie would save al, and his truth or justice requireth that sinnes be duly punished, by Christ's passion and death sufficient satisfaction is offered for al sinnes and those that wil be partakers by penance, and conformitie to God's law, may have remission: and so justice is observed and peace made between God and his subjects.

Psalme cix. 1. Douay, 1635.—Our Lord sayd to my Lord: Sit on my right hand: til I make thine enemies the foot-stole of thy feete.

1635.—God the Father. To God the Sonne, the Lord of David, and of al mankind, yet the sonne of David, according to his humanity. He limiteth not the time, but excludeth al time, wherein the enimie might imagine, that Christ's kingdom should cease, signifying that Christ shal reigne, til al his enimies be subdued, much more afterwards to al eternitie.

3rd verse.—With thee the beginning in the day of thy strength: in the brightnes of holie things: from the wombe before the day starre I begat thee.

1635.—Thou shal have principaltie, in the day of thy powerful conquest, and rising from death. In excellencie of holie spiritual mysteries and graces: because I God the Father, of my substance begat thee God the Sonne in eternitie. The same which Michæus saith. His comming forth from the beginning, from the dayes of eternitie.

4th verse. Douay, 1635.—Our Lord sware, and it shal not repent him: Thou art a Priest for ever, according to the order of Melchisidec.

1635.—God most firmly, and unchangeably affirmed: That thou Christ our Messias, art not only a King, but also a Priest: not for a time, as Aaron was, but for ever, neither of Aaron's order, but according to the order of Melchisidec.

7th verse. Douay, 1635.—Of the torrent in the way he shal drinke: therfore shal he exalt the head.

1635.—He shal in the meane time (and also his best servants) suffer much tribulation in this life, and for the same be highly exalted in life everlasting.

Psalme cxviii. 176. Douay, 1635.—I have strayed as a sheep that is lost ; seeke thy servant, because I have not forgotten thy commandments.

1635.—Al mankind, and universally everie one, hath been as a lost sheep, and Christ came into this world to seeke and save al ; but effectually findeth and saveth those only that forget not to keep his commandments.

Psalme cxxix. 7, 8. Douay, 1635.—Because with our Lord there is mercie : and with him plenteous redemption. And he shal redeeme Israel from al his iniquities.

1635.—The greatest comfort is in Christ our Redeemer, whose plentiful Redemption bringeth more aboundance of grace. Christ's Redemption being sufficient for al the world, is effectual only to true living members of the Catholike Church.

Psalme cxxxi. 8. Douay, 1635.—Arise Lord into thy rest, thou, and the arke of thy sanctification.

1635.—O God leaving Silo, Gabaon, and the like places, come into thy holie Temple, with the arke of covenant, where thou sanctifieth thy people. And here againe the Prophet illuminated with a higher Myserie, and inflamed with more devotion, prayeth for Christ's comming into the world, and prophecietieth that after his Passion, he wil rise, not only in glorie of soule, but also of bodie, prefigured by the Arke of testimonie, which was in the tabernacle, and after in the Temple.

Psalme cxxxi. 8.—Our Lord hath sworne truth to David, and he wil not disapoint it : Of the fruit of thy wombe I wil set upon thy seate.

1635.—Hence forth to the end of this Psalme the Prophet relateth God's revelation to him : That he hath truly promised with an oath, and wil performe, to sette one of David's sonnes upon his Throne : which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Sonne of David, to whom our Lord God gave the seate of David his father, and he shal reigne in the house of Jacob for ever, and of his Kingdom there shal be no end. By this promise Saint Peter also proveth Christ's Resurrection.

Psalme cxxxvii. 2. Douay, 1635.—I wil adore toward thy holie Temple, and wil confesse to thy name : For thy mercie and thy truth, because thou hast magnified above everie thing thy holie name.

1635.—The name and majesty of GOD, the WORD (which is the

Sonne of God) also the name of Jesus, is magnified above all names, or temporal things.

Psalme cxliv. 1. Douay, 1635.—I wil exalt thee my God the King: and I wil blesse thy name for ever and for ever.

1635.—King is the proper epitheton of Christ, the Sonne of God, to whom in his humanitie, God the Father promised the Church of all nations for his Kingdom, in whom also the whole Blessed Trinitie is praised. All the time of this world they prayse God, and after in eternitie.

Psalme cxlv. 3. Douay, 1635.—In the sonnes of men: in whom there is no salvation.

1635.—In one Sonne of Man (Christ) is salvation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

Ecclesiastes iv. 9. Douay, 1635.—It is better therefore that two be together then one, for they have profite of their societie.

1635.—Besides the commendation of charitie, and friendship amongst men, which is one proper sense of this place: S. Jerom expoundeth it also of the necessitie of Christ's dwelling in man's soule, and of his continual assisting grace: that man alone lie not open to the decepts of the adversarie. The benefit of felowship (saith he) is streight wayes shewed in the profite of societie. For if the one fal (as the just falleth often) Christ raiseth up his partner: for woe to him, who falling hath not Christ in him, to raise him up. If one also sleepe, that is, be dissolved by death, and have Christ with him, being warmed, and quickened, he sooner reviveth. And if the Divel be stronger in impugning against a man, the man shal stand, and Christ wil stand for his man, for his companion. Not that Christ's power alone is weake against the divel, but that free wil is left to man, and we doing our endeavour he becommeth stronger in fighting. And if the Father, the Sonne, and the Holie Ghost come withal, this sodalitie is not soone broken. Yet that which is not soone broken, may sometimes be broken. For this triple cord was in Judas the Apostle, but because after the morsel the divel entred into him, this cord was broken. Thus S. Jerom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or in the next: neither wil Christ without man's consent and endeavour, stay him from falling, nor raise him up being fallen.

Ecclesiasticus xxiv. 1. Douay, 1635.—Wisdom shal praise her

soule, and shal be honoured in God, and shal glorie in the middes of her people.

1635.—Divine wisdom, the Second Person of the B. Trinitie, begotten not created, praiseth itself. According to the phrase of speach (Jeremias) *The Lord of hostes hath sworne by his soule*, that is, by himselfe.

Ecclesiasticus xxiv. 12.—Then the creatour of al commanded, and said to me, and he that created me rested in my tabernacle.

1635.—Creation is not here taken in the strict signification, but for divine production, in that God the Father by understanding begetteth God the Sonne. As likewise the Father and the Sonne by love produce the Holie Ghost.

Ecclesiasticus xl. 1. Douay, 1635.—Great travail is created to al men, and an heavie yoke upon the children of Adam, from the day of their comming forth of their mother's wombe, until the day of their burying, into the mother of al.

1635.—The penalties which al men, even new borne infants suffer, doe shew that al in general, are guiltie of original sinne, for if they were not guiltie, their punishment were not just. That Christ also would be subject to the same penalties was for the sinnes of others. And though his B. mother was preserved from this sinne, yet she was not exempted from the general penaltie of al mankinde.

Isaie vii. 14. Douay, 1635.—Therefore shal our Lord himselfe give you a signe. Behold a Virgin shal conceive, and beare a sonne, and his name shal be called Emmanuel.

1635.—Upon occasion of God's mercie provised without man's desert, which King Achaz hardly believed, to confirme the same with a farre greater example. God inspired the prophet also to foreshew the greater mysterie of Christ's Incarnation, his conception and birth of a virgin for the redemption of al mankind.

Isaie ix. 6. Douay, 1635.—For a litle Child is borne to us, and a sonne is given to us, and his principalitie is made upon his shoulder: and his name shal be called, Mervellous, Counselor, God, Strong, Father of the world to come, the Prince of Peace.

1635.—He that is great, yea Omnipotent God, is borne a litle one in this world, and without violence conquereth and ruleth al the world.

Isaie xi. 1. Douay, 1635.—And a rod^a shal come forth of the roote of Jesse, and a flowre shal rise up out of his roote.

1635.—The B. Virgin,^a Christ our Saviour replenished with the seven gifts of the Holie Ghost, of whose infinite plenitude his servants participate, as it pleaseth his divine spirit to impart.

Isaie xi. 10.—In that day the roote of Jesse, that standeth for a signe of peoples, him the nations shal beseech, and his sepulchre shal be glorious.

1635.—Christ after his death, which to the world was ignominious, would be gloriously buried, by very honourable persons, Joseph and Nichodemus, with abouandance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the just beginneth from their death, where the glorie of the wicked endeth. Christ's sepulchre also stil remaneth glorious, honoured even by the Turkes, much more by Catholike Christians.

Isaie xvi. 1.—Send forth o Lord, the lambe, the dominatour of the earth, from the Rocke of the desert, to the mount of the daughter of Sion.

1635.—In the great miserie of the Moabites, the Prophet saw one special cause of consolation, that Christ the lambe of God, which taketh away the sinnes of the world, should be borne of their lineage, by one of their progenie.

Isaie xlii. 1. Douay, 1635.—Behold my servant I wil receive him: mine elect, my soule hath pleased itself in him: I have given my spirit upon him, he shal bring forth judgement to the Gentiles.

1635, 1816, 1843.—Christ according to his humanitie is the servant of God. (1635.)—by whom all other servants are redeemed, none els being able to satisfie for themselves, much lesse for others.

Isaie xlii. 15.—I wil make mountaynes and litle hilles desolate, and will make al their grasse to wither: and I wil turne rivers into ilands, and will drie up the standing pooles.

1635.—Such hautie and covetous mindes, as expect their Messias to be a worldlie and warlike conqueror, that will advance his folowers to kingdomes or princedomes, and to abouandance of temporal riches, shal be frustrate of their vaine hopes: Whereas, Christ our Saviour, both by example and doctrine teacheth the contrarie, willing his folowers to learne of him to be poore in spirit, meeke and humble in hart, and their reward shal be great in heaven, not in earth, they shal be happie not in external but in eternal glorie.

Isaie xliiii. 27. Douay, 1635.—Thy first father sinned, and thy interpreters have transgressed against me.

1635.—The sinne of Adam contaminating al mankind, was not

purged by anie. Al Partrarches, Priests, Prophets and al others, sinning til Christ the innocent lambe came to take away the sinne of the world.

Isaie lix. 16. Douay, 1635.—And he saw that there is not a man: and he was astonished, because there is none to oppose himself: and his owne arme saved to himself, and his justice itself confirmed him.

1635.—No pure man being able to redeeme and deliver mankind from captivitie of sinne, God became man to accomplish this worke.

Isaie lxi. 1. Douay, 1635.—The Spirit of the Lord upon me, because the Lord hath annoynted me: to preach to the milde, he sent me that I should heale the contrite of hart, and preach indulgence to the captives, and deliverance to them that are shut up.

1635.—Our Saviour was not, neither needed to be visibly annoynted, as Aaron, David, and others were, but invisibly by God, *with oyle of gladnes, above al others* (Psalms;) *with the Holie Ghost, and with power* (Acts); of whose fulnes all others receive (Joan.)

Daniel ix. 24. Douay, 1635.—Seventie weeks are abridged upon thy people, and upon thy holie citie, that prevarication may be consummate, and sinne take an end, and iniquitie be abolished; and everlasting justice be brought: and vision be accomplished; and prophecie: and the Holie one of holies be anointed.

1635.—These foure things: Forgiveness of sinnes: Infusion of Justice: Fulfilling of prophecies, and Anointed Holie of holies agree only to Christ.

Osee i. 11. Douay, 1635.—And the children of Juda, and the children of Israel shal be gathered together: and they shal set to themselves one head, and shal ascend out of the earth: because great is the day of Jezrahel.

1635.—Al the faithful have one head, our Saviour Christ.

1816, 1843.—One head Christ. Great is the day of Jezrahel; That is of the seed of God, for Jezrahel signifies the seed of God.

Micheas v. 2. Douay, 1635.—And thou Bethlehem Ephrata, art a litle one in the thousands of Juda; out of thee shal come forth unto me he that shal be the dominatour in Israel: and his comming forth from the beginning from the dayes of eternitie.

1635.—To signifie that Christ taking mans nature was nevertheless eternal God with the Father and Holie Ghost, the Prophet addeth *that he was from the beginning, and from the days of eter-*

nitie. Which manner of speach, by iterating the same termes, as also *seculum seculi, seculo seculorum*, and the like, signifie absolute eternitie. Though the same words put single in some places doe only importe long time or during such a state.

5 Micheas v. 2. Douay, 1816, 1843.—And thou Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

1816, 1843.—That is, he who as man shal be born in thee, as God was born of his Father, from all eternity.

Zacharias iii. 9. Douay, 1816, 1843.—For behold, the stone that I have laid before Jesus: upon one stone there are seven eyes; behold I will grave the graving thereof, saith the Lord of hosts; and I will take away the iniquity of that land in one day.

1816, 1843.—Another emblem of Christ, the rock, the foundation, and corner stone of his Church. The manifold providence of Christ over his Church, or the seven gifts of the Spirit of God. The day of the Passion of Christ, the source of all our good: When this precious stone shall be graved that is cut and pierced, with whips, thorns, nails, and spears.

Zecharias vi. 13. Douay, 1816, 1843. Yea, he shall build a temple to the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

1816, 1843.—That is, he shall unite in himself the two offices or dignities of King and Priest.

Malachias iii. 1. Douay, 1635.—Behold I send mine Angel, and he shal prepare the way before my face. And forthwith shal come to his temple the Dominatour, whom you seek, and the Angel of the testament, whom you desire. Behold he commeth, sayth the Lord of hosts.

1635.—*Christ is the Angel of the testament, because he made the Pact of peace between God and man:*

Malachias iv. .5. Douay, 1635.—Behold, I wil send you Elias the Prophet, before the day of our Lord come great and dreadful.

1635.—Christ's first comming was in al meeknes, not in terrour, but his comming to judge wil be dreadful. And therefore the Prophet here meaneth not S. John the Baptist, but that Elias himself shall come before the great and dreadful day of our Lord.

1635.—Continuance of the Church and Religion, page 941, vol. ii.

Christ's Incarnation is more cleerly foreshewed by the Prophets, who above other consolations, most especially comforted the people by their prophecies of Christ our Saviour. Jeremie xxiii. 5.—I wil raise up to David a just branch, and he shal reign a King, and shal be wise, and he shall doe Judgement and Justice in the earth. A woman shal compasse a man, *Christ* though in bodie a litle infant, yet in power and wisdom was most perfect of al men, even when he was in his mother's wombe. Behold the dayes wil come, sayth our Lord, and I wil rayse up the good word, I wil make the spring of Justice to bud forth unto David, and he shal doe judgement and justice in the earth. Jeremies Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to anie other. He shal give the cheeke to him that striketh him, he shal be filled with reproches. Christ our Lord is taken in our sinnes. God promising to reduce the people from Babylon, addeth, And I wil establish unto them another testament everlasting (by Christ, whose kingdom is for ever) that I be their God, and they shal be my people. This is our God, and there shal none other be esteemed against him. After these things he was seen upon the earth, and was conversant with men. Ezechiel, peculiarly called by an Angel, the sonne of man, was therein a special figure of our Saviour, who so calleth himself. And the same Prophet hath in plaine termes foreshewed the office of Christ the true Pastour of al Pastours; I wil (sayth God by this Prophet) rayse up over them one Pastour, who shal feede them, my servant David, that is, Christ prefigured by David. His admirable visions in the three first chapters, and nine last perteyne properly and princippally to the new Testament of Christ, and his Church, shewing the abundance of grace and glorie given by him to the elect. With the clouds of heaven there came in as it were the Sonne of Man, and he came even to the ancient of dayes, and in his sight they offered him. He came even to the ancient of dayes, because in his Divinitie he is equal to the Father; and in his humanitie he is offered to God in sacrifice. His power is eternal: and his kingdom shal not be corrupted. Seventie weekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, prophecies be fulfilled and the Holie one of holies be anointed. Al which belong only to Christ.

After sixtie two weekes Christ shal be slaine (Aggeurs.) The desired of al nations shal come (Zach.) I wil bring my servant the Orient. Strike the Pastour, and the sheep shal be dispersed:

fulfilled in Christ's Passion (Matthew.) Forthwith shal come to his temple the Dominatour whom ye seeke, and the Angel of the testament whom ye desire. *The booke of wisdom* chap. ii. *describeth the malice of the wicked against Christ.* Let us (say they) circumvent the just, because he is unprofitable to us: and he is contrarie to our workes, and reprochfully objecteth to us the sinnes of the law. He boasteth that he hath the knowledge of God, and nameth himself the Sonne of God (Ecclesiasticus.) God appointed to David his servant, to raise up a King to him, most strong and sitting in the throne of honour for ever, *which eternal King proceeding from David can be none but Christ our Saviour.* And al the praises of Patriarches and Prophetes (in the last eight chapters) consist in their fayth, and expectation of Christ. Likewise the Priests and people (1 Machabees xiv.) shewed their fayth of Christ to come, when they established Simon and his progenie in the government and highpriesthood, for ever, til there rise the faithful prophet, to witte the Prophet of whom al the Prophets did speake.

Matthew xxvii. 46. Douay, 1635. — And about the ninth houre Jesus cried with a mighty voice, saying: *Eli, Eli, lamma sabacthani*, that is, *My God, my God, why hast thou forsaken me.*

1635, 1816.—Beware here of the detestable blasphemie of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience, the very feares and torments of the damned. Which strange doctrine we find also avouched in an English Catechisme set forth by R. H. anno 1583, in these wordes. *Quest. By what meanes hath Christ appeased his Fathers wrath, and ransomed us.* Answer. *By suffering death of the Crosse, and the torment of Hel in soule and conscience.* Quite contrarie to the holie Scriptures, which alwayes attribute our Redemption to Christ's death, and sheding of his most precious blood, as to a most sufficient, and onlie Ransom for al mankind. Rom., Heb., Peter, Joan, and innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christ's descending into Hel after his death, saying that his descending was nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hel upon the Crosse. Whereas indeed his descending was in soule (parting forth of the bodie) into that place, where the Fathers of the old Testament were detained, expecting his comming to deliver them,

(and that with triumph and not in paine,) as is proved by the Scriptures, and manie ancient Fathers. See Annotations on S. Luke xvi. 22., &c. And concerning the true sense of these wordes, *Why hast thou forsaken me?* as wel by conferring them with other holie Scriptures, as by the uniforme consent of the ancient Fathers, our Saviour would signifie hereby, that his paines (being now so long on the Crosse and readie to die) were very great; and therefore according to the infirmitie of his humane nature, for very anguish (as before in the garden, he sweat blood, when he was but toward his Passion) he saith, he was forsaken, for two causes. First, because it was the wil of God not to deliver him, but that he should die. Secondly, because his divine nature did so repress itself for the time that he felt no comfort therof at al, but was left to die in extreme paines, as a mere man. Yea, destitute of such consolation, as his holie Martyrs commonly have in their last agonie.—Origen, S. Hilarie, S. Leo, S. Bede and others, upon this place.

Luke i. 38. Douay, 1635.—And Marie said: *Behold the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her.

1635, 1816.—At this very moment when the B. Virgin gave consent, she conceived him perfect God and perfect man.

Luke i. 32.—And behold Elizabeth thy cosin, she also hath conceived a sonne in her old age; and this month, is the sixth with her that is called barren.

1635, 1816.—By this that Elizabeth and our Lady were Cosins, the one of the Tribe of Levi, the other of Judah, is gathered that Christ came of both Tribes, Juda and Levi, of the Kings and the Priests: himself both a King and a Priest, and the Anointed (to wit) by grace spiritually, as they were with oile materially and corporally.—S. Augustin.

Luke v. 28.—And leaving al things, he rose and followed him.

1635, 1816.—The profane Julian charged Matthew of too much lightnes, to leave al and follow a stranger, at one word. But indeed hereby is seen the marvelous effecacie of Christ's word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere unto him. Which he did not only then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis and others, by hearing only the Word of our Saviour read in the Church forsooke al, and followed him.

Luke xi. 29.—And the multitudes running together, he began to

say: This Generation, is a wicked Generation: it asketh a signe, and a signe shal not be given it but the signe of Jonas the Prophet.

1635, 1816.—Of al miracles, his Resurrection, after he had been, according to his body, in the grave, according to his soule, in Hel three daies, was the greatest, and most convinceth the incredulous Jewes: and therefore a greater or more evident then that, he saith he wil not give them.

Luke xv. 4.—What man of you having an hundred sheep: and if he hath lost one of them, doth he not leave the ninetie-nine in the desert, and goeth after that which was lost until he find it.

1635.—This man is our Saviour Christ: whose care and travail in searching and reducing sinners to repentance, al spiritual men specially should follow.

Argument of S. John's Ghospel. Douay, 1635.—And this he doth because Jurie with Hierusalem and the Temple, being the principal part of the Country, there abode the principal of the Jewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord Jesus finding in the head itselke and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely than in Galilee, both say and prove, at sundry times, even every yeare of his preaching, himselfe to be the Christ that had been so long promised unto them, and expected of them: and the same Christ to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therefore these were the wordes and deedes that served best the purpose of this Evangelist, being to shew the glorie and excellencie of this Person Jesus: that thereby the Gentils might see how worthily Hierusalem and the Jewes were reprobated who had refused yea and crucified such an one; and how wel and to their owne salvation themselves might doe, to receive him and to beleeve in him. For this to have been his purpose, himselfe declareth in the end, saying: These are written, that you may beleeve that Jesus is Christ the Sonne of God: and that beleeving you may have life in his name.

And hereupon it is, that S. Hierom writeth thus in his life: John the Apostle, whom Jesus loved very much, the sonne of Zebedee, the brother of James the Apostle, whom Herod after our Lord's Passion beheaded, last of al wrote the Ghospel, at the request of the Bishops of Asia, against Cerinthus and other Heretikes; and

specially against the assertion of the Ebionites then rising, who say that Christ was not before Marie. Whereupon also he was compelled to utter his Divine Nativitie.

John i. 41. Douay, 1635.—He findeth first his brother Simon, and saith to him: We have found Messias, which is being interpreted, Christ.

1635.—Messias in Hebrew, in Greeke Christ, in English Anointed, to wit, with the spiritual oile of grace above his brethren.

John i. 1. Douay, 1635.—In the beginning was the word, and the word was with God, and God was the word.

1635, 1816.—The second person in Trinitie which is the natural, only and eternal Sonne of God the Father, is called the WORD, not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by God's commandement for the uttering of his divine wil towards man) be called his word, but in a more divine, eminent and ineffable sort, to expresse unto us in a sort, by a terme agreeable to our capacitie, that he Sonne of God so is, and so from everlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence and mind. This WORD then, Sonne, or second Person in the holie Trinitie, was and had his being then already when other creatures (of what sort soever) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Ghospel thought, and as the Arians after taught. And this first sentence of the Ghospel not only the faithful but the Platonikes did so admire, (as S. Augustine writeth,) that they wished it to be written in gold.

Because a man might say, If the WORD were before any thing was created, where, or how could he be? the Evangelist preventing that carnal concept, saith first, that he was with God, whose being dependeth not upon time, place, space, or any other creatures, al which were made by him. Secondly, he giveth us to understand that the WORD hath his proper subsistence or personalitie distinct from God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Calvin, holding the second person to be God, not as of the Father, but as of himself. And yet such are the bookes that our youth now read commonly in England, and that by commandement.

Lest any man upon the premisses, which set forth the relation and distinction of the Second Person from the first, might thinke that the Father only were God, the Evangelist expressly teacheth, the WORD to be God. For though the wordes seeme to lie otherwise (because we have of purpose followed the elegancie which the Evangelist himself observed in placing them so, and therefore they stand so both in Greeke and Latin), yet indeed the construction is thus: The WORD was God, and (as in his first epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God indeed, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiversation the Arians used to avoid the evidence of this place we see in S. Augustine; even such as the Protestants doe, to avoid the like wordes. *This is my body*, concerning the B. Sacrament.

John iii. 18. Douay, 1635.—He that beleeveth in him, is not judged. But he that doth not beleve, is already judged: because he hath not beleved in the name of the only begotten Sonne of God.

1635, 1816.—He that beleeveth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day, nor at the houre of his death: But the Infidel, be he Jewe, Pagan or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to judgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne judgement, preventing in himself, of his owne free wil the sentence both of Christ and of the Church.

1843.—He that beleeveth, viz., by a faith working through charitie, is not *judged*, that is, is not *condemned*, but the obstinate *unbeliever* is judged, that is *condemned already*, by retrenching himself from the society of Christ and his church.

John iii. 31. Douay, 1635.—He that commeth from above, is above al, He that is of the earth, of the earth he is, and of the earth he speaketh, He that commeth from Heaven is above al.

1633, 1816.—As though he should say: No marvel that men resort to Christ so fast, and make lesse account of me. For his Baptisme and his preaching and his Person are al from Heaven immediately, He bringeth al from the very bosome, mouth, and substance, of God his Father. Whatsoever is in me, is but a litle drop of his

grace. His spirit and graces are above al measures or men's guiftes, even according to his Manhood: and al power temporal and spiritual, the Kingdom and the Priesthood, and al soveraigntie in Heaven and earth are bestowed upon him as he is man also.

John x. 15. Douay, 1633.—As the Father knoweth me and I know the Father: and I yeald my life for my sheep.

1633, 1816.—Christes death was so necessarie for the flocke, that when he might have escaped, he voluntarily offered himself to death for his flocke.

John xiv. 28. Douay, 1633.—You have heard that I said to you, I goe, and I come to you, if you loved me, you would be glad verily: that I goe to the Father: because the Father is greater then I.

1633, 1816.—There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly understood after the Churches sense, make nothing for their false Sect, but only signifie that Christ, according to his Manhood, was inferiour indeed, and that according to his Divinitie, he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand upon these places and the like against the Arians, as we now doe upon others against the Protestants, whose Sect is the disease and bane of this time.

1843.—It is evident, that Christ our Lord speaks here of himself, as he is made man: for as God he is equal to the Father: any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered: for Christ being at this time shortly to suffer death, signified to his Apostles his human nature by these very words: For as God he could not die, and therefore as he was both God and man, it must follow that according to his humanity he was to die, which the Apostles were soon to see and believe, as he expresses, verse 29, And now I have told you before it come to pass: that when it shall come to pass you may believe.

John xv. 26. Douay, 1633.—But when the Paraclete commeth whom I will send you from the Father, the spirit of truth, which proceedeth from the Father, he shal give testimonie of me: and you shall give testimonie, because you are with me from the beginning.

1633, 1816.—The Holy Ghost is sent by the Sonne, therefore he proceedeth from him also, as from the Father, though the late Schismatical Greekes thinke otherwise.

1843.—This proves against the modern Greeks, that the holy Ghost proceedeth from the Son, as well as from the Father : otherwise he could not be sent by the Son.

John xvii. 1. Douay, 1633.—These things spake Jesus : and lifting up his eyes into Heaven, he said : Father, the houre is come, glorifie thy Sonne, that thy Sonne may glorifie thee.

1633.—The Father glorifieth the Sonne by raying him from death, exalting him up to his right hand, making al creatures to bow downe at his Name, and giving him al power and judgment. The Sonne again glorifieth the Father, by making his honour, which only in a manner was in Jewrie before, now knowne to al Nations.

John xvii. 19. Douay, 1633.—And for them I doe sanctifie myself, that they also may be sanctified in truth.

1633.—To sanctifie himself, is to sacrifice himself, by dedicating his holy body and blood to his Father, both upon the Crosse, and in the holy Sacrament.

Actes iv. 28. Douay, 1633.—To doe what thy hand and thy counsel decreed to be done.

1633, 1816.—Christ's death as needful for man's redemption, was of God's determination, but as of the malice of the Jewes, it was not his act otherwise than by permission.

Actes ix. 4. Douay, 1633.—And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me.

1633, 1816.—The heretikes that conclude Christ so in heaven, that he can be no where els til the day of Judgment, shal hardly resolve a man that would know where Christ was when he appeared here in the way, and spake these words to Saul.

Romans iii. 21. Douay, 1633.—But now without the Law the justice of God is manifested, testified oy the Law and the Prophets.

1633, 1810.—Beware of the wicked and vaine commentarie of the Calvinistes, glossing the justice of God to be that which is resident in Christ, apprehended by our faith : and so that imputed to us which indeed we have not. Wherein at once they forged themselves against God's manifest word, a new no justice, a phantastical apprehension of that which is not, a false faith and untrue imputation. Whereas the justice of God here, is that wherewith he indoweth a man at his first conversion, and is now in a man, and

therefore man's justice : but yet God's justice also, because it is of God. Of this justice in us whereby we be truly justified and indeed made just, S. Augustine speaketh thus : *The grace of Christ doth worke our illumination and justification inwardly also.* And againe He giveth to the faithful the most secret grace of his spirit, which secretly he powreth into infants also. And againe, *They are justified in Christ that beleeve in him through the secret communication and inspiration of spiritual grace, whereby every one leaneth to our Lord.* And againe, *He maketh just, renewing by the spirit, and regeneration by grace.*

Romanes iv. 7, 8. Douay, 1633.—Blessed are they, whose iniquities be forgiven, and whose sinnes be covered. 8.—Blessed is the man to whom our Lord hath not imputed sinne.

1633, 1816.—You may not gather, as the Heretikes doe, of these termes, *covered, and not imputed* that the sinnes of men be never truly forgiven, but hidden only. For that derogateth much to the force of Christ's bloud and to the grace of God, by which our offences be truly remitted. He is the Lamb that taketh away the sinnes of the world, that washeth, and blotteth out our sinnes. Therefore to cover them, or, not to impute them, is, not to charge us with our sinnes, because by remission they be clean taken away, otherwise it were but a fained forgiveness.—S. Augustin.

1843.—That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, *and also are covered* ; that is, newly clothed with the habit of grace, and vested with the stole of charity. 8.—That is ; Blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man, who after falling into sin, hath done penance, and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse that sin is no more imputed to him.

1 Corinthians i. 30. Douay, 1633.—And of him you are in Christ Jesus, who is made unto us wisdom from God, and justice, sanctification, and redemption.

1633, 1816.—He meaneth not, as our Adversaries captiously take it, that we have no justice, sapience, nor sanctity of our owne, other then Christ's imputed to us : But the sense is, that he is made the Authour, giver, and meritorious cause of al these vertues in us. For so the Apostle interpreteth himselfe plainly in the 6th Chap. following, when he writeth thus : You be washed, you be justified,

you be sanctified, in the name of our Lord Jesus Christ and in the Spirit of our God.

1 Corinthians x. 3. Douay, 1633.—And al did eate the same spiritual food.

1633, 1816.—The red sea and the cloud, a figure of our Baptisme; the manna from Heaven and water miraculously drawn out of the rock, a figure of the Holy Sacrament of Christes body and bloud: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Calvinists, to write upon this place, that the Jewes received no lesse the truth, and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours; and that they and we al eate and drinke of the selfsame meate and drinke: the Apostle saying only, that they among themselves did al feed of one bread, and drinke of one rock; which was a figure of Christ, therin especially, that out of Christes side peared upon the Crosse gushed out bloud and water for the matter of our Sacraments.

1843.—Under the conduct of Moses they received baptism in figure, by passing under a cloud, and through the sea: and they partook of the body and blood of Christ in figure, by eating of the *manna* (called here a *spiritual food*, because it was a figure of the true bread which comes down from heaven) and drinking the water, miraculously brought out of the rock, called here a *spiritual rock*: because it was also a figure of Christ.

1 Corinthians xii. 12. Douay, 1633.—For as the body is one, and hath many members, and al the members of the body whereas they be many, yet are one body: so also Christ.

1633, 1816.—A marvelous union betwixt Christ and his Church, and a great comfort to al Catholikes being members therof, that the church and he, the head and the body, make and be called one Christ.—Augustin.

Ephesians i. 22. 1633, Douay.—And he hath subdued al things under his feet: and hath made him head over al the Church.

1633, 1816.—Christ is not ful, whole, and perfect without the Church, no more then the head without the body.

1633, 1816.—It maketh a high prooffe among the Protestants, that no man can be Head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no King, nor Lord, because *He is King and Lord*, neither should there be Bishop or Pastour, because *he is the Bishop*

and Pastour of our soules : nor Pontifex nor Apostles, for by those titles S. Paul termeth him, Hebrew iii., none should be pillar, foundation, rock, light, or Maister of the Church or truth, because Christ is properly al these. And yet our new Doctours (though they be exceeding seditious and would for the advantage of their Sect be gladly ridde of Kings and al other superiours temporal, if they feared not the sword more then God, and would find as good Scriptures to be delivered of them, as they now find to discharge themselves of obedience to Popes) yet, I say, they wil not deny, al the former titles and dignities (notwithstanding Christes soveraigne right in the same) to be given and communicated to the Princes and Magistrates of the earth, both spiritual and temporal. Though Christ in a more divine, ample, absolute, excellent, and transcendent sort, have al these things attributed and appropriated to himself. So then, though he be the Head of the Church, and the only Head in such soveraigne and principal manner, as no earthly man or mere creature ever is, or can be, and is joyned to the Church in a more excellent sort of conjunction, then any King is to his subjects, or Countrie, or any Pope or Prelate to the Church whereof he is Governour, even so farre that it is called his body Mystical : life, motion, spirit, grace issuing downe from him to it, and the members of the same, as from the head to the natural body : Though in this sort, (we say,) no man can be head but Christ, nor the Church be body to any but to Christ, yet the Pope may be the ministerial Head, that is to say the cheefe Governour, Pastour and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth : as S. Hierom calleth Damasus the Pope *Summum Sacerdotem, the cheefe and highest Priest* ; and the Apostle saith of this ministerial Head, The head cannot say to the feet, you are not necessarie for me. For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here saith) he is head of the whole Church, meaning of the triumphant (and of al Angels also, though in another sort) no lesse then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must observe, that for this soveraigne pre-eminence of Christ in this case, the Church is not called the body mystical of any Governour, Peter, Paul or what Prelate or Pope soever.

Ephesians iii. 17. Douay, 1633, 1816.—Christ to dwel by faith in your harts rooted and founded, in charitie.

1633.—Christ dwelleth in us by his guifts, and we be just by

those his gifts, remaining and resident in us, and not by Christe's proper justice only, as the Heretikes affirme.

Philipians ii. 9, 10. Douay, 1633.—For the which thing God also hath exalted him, and hath given him a name which is above al names: that in the name of Jesus every knee bow of the celestials, terrestials, and infernals.

1633, 1816.—Calvin doth so abhorre the name of merit in Christian men toward their owne salvation, that he wickedly and unlearnedly denieth Christ himselfe to have deserved or merited any thing for himself: though these words (which he shamefully writheth from the proper and plaine sense to signifie a sequele and not a cause of his exaltation) and divers others in holy writ, prove that he merited for himself according to al learned men's judgement, as Apocalypse v. —*The Lamb that was slaine is worthie to receive power and Divinitie.* And Hebrewes ii.—*We see Jesus for the passion of death, crowned with glorie and honour.* See S. Augustin on these words, Psalme cix. *propterea exaltabit caput.*

By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of Jesus, as though they worshipped not our Lord God therein, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and al this by sophistication to draw the people from due honour and devotion towards Christ Jesus; which is Satan's drift by putting scruples into poore simple men's minds about his Sacraments, his Saints, his Crosse, his image, his name and such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satan's cogitations, and therefore by the Scriptures and reason, warranteth and teacheth al her children to doe reverence whensoever Jesus is named. Because Catholikes doe not honour these things nor count them holy, for their matter, colour, sound and syllables, but for the respect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ by sight, hearing, or use of the same signes: els why make we not reverence at the name of Jesus the Sonne of Sirach, as wel as of Jesus Christ. And it is a pitiful case to see these prophane subtleties of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or Sovereigne named, we may without these scruples doe obeisance, but towards Christ it must be superstitious.

Argument to the Colossians. Against such (Heretikes) S. Paul

telleth the Colossians, that Christ is the creatour of al the Angels, God in Person, the Head of the Church, the principal in al respects: that he is the Redeemer, Mediatour, and pacifier between God and Men, and therefore by him we goe to God, so that whether we pray ourselves, or desire any other in earth or in Heaven to pray for us, al must be done (as the Catholike Church in every Collect doth), *per Christum Dominum nostrum*, that is, through Christ our Lord, or, *per Do. nostrum Jesum Christum filium tunmo, qui tecum vivit et regnat*, &c. Whereby the Church professeth continually against such seductions, both the Mediatourship, and the Godhead of Christ.

2 Thessalonians i. 10. Douay, 1633.—When he shal come to be glorified in his Saints, and to be made marvelous in al them that have beleevd, because our testimonie concerning you was credited in that day.

1633, 1816.—Christ shal be glorified in his Saints, that is, by the great and unspeakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminishing Christ's glorie (as the Adversaries foolishly pretend) but exceedingly augmenting the same.

2 Thessalonians ii. 2, 3. Douay, 1633.—That you be not easily moved from your sense, nor be terrified neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord were at hand. 3.—Let no man seduce you by any meanes, for unles there come a revolt first, and the man of sinne be revealed, the sonne of perdition.

1633, 1816.—The curiositie of man fed by Satan's deceits, hath sought to know and to give out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostle's daies and often afterward, some have feined revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conject by the starres, and given forth to the world a certaine time of Christes coming to judgement. Al which seducers be here noted in the person of some that were about to deceive the Thessalonians therein. And S. Agustin proveth that no man can be assured by the Scriptures of a day, year, or age, that the end of the world or the second Advent, shal be.

1633, 1816.—Though we can not be assured of the moment, houre or any certaine time of our Lordes comming, yet he warranteth us that it wil not be before certaine things be fulfilled, which must come to passe by the course of God's providence and permission

before, which are divers, wherof in other places of Scripture we be forewarned. Here he warneth us of two specially, of a revolt, defection or an apostasie, and of the coming or revelation of Antichrist. Which two partaine in effect both to one, either depending of the other, and shal fal (as it may be thought) neer together, and therefore S. Augustin maketh them but one thing.

This apostasie or revolt, by the judgement in a manner of all ancient Writers, is the general forsaking and fal of the Romane Empire. So Tertulian, S. Hierom, S. Chrysostom, and S. Ambrose upon this place. All which Fathers and the rest Calvin presumptuously condemneth or errour and follie herein, for that their exposition agreeth not with his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this revolt or apostasie to be a general revolt of the visible Church from God, whose house or building (they say) was sodenly distroied and lay many yeares ruined, and ruled only by Satan and Antichrist. So saith the foresaid Archheretike here: though for the advantage of his defence, and as the matter elsewhere requireth, he seemeth (as all their fashion is) to speake in other places quite contrarie: but with such colour and collusion of wordes, that neither other men nor himself can tel what he would have or say. And his Fathers Wicleffe and Luther, his fellowes and followers, Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man wil follow such companions to evident perdition.

But concerning this errour and falsehood of the Churches defection or revolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proveth that the Church shal no faile to the world's end, no not in the time of Antichrist: affirming them to deny Christ and to robbe him of his glorie and inheritance bought with his bloud, which teach that the Church may faile or perish. S. Hierom refuteth the same wicked Heresie in the Luciferians, proving against them, that they make God subject to the Divil, and a poore miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scripture falsely understood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit

and excuse of al Heretikes and Schismatikes, for defense of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only, and in those places where they and their followers dwel: to know also that this is reprov'd by the holy Doctours of the primitive Church, and that it is against Christes honour, power, providence and promise.

If the Adversaries had said that this revolt which the Apostle foretelleth shal come before the world's end, is meant of great numbers of Heretikes and Apostates revolting from the Church, they had said truth of themselves and such others, whom S. John calleth Antichristes. And it is very like (be it spoken under the correction of God's Church and all learned Catholikes) that this great defection or revolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Christian religion: not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great revolt of kingdoms, peoples, and provinces from the open external obedience and communion therof. Which revolt having been begun and continued by Heretikes of divers ages, resisting and hating the seat of Peter (which they cal "the chaire of pestilence" in S. Augustin's daies) because it is Christes fort erected against Hel gates and al Heretikes, and being now wonderfully increased by these of our daies the next precursors of Antichrist, as it may seeme, shal be fully atchieved a little before the end of the world by Antichrist himself. Though even then also, when for the few daies of Antichristes reigne the external state of the Romane Church and publike entercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart with it, and practise therof in secret, and open confessing therof if occasion require, shal not cease, no more then it doth now in the Christians of Cypres and other places where open entercourse is forbidden.

This is certain and wonderful in al wise men's eyes, and must needs be of God's providence and a singular prerogative, that this Seat of Peter standeth when al other Apostolike Sees be gone: that it stood there for certaine ages together with the secular Seat of the Empire: that the Pope stood without wealth, power, or human defense, the Emperour's knowing, willing, and seeking to destroy them, and putting to the sword above thirtie of them one after

another, yea and being as much afraid of them as if they had been comperitours of their Empire, as S. Cyprian noteth of S. Cornelius, Pope in his daies, and Decius then Emperour: againe that the Emperours afterwards yealded up the Citie unto them, continuing for al that in the Emperial dignitie stil: that the successours of those that persecuted them, laid downe their crownes before their Seat and sepulchers, honouring the very memories and Relikes of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, every one of them in the said space being manifoldly altered; it standeth (we say) al this while, to use S. Augustin's words, "the Heretikes in vain barking about it," not the first Heathen Emperours, not the Goths and Vandals, not the Turke, not any sacks, or massakers by Alaricus, Gensericus, Attila, Borbon, and others; not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne divisions among themselves and manifold difficulties and dangers in their elections, not the great vices which have been noted in some of their persons, not al these nor any other endeavour or scandal could yet prevaile against the See of Rome, nor is ever like to prevaile til the end of the world draw neer, at which time this revolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the annotations next following.

There were many even in the Apostles' time (as we see by the 4th Chap. of S. John's 1 epistle and in the writings of the ancient Fathers) that were forerunners of Antichrist, and for impugning Christes truth and Church were called Antichristes, whether they did it by force and open persecution, as Nero and other Heathen or Heretical Emperours did, or by false teaching and other deceits, as the Heretikes of al ages. In which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome; and in another place, Al that have new names after the peculiar calling of Heretikes, as Arians, Donatistes (and as we say now), Calvinistes, Zuinglians, &c., al such (saith he) be Antichristes. Yea these latter of our time much more then any of the former, for divers causes which shal afterward be set downe. Nevertheles they nor none of them are that great Adversarie, enemy and impugner of Christ, which is by a peculiar

distinction and special signification named, the Antichrist and the man of sinne, the sonne of perdition, the Adversarie, described here and elswhere, to oppose himself directly against God and Our Lord Jesus Christ. The Heathen Emperours were many, Turkes many, Heretikes have been and more are many; therefore many, Heretikes have been and now are many: therefore they cannot be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greek is signified to be one special and singular man: as his peculiar and direct opposition to Christes person in the 5th Chap. of S. John's Ghospel, the insinuation of the particular stock and tribe wherof he should be borne, to wit of the Jewes (for of them he shal be received as their Messias) and of the tribe of Dan; the note of his proper name, Apocalypse 13; the time of his appearing so neer the world's end; his short reigne, his singular wast and destruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new and old Testament: al these and many other arguments prove him to be but one special notorious Adversarie in the highest degree, unto whom al other persecutours, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and servants. And this is the most common sentence also of al ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradoxe, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to have been in S. Paules daies, though he was not open to the world. Who it should be (except he meane S. Peter, because he was the first of the order of the Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being al his lawful Successours both in dignitie and also in truth of Christes religion. Neither can al the Heretikes alive prove that they or any of them used any other regiment, or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that divers of the ancient Catholike Fathers did serve and work (though unawares) towards the setting up of the great Antichrist: for so doth that blasphemous pen boldly write in his anno-

tations upon this place ; and an English printed book of late coming forth out of the same schoole, hath these words : As for Leo and Gregorie, Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie having wrought in that Seat neer five or six hundred yeares before them, and then greatly increased, they were deceived with the long continuance of error. Thus writeth a malapert scholer of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome even in S. Peter's time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Paules Crosse to speake of the self-same Fathers as great Doctours and Patrones of their new Ghospels, thus : O Gregorie, O Leo, if we be deceived, you have deceived us. Whereof we give the good Christian Reader warning, more diligently to beware of such damnable bookes and Maisters, carying many unadvised people to perdition.

The Argument of the epistle of S. Paul to the Hebrews, 1633, 1816.—And whereas the Jews did magnifie their Law, by the Prophets, and by the Angels by whom it was given, and by Moyses, and by their land of promise, into which Josue brought them, and by their Father Abraham, and by their Aaronical or Levitical priesthood and Sacrifices, by their Tabernacle, and by their Testament : he sheweth that our Lord Jesus, as being the natural Sonne of God, passeth incomparably the Prophets, the Angels and Moyses : that the rest or quietnes which God promised, was not in their earthly land, but in heaven : that his figure Melchisedeck farre passed Abraham : and that his priesthood, Sacrifice, Tabernacle, and Testament farre passed theirs. In al which he shooteth often at these three markes : to take away the scandal of Christes death, by giving them sundrie good reasons and testimonies of it : to erect their minds from visible and earthly promises (to which only, the Jews were wholly bent) to invisible and heavenly : and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

This Epistle may be divided into these parts : the first, of Christes excellencie above the Prophets, Angels, Moyses and Josue. The second of his priesthood and excellencie thereof above the Priesthood of the Old Testament. The last part of it is of exhortation.

Hebrewes i. 3. Douay, 1633.—Who being the brightnesse of his glorie, and the figure of his substance, and carying al things by the

word of his power, making purgation of sinnes, sitteth on the right hand of the Majestie in the high places :

1633.—To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other wordes to the Philippians, that he is the forme and most expresse resemblance of his Father's substance. So S. Ambrose and others expound it, and the Greeke word character is very significant to that purpose. Note also by this place, that the sonne though he be a figure of the Father's substance, is notwithstanding of the same substance. So Christes body in the Sacrament, and his mystical death and Sacrifice in the same, though called a figure, image, or representation of Christes visible body and Sacrifice upon the Crosse, yet may be and is the self-same in substance.

Hebrewes iii. 14. Douay, 1633.—For we be made partakers of Christ : yet so if we keep the beginning of his substance firme unto the end.

1633, 1816.—Faith is the ground worke of our creation in Christ, which if we hold not fast, al the building is lost.

Argument, Hebrewes v. Douay, 1633, 1816.—That Christ being a man and infirme, Was therin but as al Priests ; and that he also was called of God to this office : offering as the others : and suffered obediently for our example. Of whose Priesthood he (the apostle) hath much to say, but that the Hebrewes have need rather to heare their Catechisme againe.

Hebrewes v. 6, 7. Douay, 1633.—As also in another place, he saith, *Thou art a Priest for ever, according to the order of Melchisedeck.* 7.—Who in the daies of his flesh, with a strong crie and teares, offering praiers and supplications to him that could save him from death, was heard for his reverence.

1633, 1816.—In the 109th Psalm, from whence this testimonie is taken, both Christes Kingdom and Priesthood, are set forth. But the Apostle urgeth specially his priesthood, as the more excellent and prominent state in him, our Redemption being wrought and atchieved by Sacrifice, which was an act of his Priesthood, and not of his Kingly power : though he was properly a King also, as Melchisedeck was both King and Priest, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul and his alligations here out of this Psalm) at the very first moment of his conception or incarnation. For you must beware of the wicked

heresie of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance,) that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Father's Priest, and not his Sonne, and to doe Sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Augustin saith, *That as he was man, he was Priest, as God, he was not Priest.* And Theodoret saith, *As man he did offer Sacrifice, but as God he did receive Sacrifice.* And againe; *Christ touching his humanitie was called a Priest, and he offered no other host but his owne body, &c.* Some of our new Maisters not knowing so much, did let fall out of their penes the contrarie, and being admonished of the error, and that it was very Arianisme, yet they persist in it of mere ignorance in the grounds of Divinitie.

Though our Saviour make intercession for us, according to his humane nature, continually in heaven also, yet he doth not in any external creatures make Sacrifice, nor use the praies Sacrificial, by which our redemption was atchieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this praier, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yielding it in most proper sort for a Sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the verry worke and consummation of our redemption.

Observe moreover, that though commonly every faithful person pray both for himself and others, and offer his praies to God, yet none offereth by office and special deputation, and appointment, in the person of the whole Church and people, saving the Priest, whose praies therefore be more effectual in themselves, for that they be the voice of al faithful men together, made by him that is appointed and received of God for the people's Legate. And of this kind were al Christes praies, in al his life and death, as al his other actions were, his fasting, watching, preaching, instituting, ministering, or receiving Sacraments: every one being done as Priestly actions. "*For his reverence,*"—These words have our English translatoours perniciously and most presumptuously corrupted, turning them thus: *In that which he feared*, contrarie to the version and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie use of the Greek word, as Beza himself defineth it, and contrarie to the propriety of the Greek phrase, as not only the

Catholikes, but best learned Lutherans doe shew and prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could ever espie. Where, only to have made choise of that impious and arrogant Sectaries sense, before the said Fathers, and al the Churches besides, had been shameful enough, but to set the same downe for very Scripture of God's blessed word, that is intolerable, and passeth al impiety. And we see plainely that they have no conscience, indifferencie, nor other purpose, but to make the poore Readers beleeve, that their opinions be God's owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, they would abhorre them to the depth of Hel. Forsooth it is thus: they would have this Scripture meane that Christ was in horrible feare of damnation, and that he was not only in paines corporal upon the Crosse (which they hold not to have been sufficient for man's redemption) but that he was in the very sorrowes and distresses of the damned, without any difference, but that it was not everlasting, as theirs is.

For this horrible blasphemie (which is their interpretation of Christes descending into Hel) God's holy word must be corrupted, and the Sacrifice of Christes death (wherof they talk so presumptuously) must not be enough for our redemption, except he be damned for us also to the paines of Hel. Woe be to our poor Countrie, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shal see, that for defense of the said blasphemies they have thus translated this text.

Hebrewes vii. 25. Douay, 1633.—Whereby he is able to save also for ever going by himself to God, always living to make intercession for us.

1633, 1816.—Christ according to his humaun nature praieth for us, and continually representeth his former passion and merits to God the Father.

Hebrewes vii. 25. Douay, 1816, 1843.—Whereby he is able also to save for ever them that come to God by him: always living to make intercession for us.

1843.—Christ as man continually maketh intercession for us, by representing his passion to his Father.

Hebrewes vii. 11. Douay, 1633.—If then consummation was by the

Levitical Priesthood (for under it the people received the law), what necessitie was there yet another Priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron.

1633, 1816.—The principal proposition of the whole Epistle and al the Apostle's discourse, is inferred and grounded on the former prerogatives of Melchisedech above Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of al mans dueties and debts to God, by the general redemption, satisfaction, ful price and perfect ransom of al mankind, was not atchieved by any or al the Priests of Aaron's order, nor by any Sacrifice or act of that Priesthood, or of al the law of Moyses, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

This disputation of the preeminence of Christes Priesthood above the Levitical Order, is against the erroneous perswasion of the Jewes, that thought their law, Priesthood, and Sacrifice to be everlasting, and to be sufficient in themselves without any other Priest then Aaron and his Successours, and without al relation to Christes Passion, or any other redemption or remission, then that which their Levitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Which point wel understood and kept in mind, wil cleere the whole controversie betwixt the Catholikes and Protestants, concerning the Sacrifice of the Church. For, the scope of the Apostle's deputation being, to avouch the dignity, pre-eminence, necessitie, and eternal fruit and effect of Christes passion, he had not to treat at al of the other, which is a Sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed and reformed first touching the Sacrifice of the Crosse before they could fruitfully heare any thing of the other. Though in covert and by most evident sequele of disputation, the learned and faithful may easily perceive where-upon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, that al these commendations of Melchisedech are in the type of Christ.

Hebrewes vii. 27. Douay, 1633.—Which hath not necessitie daily (as the Priestes) first for his owne sinnes to offer Hostes, then for the people's: For this he did once, in offering himself.

1633, 1816.—This is the special pre-eminence of Christ, that he offereth for other men's sinnes only, having none of his owne to offer for, as al other Priests both of the old and new law have. And this againe is the special dignitie of his owne Person not communicable

to any other of what order of Priesthood soever, that he by his death (which is the only oblation that is by the Apostle declared to be irreiterable in itself,) paid the one full sufficient ransom for the redemption of all sinnes.

Hebrewes ix. 28. Douay, 1633.—So also Christ was offered once to exhaust the sinnes of many. The second time he shall appear without sinne to them that expect him, unto salvation.

1633, 1816, 1843.—By this word (exhaust) which signifieth to empty or draw out even to the bottom, is declared the perfect and plentiful redemption of sinne by Christ.

Hebrewes ix. 12. Douay, 1633.—Neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found.

1633, 1816.—No one of the Sacrifices, nor all the Sacrifices of the old law, could make that one general price, ransom and redemption of all mankind, and all sinnes, saving this one highest Priest Christ, and the one Sacrifice of his blood once offered upon the Crosse. Which Sacrifice of redemption cannot be often done, because Christ could not die but once. Though the figures also thereof in the law of nature and of Moyses, were truly called Sacrifices, as specially this high and marvelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a Sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many priests (all which were and are sinners themselves) could be the general redeeming and consummating Sacrifice, nor any one of those Priests, nor all the Priests together, either of the law of Nature, or of Aaron, or Melchisedech's Order (except Christ alone) could be the general Redeemer of the world.

And this is the Apostle's meaning in all this comparison and opposition of Christes death to the old Sacrifices, and of Christ to their Priests: and not that Christes death or Sacrifice of the Crosse should take away all Sacrifices, or prove that those Aronical offices were no true Sacrifices at all, nor those Priests, verily Priests. They were true Priests, and true Sacrifices, though none of those Sacrifices were the high, capital and general Sacrifice of our price and redemption, nor none of them, or of those Priests, could without respect to this one Sacrifice of Christes death, worke any thing to God's honour, or remission of sinnes, as the Jewes did falsely imagin, not referring

them at al to this general redemption and remission by Christ, but thinking them to be absolute Sacrifices in themselves. And that to have been the error of the Hebrues, you may read in S. Augustin. And this we tel the Protestants, is the only purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so malitiously set against God's and the Churches truth, that they perversely and foolishly turne the whole disputation against the Sacrifice of the B. Masse, and the Priests of the new Testament: as though we held, that the Sacrifice of the altar, were the general redemption or redeeming Sacrifice, or that it had not relation to Christes death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the use of the partakers, that other general benefit of Christes one oblation upon the Crosse. Against the Jewes then only S. Paul disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed al remission and redemption, without respect of Christes death.

1843.—By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind; which no other Priest could do.

1 John ii. 1. 1633, Douay.—My litle children these things I write to you, that you sinne not. But and if any man shal sinne, we have an advocate with the Father, Jesus Christ, the Just.

1633, 1816.—The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature living: though these also be rightly and truely so called, and that not only without al derogation, but much to the honour of Christ's advocation. To him soly and only it agreeth to procure us mercie before God's face, by the general ransom, price and paiment of his bloud for our deliverie, as is said in the sentence following:—*And he is the propitiation for our sinnes, and not for ours only, but for the whole world's.* In which sort he is our only Advocate, because he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other man or Angel; in his owne name, right, and merits, confidently dealeth in our causes before God our Judge, and so procureth our pardón, which is the highest degree of advocation that can be.

Al which notwithstanding, yet the Angels and Saints and our

fellowes alive, may and doe pray for us, and in that they deale with God by intercession to procure mercie for us, may justly be called our Advocates ; not so as Christ is who demandeth al things immediately by his owne merits, but as secondary intercessours, who never aske nor obtaine any thing for us, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustin upon these very words prevented the Heretikes cavillations. *But some men* wil say ; Doe not the Saints then pray for us ? Doe not Bishops then or Prelates and Pastours pray for the people ? Yes saith he, *Marke the Scriptures, and you shal find that the Apostles praied for the people and againe desired the people to pray for them, and so the head praieth for al, and the members one for another.* And likewise (lest the Heretikes should say there is a difference betwixt the living and the dead in this case) thus the same holy Father writeth upon the 85th Psalme, in fine. Our Lord Jesus Christ doth yet make intercession for us, al the Martyrs that be with him pray for us, neither wil their intercession cease, til we cease our groanings.

In this sense, therefore, whosoever praieth for us, either alive or dead, is our Advocate ; as S. Augustin calleth Bishops, the people's Advocates, when they give them their benediction or blessing. So doth the holy Church cal our B. Lady our Advocate by the very words of S. Iræneus, that you may see such speaches, be no new inventions of the later Ages, but Apostolical. The *obedient* Virgin Marie (saith he) is made the Advocate of the disobedient virgin Eve. And to confound the Protestants plainly, in that they thinke or pretend that the advocation or Patronage of Saints should be injurious to Christ, remember that our Savjour acknowledgeth Angels to be deputed for the protection (which is nothing els but the advocation) of infants before the face of God, besides the plaine examples in the Testament, Gen., Tobias, Daniel, &c. And this not only the Catholike Church, but the very English Protestants themselves in their service booke, and in the Collect of Michaelmas day, professe, and pray for the same protection or advocation of Angels, and defend the same against their yonger brethren, the puritanes.

1 John iv. 3. Douay, 1633.—And every spirit that dissolveth Jesus, is not of God : and this is Antichrist of whom you have heard that he commeth, and now he is in the world.

1633, 1816.—To dissolve, loose, or separate Jesus assunder, was

proper to al those old Heretikes that taught either against his Divinitie, or humanitie, or the Unitie of his Person, being of two natures, as Cerinthus, Elison, Nestorius, Eutyches, Manes, or Manicheus, Cerdon, Appelles, Apollinaris and the like. And this is one place by which we may see that the common Greek copies be not ever authentical, and that our old approved translation may not alwaies be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainely from the Greek, that in old time either al or the more approved Greek reading was otherwise, and that often the said Greek was corrupted then or since by Heretikes or otherwise. For of the Greeks S. Iræneus, among the Latin Fathers S. Augustin, S. Leo, and Venerable Bede did read as we doe. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to have come in the flesh, is not of God.* Which is also in effect said before verse 2. And that, therefore, it was corrupted and altered by Heretikes, see the words of Socrates, also a Greek Writer, very agreeable to this purpose. Nestorius (saith he) *being eloquent by nature, which is often in Heretikes, accounted himself therefore learned and disdained to study the old Interpreters, counting himself better than them al; being ignorant that in S. John's Catholike epistle the old Greek copies had.* Every one that dissolveth Jesus is not of God. So saith he, adding moreover that such as would separate the divinitie from the dispensation of Christ's humanitie, took out of the old copies this sense. For which the old Expositours noted that these which would loose Jesus, had corrupted this Epistle.

1 John v. Argument; 1633, 1816, Douay.—They that love God, must love his natural Sonne Jesus, and his sonnes by adoption, and keep his commandements which to the regenerate are light. But not unles they continue in the Catholike faith; namely, of this article, that Jesus is the Sonne of God, and therefore able to give us life everlasting, and al our petitions, and our praiers for al our Brethren that sinne not unto death, dying in their mortal sinnes by impenitence. Last of al he warneth them not to communicate with Idols.

Apocalypse i. 13. Douay, 1633.—and in the middes of the seven candlesticks of gold one like to the sonne of man, vested in a priestly garment to the foot, and girded about neer to the paps with a girdle of gold.

1633.—It seemeth not to be Christ himselfe, but an Angel bearing Christes person and using divers speaches proper to Christ.

1633, 1816.—He appeared in a long garment or vestement proper unto Priests (for so the word, podores doth signifie) and that was most agreeable for him that represented the Person of Christ the high Priest, and appeared to John being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called petalon or liminæ.

Apocalypse ii. 28. Douay, 1633.—as I also have received of my Father : and I wil give him the morning starre.

1633.—This great priviledge of Saints riseth of the power and pre-eminence of Christ, which his Father gave him according to his humanitie, and therefore to deny it to Saints is to deny it to Christ himself.

Apocalypse v. 5, 6. Douay.—5. And one of the Seniours said to me : Weep not, behold the Lion of the tribe of Juda, the root of David, hath won, to open the booke, and to loose the seven seales thereof.

1633.—So did Jacob call Christ for his Kingly fortitude in subduing the world unto him.

6th verse.—And I saw and beheld in the middes of the throne and of the foure beasts, and in the middes of the Seniours, a lamb standing as it were slaine, having seven hornes and seven eyes, which are the seven spirits of God sent into al the earth.

1633.—So Christ is called for that he is the immaculate Host or Sacrifice for our sinnes.

Apocalypse x. 1. Douay, 1633.—And I saw another Angel, strong, descending from heaven, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as a pillar of fire.

1633.—Christ the valiant Angel, is here described.

Apocalypse xii. 4, 11.—And his taile drew the third part of the starres of heaven, and cast them to the earth ; and the dragon stood before the woman which was ready to be delivered ; that when she should be delivered, he might devoure her sonne.

1633.—The Devils endeavour against the Churches children, and specially our B. Ladies only Sonne the head of the rest.

11th verse.—And they overcame him by the bloud of the Lamb, and by the word of their testimonie, and they loved not their lives even unto death.

1633.—When the Angels or we have the victorie, we must know it is by the blood of Christ, and so al is referred alwaies to him.

Apocalypse xiv. 1. Douay, 1633.—And I looked and behold a Lamb stood upon Mount Sion, and with him an hundred fourtie foure thousand having his name, and the name of his Father written in their foreheads.

1633.—Christ and the same number of elect, that were signed. Chap. vii.

Apocalypse xix. 13, 16. Douay, 1633.—13. And he was clothed with a garment sprinkled with blood, and his name is called The Word of God.

1633, 1816.—The second Person in Trinitie, the Sonne or the Word of God, which was made flesh.

16th verse.—And he hath in his garment and in his thigh written King of Kings and Lord of Lords.

1633, 1816.—Even according to his humanitie also.

Apocalypse xx. 2. Douay, 1633.—And he apprehended the dragon, the old serpent, which is the Divel and Satan, and bound him for a thousand yeares.

1633, 1816.—Christ by his Passion hath abridged the power of the Divel for a thousand yeares, that is, the whole time of the new Testament, until Antichrist's time, when he shal be loosed againe, that is, be permitted to deceive the world, but for a short time only, to wit, three yeares and a halfe.

1843.—The power of satan has been very much limited by the passion of Christ, for a thousand years; that is, the whole time of the new testament: but especially from the time of the destruction of Babylon or pagan Rome, til the new efforts of Gog and Magog against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, *in the first resurrection*, which is that of the soul to the life of glory, as the *second resurrection* will be that of the body at the day of the general judgment.

Apocalypse xxi. 3. Douay, 1633.—And I heard a loud voice from the throne, saying, Behold the tabernacle of God with men, and he wil dwel with them. And they shal be his people: and he God with them shal be their God.

1633.—This tabernacle is Christ according to his humanitie.

Apocalypse xxii. 2. Douay, 1633.—In the middes of the streat therof, and on both sides of the river, the tree of life, yealding

twelve fruits, rendering his fruit every moneth, and the leaves of the tree for the curing of the Gentils.

1633.—Christ is our tree of life, in the Church by the B. Sacrament, and in heaven, by his visible presence and influence of life everlasting both to our bodies and soules ; of whom Salomon saith *The tree of life to al that apprehend him.*

CHAPTER VI.

TRINITY.

PSALME xlii. 5. Douay, 1635.—I wil confesse to thee on the harpe o God my God: why art thou sorrowful o my soule and why dost thou trouble me.

1635.—But to this purpose we praise God on the harpe, mortifying our affections.

The former word (God) is of the plural number in Hebrew, *Eloim*, the other of the singular, signifying the Blessed Trinitie, one God, Thou needest not therfore my soule to be pensive or desolate.

Psalme xlii. 10. Douay, 1635.—Princes of peoples are gathered together with the God of Abraham, because the strong Gods of the earth are exceedingly advanced.

1635.—The faithful of the old and new Testament are united in the service of one and the same eternal God. In respect of the Blessed Trinitie holie Scripture here and in manie places useth names of the plural number as, *Eloim*, Gods, not dividing God's substance, which is one, but insinuating distinction of Divine Persons, the Father, the Sonne, and the Holie Ghost. Which Mysterie is more expresly mentioned in Baptisme, and professed by Christian Gentils, then it was by the people of the Jewes.

Psalme lxvi. 7, 8. Douay, 1635.—God our God blesse us. 8. God blesse us; and let al the ends of the earth feare him.

1635.—God the Father, God the Sonne, God the Holie Ghost save the people of al nations, by Evangelical preaching of thee, the most Blessed Trinitie.

Psalme lxxi. 2. Douay, 1635.—O God give thy judgements to the King: and thy justice to the sonne of the King.

1635.—O God most Blessed Trinitie, give power and authoritie to the Sonne of Man, God incarnate, King of all Kings, the Sonne of King David, to judge for mankind against the divel.

Psalme xcvi. 2. Douay, 1635.—1. Sing ye to our Lord, a new song, sing to our Lord al the earth. 2. Sing ye to our Lord and blesse his name: shew forth his salvation from day to day.

1635.—The same wordes (sing to our Lord) thrise repeated, signifie the Blessed Trinitie, as some Fathers note.

Likewise verses 7 and 8.—Bring ye to our Lord, &c., in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

Psalme cxxxv. 3. Douay, 1635.—Confesse ye to the Lord of Lordes ; because his mercie is for ever.

1635, 1816.—By this invitation to praise our Lord God, thrise repeated, we professe the Blessed Trinitie, who is one God in substance, and three Divine Persons, Whose dominion is over al the world.

Daniel vii. 9. Douay, 1635.—I beheld til thrones were set, and the ancient of dayes sate : his vesture white as snow, and the haire of his head as cleane wool : his throne flame of fire ; his wheels fire kindled.

1635.—God the Father is called the *Ancient of dayes* not as though one Person of the Blessed Trinitie were more ancient then another : For everie person is eternal, and al are one eternal God. But in order of proceeding, one from another Father is the beginning of whom the Sonne is begotten and from whom, as also from the Sonne, the Holie Ghost proceedeth. By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels : who do exceede al corporal creatures in number as the celestial spheres exceede terrestrial bodies in greatnes.

Continuance of the Church and religion, pages 940, 941, vol. ii.

As for the high Mysterie of three divine Persons in one God not so commonly revealed in the old testament, yet was it knowen and in some sorte uttered as in Ageus : I am with you saith the Lord of hosts, the word that I did covenant with you when I came out of the land of Ægypt, and my spirit shal be in the middes of you. Where, by the Lord of hosts is commonly understood God the Father, by his spirit, God the Holie Ghost, and the word may signifie God the Sonne, of whose incarnation the Prophete plainly speaketh in the next verses. For in this consisteth the covenant between God and his people, that they should keepe his word of precepts and commandments expressed in the law : and he would send them the word, his onlie Sonne, the Second Divine Person to redeeme mankind. Againe the same three Persons seeme to be distinguished in divers places, God the Father is described according to man's small capacitie, Daniel vii. 9, thus, Thrones were sette, and the Ancient of dayes sate, his vesture

white as snow, and the haire of his head as cleane wool, his throne flames of fire, his wheeles fire kindled. He is called Ancient of dayes, not only because he is eternal, for so are the other two Divine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two persons proceede (The Sonne by generation, the Holie Ghost from the Father, and the Sonne by procession). To God the Sonne the same Prophet Daniel prayeth, chap. ix. 17, saying: Now therefore heare o our God, the petition of thy servant, and his prayers: and shew thy face upon thy Sanctuarie which is desert, for thyne owne sake, that is, for thyne owne merits: which can only be understood of that Divine Person, which is incarnate. Zacharie xii. 10—God speaking by the Prophet sayth, I wil powre out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers, which may easily be understood to be the promise of the B. Trinitie: but that which immediately foloweth, and they shal looke towards me, whom they pearced, can only be spoken by the second Divine Person, who only is incarnate, and was pearced in his Passion. In the book of Wisdom is much written of wisdom increated, a terme appropriated to God the Sonne especially. I have invocated, (saith the Author, or anie faithful soule) our Lord, the Father of my Lord: there is likewise particular mention of the Holie Ghost in some places, As 2 Esdras ix. 20—Thou gavest them the good spirit which should teache them, for the office of internal teaching is appropriated to the Holie Ghost. Joan xiv. 17, and xvi. 13—The spirit of truth, and he shal teach you al truth, I wil put my spirit in the middes of you, and wil make that you walke in my precepts. Zacharias vii. 12—The words which the Lord sent in his Spirit, by the hand of the former Prophets. Sap. i. 5—The Holie Ghost of discipline wil flye from him that feyneth. Ecclesiasticus i. 9—He created her in the Holie Ghost. Chap. xxiv. 29—They that eate me, shal yet hunger, and they that drinke me, shal yet thirst. Where God calleth the Holie Ghost (which is received by grace) himself. Because al three Divine Persons are one God. And that there be many Divine Persons in God who is one in substance, is sufficiently signified by al those holie Scriptures where God is called by the name Eloim, in the plural number: especially seeing this name hath also the singular number, *Eloha*—Which last place seemeth most plainly to speake of the Sonne of God *Eloha Mitheman Javo*. God wil come from Theman or from the

South. And therefore where this word Elohim is used in the plural number (as in most places it is) it signifieth pluralitie of persons in God.

Marke i. 10.—And forthwith comming up out of the water, he saw the Heavens opened, and the Spirit as a dove descending, and remaining on him.

1633, 1816.—Expresse mention of the B. Trinitie ; the Father speaketh from Heaven, the Holy Ghost appeareth in the likenesse of a dove, the Sonne also is recommended unto us.

John i. 32. Douay, 1633.—And John gave testimonie, saying : that I saw the Spirit descending as a dove from heaven, and he remained upon him.

1633, 1816.—Here is an evident testimonie of the third person in Trinitie, which is the Holy Ghost : so that in this one chapter we finde expresly against al Heretikes, Jewes, and Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

1 John v. 7. Douay, 1633.—For there be three which give testimonie in heaven, the Father, the Word, and the Holy Ghost, and these three be one.

1633, 1816.—An expresse place for the distinction of three Persons, and the unitie of nature and essence in the B. Trinitie ; against the Arians and other like Heretikes, who have in divers Ages found themselves so pressed with these plaine Scriptures, that they have (as it is thought) altered and corrupted the text both in Greek and Latin many waies : even as the Protestaunts handle those textes that make against them. But because we are not now troubled with Arianisme so much as with Calvinisme, we need not stand upon the varietie of reading or exposition of this passage. See S. Hierom.

CHAPTER VII.

FAITH.

Psalme xiv. 5. 1635.—That hath not given his money to usurie, and hath not taken guifts upon the innocent. He that doth these things shal not be moved for ever.

1635.—Wheras this, or anie other place of holie Scripture, attributeth salvation to certaine good workes, neither faith, nor other workes are therby excluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwaies requisite, without which it is impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

Psalme xxxiii. 14, 15. 1635.—Stay thy tong from evil: and thy lips that they speak not guile. 15th.—Turne away from evil, and doe good: seeke after peace and pursue it.

1635.—Both these verses, and frequent other places in the Psalmes, shew plainly that justice consisteth not only in faith, but in abstaying from evil and doing good: yet requiring and presupposing true faith, without which no workes are avaylable to justice, nor to everlasting life.

Psalme xcii. 5. 1635.—Thy testimonies are made credible exceedingly: holines becommeth thy house, O Lord, for length of daies.

1635.—Articles of faith are not evidently apparent to knowledge, but evident to creditie, to those that are disposed by God's grace, illuminating their understanding, and moving their free wil, to give consent of beleefe if they wil. It behoveth therefore, al members of the Church to converse piously, and religiously in this life, seeing she hath so excellent a spouse, protectour, and instructor, even to the end of the world.

Psalme cxv. 1, 2. 1635.—I believed, for which cause I spake: but I was humbled exceedingly. I said in excesse: Everie man is a lyer.

1635.—I believed that God would helpe me: therefore I freely professed that I trusted in him. For then, indeed, faith is perfect,

when we confesse with mouth, that which we believe in hart. I was vehemently afflicted in tribulations. In the middes of my great affliction I professed, that al man's helpe is in vaine, false deceitful and defective, and therefore our trust must be in God only.

Abacuc ii. 4. 1635.—Behold he that is incredulous, his soule shall not be right in himself: but the just shall live in his faith.

1635.—The principal comforte of the just consisteth in their faith and confidence of the world to come: Wherby they live with consolation, wheras otherwise this miserable life were rather a death.

Zacharias xiii. 8. 1635.—And there shal be in al the earth, sayth our Lord: two parts in it shal be destroyed, and shal fayle: and the third part shal be left in it.

1635.—Neither Jewes nor Gentils, remaining in their proper professions can be saved, but Christian Catholikes living justly, which are God's proper people, distinct from the rest by his grace.

Matthew xv. 28. 1633.—Then Jesus answering said to her: O woman, great is thy faith: be it done to thee as thou wilt: And her daughter was made hole from that houre.

1633, 1816.—It were a strange case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith, such as could not worke by love, and which S. James doubted not to cal the faith not of Christians, but of Divels.

Matthew xix. 17. 1633.—Who said to him: what askest thou me of good? One is good, God. But if thou wilt enter into life keep the commandements.

1633, 1816.—I see not (saith S. Augustin) why Christ should say, If thou wilt have life everlasting, keep the commandements, if without observing of them by only faith one might be saved.

Matthew xxii. 40. 1633.—On these two commandements dependeth the whole Law and the Prophets.

1633, 1816.—Hereby it is evident that al dependeth not upon faith only, but much more upon charitie (though faith be the first) which is the love of God, and of our neighbour, which is the summe of al the law and the Prophets: because he that hath this double charitie expressed here by these two principal commandements fulfilleth and accomplisheth al that is commanded in the Law and the Prophets.

Matthew xxiii. 15. 1633.—Woe to you Scribes and Pharisees, Hypocrites: because you goe round about the sea and the land to make

one Proselyte : and when he is made, you make him the Child of Hel double more then yourselves.

1633, 1816.—They that teach that it is enough to have only faith, doe make such Christians, as the Jewes did Proselytes children of Hel farre more then before.

Marke xi. 22. 1633.—And Jesus answering saith to them : have faith of God.

1633, 1816.—Faith of God is to beleeve that he is able, and that he wil doe it, if it be expedient, and no impediment on our part.

Luke vi. 48. 1633.—He is like to a man building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beatt against that house, and it could not move it ; for it was founded upon a rock.

1633, 1816.—He buildeth right and surely, that hath both faith and good works : he buildeth on sand, that trusteth to his faith or reading, or knowledge of the Scripture, and doth not worke or live accordingly.

Luke vii. 47. 1633.—For the which I say to thee : Many sinnes are forgiven her, because she hath loved much. But to whom lesse is forgiven, he loveth lesse.

1633, 1816.—Not only faith (as you may perceive,) but love or charitie obtaineth remission in sinnes.

Luke vii. 50.—And he said to the woman : Thy faith hath made thee safe, goe in peace.

1633, 1816.—The remission of her sinnes being attributed before to charitie, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there be divers causes concurring to one effect, the Scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore, his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce al men to beleeve in him ; and therefore specially required faith at their hands, and namely before other things, whether they did beleeve that he was able to doe that which they asked at his hands ; without which it had been rather a mockrie and tentation of him, then a true desire of benefit at his hands.

1843.—In the Scripture an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions ;

for the sins of this woman, in this verse are said to be forgiven, *because she loved much* : but, verse 50, Christ tells her, *thy faith hath made thee safe*. Hence in a true conversion are joined faith, hope, love, sorrow for sin, and other pious dispositions.

Luke viii. 13. 1633.—For they upon the Rock ; such as when they heare, with joy receive the Word : and these have no roots ; because for a time they beleeve, and in time of tentation they revolt.

1633, 1816.—Against the Heretikes that say, faith once had cannot be lost, and that he which now hath not faith, never had.

Luke x. 28. 1633.—And he said to him ; thou hast answered right, this doe and thou shalt live.

1633, 1816.—Not by faith only, but by keeping God's commandements we obtaine life everlasting : not only by beleiving, but by doing. The Heretikes say that it is impossible to keepe this commandement of loving God with all our hart. But the Scriptures give us examples of divers that have kept and fulfilled it, as far as is requisite in this life. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life everlasting, he had mocked this Lawyer and others, and not taught them.

1633. Luke xii. 8.—And I say to you, Every one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God.

1633, 1816.—A Catholike man is bound to confesse his faith, being called to account or examined by Jew, Heathen, or Heretike, concerning the same. Neither is it enough to keepe Christ in his hart, but he must also acknowledge him in his wordes and deeds. And to deny Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before al his Angels : which is another manner of presence and consistorie, then any Court or Session that men can be called to for their faith, in this world.

1633. Luke xiii. 6.—And he said this similitude : A certaine man had a figtree planted in his vineyard, and he came seeking for fruit on it, and found not.

1633, 1816.—The figtree with only leaves and no fruit is the Jewes Synagogue, and every other people or Person which hath faith and faire wordes, and no good workes.

Luke xviii. 20. 1633.—Thou knowest the commandements : Thou shalt not kil, Thou shalt not commit advourtrie, Thou shalt

not steale, Thou shalt not beare false witness, Honour thy Father and Mother.

1633.—This is not a commandement of precept, but counsel : which the religious doe follow.—See Annotations, Matt. xix. and xvi.

Luke xviii. 8.—I say to you that he will quickly revenge them. But yet the sonne of man comming shal he find trow you, faith in the earth ?

1633, 1816.—The Luciferians and Donatists used this place to excuse their fal from the Church, as our adversaries now doe, saying that it was decaied in faith, when they forsooke it. To whom we answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith left in earth : but by this manner of speach insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious : specially that perfect faith containing devotion, trust, and affection towards God, which our Maister so praised in certaine upon whom he wrought miracles, and by force whereof mountaines might be moved, which is rare even when the Church flourisheth most.

John iii. 18. 1633.—He that beleeveth in him, is not judged. But he that doth not beleve, is already judged : because he hath not beleved in the name of the only begotten Sonne of God.

1633, 1816.—He that beleeveth in Christ with faith which worketh by charitie (as the apostle speaketh) shall not be condemned at the later day, nor at the houre of his death : but the Infidel, be he Jew, Pagan, or Heretike, is already, (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to judgement, either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith, that the obstinate Heretike is condemned by his owne judgement, preventing in himself, of his owne free wil, the sentence both of Christ and of the Church.

1843.—A condensed note to the same effect.—Ed.

John xvii. 3. 1633.—And this is life everlasting that they know thee, the only true God, and whom thou hast sent Jesus Christ.

1633, 1816.—Both the life of glorie in heaven, and of grace here in the Church, consisteth in the knowledge of God : that, in perfect vision ; this, in faith working by charitie. For knowledge of God

without keeping his commandements, is not true knowledge, that is to say, it is an unprofitable knowledge.

Actes iii. 16.—And in the faith of his name, this man whom you see and know, his name hath strengthened; and the faith which is by him, hath given this perfect health in the sight of al you.

1633, 1816.—This faith was not the faith of the lame man (for he looked only for almes), nor special faith of the Apostle's own salvation: but the whole beleefe of Christian Religion.

Actes iii. 12.—But Peter seeing them, made answer to the people: Ye men of Israel, why marvel you at this, or why looke you upon us, as though by our power or holines we have made this man to walke?

1633, 1816.—When the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jewes crucified, in whose name and faith they worke, and not in their owne.

Actes xv. 9. 1633.—And hath put no difference between us and them, by faith purifying their hartes.

1633.—By that faith which worked by charitie. For a dead faith cannot purifie the hart of man.

Actes xvi. 31. 1633.—But they said beleefe in our Lord Jesus Christ; and thou shalt be saved and thy house.

1633.—It is no other faith that saveth but that which worketh by Charitie.

Argument to the Epistles in general, 1633, 1816.—

To the twelve tribes that are in dispersion, greeting. And S. Peter in his first epistle, thus: to the elect strangers of the dispersion of Pontus, Galacia, Cappadocia, Asia, and Bithynia; in his second, thus: To them that have obtained equal faith with us. Likewise S. Jude: To them that are in God the Father beloved, and in Jesus Christ preserved, and called. S. John's first is without title. Now, for the occasions of their writing, whereby we shal perceive the matters or arguments that they handle; it must be remembered (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Jewes, but also in the Gentils: yea and specially in the Gentils. Which thing offended the Jewes manie waies. For, they could not abide to see so much as their owne Countrie to receive him for

Christ, whom they had rejected and crucified; much lesse, to see them preach him to the Gentils also, that offended even those Jewes also, beleived him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they understood by the Apostles that it was God's pleasure; But others of them became Heretikes and preached to the Christian Gentils, that it was necessary for them to receive also the Jewes religion. Of such we read. Unless you be circumcised, you can not be saved. And as these did so preach against the truth, so did the unchristened Jewes not only themselves persecute, but also stirre up the Idolatrous Gentils every where to persecute the Christians; by such obstinacie provoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the law by Moyses. For such carnal respects they trusted in themselves, as though God and Christ were unseparably bound unto them: attributing also so much to their owne workes, (which they thought they did of themselves, being holpen with the knowledge of their law) that they would not acknowledge the death of Christ to be necessarie for their salvation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Romanes i. 5. 1633.—By whom we received grace and Apostleship for obedience to the faith in al Nations for the name of him.

1633, 1816.—S. Augustin useth this place and the like against Heretikes, which would draw the common Catholike faith of al nations, to some certaine countrie or corners of the world.

Romanes i. 11.—For I desire to see you, that I may impart unto you some spiritual grace, to confirme you.

1633, 1816.—The Romanes were converted and taught by S. Peter before. Therefore he useth that speach, to confirme them in their faith.

Romanes i. 17.—For the justice of God is revealed therein by faith into faith; as it is written: And the just liveth by faith.

1633, 1816.—He meaneth not God's owne justice in himself, but that justice wherewith God indoweth Man when he justifieth him.

Romanes i. 18.—For the wrath of God from Heaven is revealed, upon al impietie and injustice of those men that deteine the veritie of God in injustice.

1633, 1816.—By al the passage following you may see, that the Ghospel and Christ's law consisteth not only in preaching faith

(though that be the ground, and is first alwaies to be done), but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly sinnes and repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against God's Commandements.

Romanes iii. 28. 1633.—For we account a man to be justified by faith without the workes of the law

1633, 1816.—This is the place whereupon the Protestants gather falsly their only faith, and which they commonly avouch, as though the Apostle said, that only faith doth justifie. Where he both in wordes and meaning excepteth only the workes of the Law done without Christ before our conversion: neither excluding the Sacraments of Baptisme or Penance, nor hope and Charitie, or other Christian vertues; al which be the justice of faith. As the good workes proceeding thereof, be likewise the law and justice of faith. Al which the Adversaries would exclude by foisting in the terme, only. Of which kind of men S. Augustine upon this place saith thus: Men not understanding that which the Apostle saith, (we count a man to be justified by faith without the workes of the Law) did think he said, faith would suffice a man though he lived il, and had no good workes. Which God forbid the vessel of election should thinke; who in a certaine place after he had said, In Christ Jesus neither circumcision nor prepuce availeth any whit, he straight added, but faith which worketh by love. 1843, a note to the same import.—[Ed.]

Romanes iii. 24. 1633.—Justified gratis by his grace, by the redemption that is in Christ Jesus.

1633, 1816.—No man attaineth his first justification by the merits either of his faith or workes, but merely by Christ's Grace and mercie: though his faith and workes proceeding of grace be dispositions and preparations thereunto.

Romanes iv. 9, 10. 1633.—This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was reputed to justice. How was it reputed? in circumcision or in prepuce? Not in circumcision but in prepuce.

1633, 1816.—The word reputed, doth not diminish the truth of the justice, as though it were reputed for justice being not justice indeed; but signifieth that as it was in itself, so God esteemed and reputed it; as the same Greeke word must needs be taken, verse iv. next going before, and 1 Cor. iv. 1, and elsewhere.

Romanes iv. 1.—What shal we say then that Abraham did find our father according to the flesh.

1633, 1816.—The Apostle disputing in this Chapter as before, against them that thought they might be justified by their workes done without the grace of Christ and faith in him, proposeth Abraham for an example, and proveth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not of faith and God's grace.

Romanes iv. 24.—But also for us, to whom it shall be reputed beleiving in him, that raised up Jesus Christ our Lord from the dead.

1633, 1816.—By this it is most plaine against our Adversaries that the faith which was reputed for justice to Abraham, was his beleefe of an Article revealed to him by God, that is to say, his assent and credit given to God's speeches: as in us his posteritie according to the spirit, it is here plainly said, that justice shall be reputed to us by beleiving the articles of Christes death and Resurrection, and not by any fond special faith, or confidence of eache man's owne salvation. To establish the which fiction, they make no account of the faith Catholike, that is, wherewith we beleive the Articles of the faith, which only justifieth, but cal it by contempt, an historical faith: so as they may terme Abraham's faith, and our Ladie's faith, of which it was said, Blessed art thou that hast beleived. And so in truth they deny as wel the justification by faith, as by workes.

Romanes v. 2. 1633.—By whom also we have accesse through faith into this grace wherein we stand, and glorie, in the hope of the glorie of the sonnes of God.

1633.—Christian men do not vaunt themselves of the certaintie of their salvation, but glorie in the hope thereof only, which hope is here insinuated to be given in our justification, and is afterward to be confirmed by probation in tribulation.

Justification, implieth al grace and vertues received by Christ's merits; but the entrance and accesse to this grace and happy state is by faith: because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith, namely in this Epistle, though faith itself be of grace also.

Romanes v. 19.—For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shal be made just.

1633, 1816.—Here we may see against the Heretikes, that they which be borne of Christ and justified by him, be made and constituted just indeed and not by imputation only: as al that be borne of Adam, be unjust and sinners in truth, and not by imputation.

Romanes vi. 17. 1633.—But thankes be to God, that you were the Servants of sinne, but have obeied from the hart, unto that forme of doctrine, into the which you have been delivered.

1633, 1816.—Here againe is signified, that our discharge from the Bondage of sinne, is by the Christian faith, and by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sinne, to their humble receiving of the Catholike faith.

Romanes viii. 16. 1633.—For the spirit himself, giveth testimonie to our spirit that we are the sonnes of God.

1633, 1816.—This place maketh not for the Heretikes special faith, or their presumptuous certainty that every one of them is in grace; the testimonie of the Spirit being nothing els but the inward good motions, comfort, and contentment, which the children of God doe daily feele more and more in their harts by serving him: by which they have as it were an attestation of his favour towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

1843.—By the inward motions of Divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life: during which we are taught to work out our salvation with fear and trembling, and that he who thinketh himself to stand, must take heed lest he fall.—1 Cor. 10-12; Rom. xi. 20 and two following.

Romanes viii. 24. 1633.—For by hope we are saved. But hope that is seen is not hope. For that which a man seeth, wherefore doth he hope it?

1633, 1816.—That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy Writers (as matter is ministered and occasion given by the doctrine then handled) sometimes referre it to one of the causes, sometimes to another: not by naming one alone, to

exclude the other, as our Adversaries captiously and ignorantly doe argue; but at divers times and in sundrie places to expresse that, which in every discourse could not, nor needed not to be uttered. In some discourse, faith is to be recommended; in others Charitie; in another, hope; sometimes, almes, mercie; elsewhere, other vertues. One while, every one that beleeveth, is borne of God. Another while, Every one that loveth, is borne of God. Sometimes, faith purifieth man's hart. And another time, Charitie remitteth sinnes. Of faith it is said, The just liveth by faith. Of Charitie we know that we are transferred from death to life because we love, &c.

1633. Romanes x. 13.—For every one whosoever shal invoke the name of our Lord, shal be saved.

1633, 1816.—To beleeve in him and to invoke him, is to serve him with al love and sincere affection. Al that so doe, shal doubtless be saved and shal never be confounded.

Romanes xi. 20. 1633.—Wel because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but feare.

1633, 1816, 1843.—We see that he which standeth by faith, may fal from it, and therefore must live in feare, and not in the vaine presumption and securitie of the Heretikes.

Romanes xiv. 23. 1633.—But he that discerneth, if he eate, is damned; because not of faith, For al that is not of faith is sinne.

1633, 1816.—The proper sense of this speach is, that every thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustin sometimes applieth it also to prove that al the actions of infidels (meaning those workes which directly proceed of their lacke of faith,) be sinnes. But in any wise take heed of the Heretikes commentarie, who hereby would prove that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other worke. And no marvel that they so hold of infidels, who maintaine that Christian men also offend deadly in every good deed.

1843.—That is distinguisheth between meates, and eateth against his conscience, what he deems unclean. By faith is here understood judgment and conscience: to act against which is alwaies a sin.

1 Corinthians xii. 9. 1633.—To another faith in the same spirit: to another, the grace of doing Cures in one Spirit.

1633, 1816.—This faith is not another in substance then the common faith in Christ; but is of another accidental qualitie only, that is, of more fervour, devotion, zeale, and confident trust, specially for doing of miracles.

1 Corinthians xiii. 13. 1633.—And now there remaine, faith, hope, charitie, these three: but the greater of these is charitie.

1633, 1816.—Charitie is of al the three the greatest. How then doth only faith, being inferiour to it, save and justifie, and not charitie?

2 Corinthians vii. 10. 1633.—For the sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death.

1633.—Contrition or sorrowful lamenting of our offenses, is the cause of salvation. Not only faith then saveth, as the Heretikes affirme.

2 Corinthians xiii. 5. 1633.—Trie your owne selves if you be in the faith, prove ye your selves, know you not yourselves that Christ Jesus is in you, unlesse perhaps you be reprobates.

1633, 1816.—The Heretikes argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expresly and only of faith: the act whereof a man may know and feele to be in himself, because it is an act of understanding, though he can not be assured that he hath his sinnes remitted, and that he is in al points in state of grace and salvation: because every man that is of the Catholike faith, is not alwaies of good life agreable thereunto, nor the acts of our wil so subject to understanding, that we can know certainly whether we be good or evil.

Galatians ii. 16. 1633.—But knowing that man is not justified by the workes of the Law, but by the faith of Jesus Christ; we also beleve in Christ Jesus, that we may be justified by the faith of Christ, and not by the workes of the Law, for the which cause by the workes of the Law no flesh shall be justified.

1633, 1816.—By this and by the discourse of this whole epistle, you may perceiue, that when justification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyses law; that is, the ceremonies, sacraments, and sacrifices thereof principally and consequently al workes done merely by nature and freewil, without the faith, grace, spirit, and aid of Christ.

Galatians iii. 7. 1633.—Know ye therefore that they that are of faith, the same are the children of Abraham.

1633, 1816.—This faith whereby Abraham was justified and his children, the Gentils beleeving in Christ; implieth al Christian vertues; of which the first is faith, the ground and foundation of al the rest, and therefore here and els where often named of the Apostle.

Galatians iii. 11.—But that in the Law no man is justified with God, it is manifest, because the just liveth by faith.

1633, 1816.—It is neither the Heretikes special presumption and confidence, nor the faith of Divels, nor faith without workes, which is dead in itself as S. James saith, that can give life to the just: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Augustin writeth, which worketh by Charitie (according to the Apostle's owne explication of this whole passage) by which the just liveth.

Galatians v. 6. 1633.—For in Christ Jesus neither circumcision availeth ought, nor prepuce: but faith that worketh by charitie.

1633, 1816.—This is the faith working by charitie, which S. Paul meaneth elsewhere, when he saith that faith doth justifie. And note wel that by these terms circumcision and prepuce not available to justification, it is plaine that in other places he meaneth the workes of circumcision and prepuce (that is of the Jewes and Gentils) without faith, which availe not, but faith working by charitie: as who should say, faith and good workes, not workes without faith.

Ephesians iii. 17.—Christ to dwel by faith in your harts rooted and founded in charitie.

1633, 1816.—Christ dwelleth in us by his guifts, and we be just by those his guifts remaining and resident in us, and not by Christes proper justice only, as the Heretikes affirme.

Phillipians iii. 11.—if by any meanes I may come to the resurrection, which is from the dead.

1633, 1816.—If S. Paul ceased not to labour stil, as though he were not sure to come to the marke without continual endeavour; what securitie may we poore sinners have of Heretikes persuasions and promises of securitie and salvation by only faith.

Collossians i. 10.—that you may walke worthie of God in al things pleasing: Fructifying in al good worke, and increasing in the knowledge of God.

1633, 1816.—Many things requisit, and divers things acceptable to God beside faith.

1 Timothy i. 5.—But the end of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

1633. — S. Augustin saith : He that list to have the hope of Heaven : let him look that he have a good conscience. To have a good conscience let him beleefe and work wel. For that he beleeveth he hath of faith ; that he worketh he hath of charitie.

1 Timothy i. 19.—Having faith and a good conscience, which certaine repelling have made ship wrack about the faith.

1633.—Evil life and no good conscience is often the cause that men fal to Heresie from the faith of the Catholike Church. Againe, this plainly reproveth the Heretikes false doctrine, saying, that no man can fal from the faith that he once truely had. Teaching other wise then the doctrine received, is a special marke of Heretike.

1 Timothy v. 8. 1633.—But if any man have not care of his owne and especially of his domesticals, he hath denied the faith, and is worse than an infidel.

1633, 1816. — Nor that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their faith : but that their facts be not answerable to their faith and to Christian religion, which prescribeth al such duties.

2 Timothy i. 13.—Have thou a forme of sound words, which thou hast heard of me in faith and in the love in Christ Jesus.

1633.—Faith and love copled commonly together in this Apostle's writing.

Hebrewes xi. 1.—And faith is the substance of things to be hoped for, the argument of things not appearing.

1633, 1816.—By this word substance is meant, that faith is the ground of our hope.

1633, 1816.—By this description of faith, and by al the commendation therof, through the whole chapter, you may wel perceive that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new Sect Maisters and their followers beleefe their sinnes are remitted, and that themselves shal be saved, though their Sectes be cleane contrarie one to another.

Hebrewes xi. 33.—who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths of Lions.

1633, 1816.—Men are not just by beleefe only, as the Protestants affirme, but by working justice. And we may note that in al this long commendation of faith in the Fathers and holy persons, their good workes are also specially recounted ; as Rahab's harbouring the spies, Abraham's offering his sonne (which their

workes S. James doth inculcate,) Noe's making the Arke, Gen. vi., Abel's better oblation then Cain's, Gen. iv., and so forth. Therefore S. Clement Alexandrinus saith, that the said persons and others were just by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothing els, but to prove to the Hebrewes (who made so great account of their Patriarches and forefathers and their famous actes) that al these glorious personages and their workes were commendable and acceptable only through the faith they had of Christ, without which faith none of al their lives and workes should have profitted them any whit : the Gentils doing many noble actes (as Heretikes may also doe) which are of no estimation before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romanes, and of al other passages where he commendeth faith ; further proving specially in this epistle to the Hebrewes, that al their sacrifices were nothing els but figures and attestations of the Christian faith in Christ and his death. Al which high resolution and conclusion against the Jewes and Gentils, that the Christian faith is the true faith and religion, the Heretikes of our time ignorantly and brutishly abuse against Christian workes, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

Argument on 2nd of James, 1633, 1816,—

Against acception of persons. From al and every sinne we must absteyne, having in al our words and deeds, the judgement before our eyes : wherin workes of mercie shal be required of us and only faith shal not availe us. And that the Catholike by his workes sheweth that he hath faith : whereas the Heretike hath no more faith then the Divil, talke he of faith never so much, and of justification thereby only, by the example of Abraham. For Abraham indeed was justified by workes also and likewise Rahab.

James ii. 20.—But wilt thou know, o vain man, that faith without workes is idle.

1633.—He speaketh to al Heretikes that say, faith only without workes doth justifie, calling them vaine men, and comparing them to Divels.

1 John ii. 29.—If you know that he is just, know ye that every one also which doeth justice is borne of him.

1633.—We see it Apostolical doctrine, that men may doe or

worke justice, and that so doing they be just by their workes proceeding of God's grace, and not by faith or imputation only.

1 John iii. 23. 1633.—And this is his commandement, that we beleve in the name of his Sonne Jesus Christ: and love one another, as he hath given commandement unto us.

1633.—Lest any man should thinke by the words next before, only faith in Christ to be commanded or to please God, he addeth to faith, the commandement of charitie or love of our neighbour.

Apocalypse xiv. 12. 1633.—Here is the patience of Saints, which keep the commandements of God and the faith of Jesus.

1633.—Faith is not enough to salvation, without fulfilling of God's commandements.

CHAPTER VIII.

PRAYER.

Tobias xii. 8. 1635.—Prayer is good with fasting and almes, rather then to lay up treasures of gold.

1635.—Fasting and Almes are as two wings with which prayer flyeth unto heaven.

Tobias xii. 12, p. 895. 1635.—When thou didst pray with teares and didst burie the dead and left thy dinner, &c. I offered thy prayer to our Lord.

1635.—O how sweet (or excellent a thing is it) saith S. Augustine, when Angels, guardians of our life, offer our vowes (or resolution to flye vices and embrace virtues) before the sight of God's majesty!

Job xlii. 8.—Job shall pray for you.

1635.—Neither had so manie sacrifices sufficed, as S. Chrisostom observeth, unles Job also had prayed for the offenders. Where we see that both Sacrifice, and the devotion of him that offereth it, have their effects: whereof commeth the distinction used in Schools, of *Opus operatum*, and *Opus Operantis*. As it is manifest likewise, that mediation of one man for another, did not derogate from God's benigne mercie in the law of nature, wherin these men lived. Nor now from Christes mediation, in the law of grace: 2 Cor. i. 11.

Psalmn lxxvi. 2.—With my voice I have cried to our Lord: with my voice to God and he attended to me, &c.

1635.—Having heretofore prayed, I have obtayned, Especially being in tribulation, and praying with hart and hands lifted up, as wel in the night as day: I was not frustrate of my prayer. I was sometimes in such anguish that nothing seemed comfortable, but I relied upon God so firmly, that my spirit came into an extasie or trance.

Psalmn ci. 2.—Lord heare my prayer and let my crie come to thee.

1635.—Everie petition is a prayer, and that which proceedeth from more fervent affection, is called a crie, though it burst not out into clamour, not perhaps into anie voice at al. For God said to

Moyses praying in meere silence, but with vehemencie of spirit,
Why criest thou to me ?

Psalm cxviii. 62. *Heth.*—At midnight I rose to confesse to thee,
for the judgements of thy justification.

1635.—That this is not understood only mystically in time of affliction, but also literally and prophetically, that some special servants of God should observe a Godlie profession of praying at midnight, the word (I rose) maketh it probable ; Saint Paul and Silas either of a holie custome, or at least upon special occasion, (and such occasions were to them and others frequent,) prayed and praised God at midnight. And now in the Church of Christ some religious men pray and praise God continually at midnight, besides other houres, mentioned more distinctly.

Psalm cxviii. 164. *Sin.* Douay, 1635.—Seven times in the day I have said prayse to thee, for the judgements of thy justice.

1635.—Everie day the just praise God often, signified by thy number of seven. From hence also the Church of Christ tooke example to institute the Seven Canonical Houres, which is the ordinarie Ecclesiastical Office, consisting, as S. Isidorus and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, and other Prayers and Praises, distributed into distinct times, beginning in the night, whereof that part is called the Nocturne, (one or three according to the diversitie of the Office,) and pertaineth to one or more of the foure vigils, into which Souldiers divide the whole night. Whereto also the Laudes are added. The Prime in the morning. Afterwards, The Third Houre, Sixt, Ninth, and in the evening, Evensong, and Compline.

Against which most ancient and religious Constitution, especially against the part called Vigils, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and unfruitful to spiritual worke, violating of God's ordinance, who made the night for rest, and the day for labour. For which cause they were called Nictazontes, Somnicalosi, Drowsy Heretikes. As the same S. Isidorus testifieth. S. Jerom noteth the same heresie in Vigilantius calling him Dormitantius, because he reprehended holie Vigils, as if it were better to sleepe, then wake in time of Divine service. Wicliff also raised up the same heresie, as witnesseth Thomas Waldensis. Lastly, Luther and al his brood. But the holie observation of Canonical Houres is proved by manie ancient Fathers to be altogether agreable to the holie Scriptures both of the

old and new Testament: So S. Beda, S. Gregorie the Great, and S. Augustine, exhorting the people to rise early to the Vigils, (or Nocturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdrawe himself from the holie worke, but whom either sicknes or publicke utilitie, or perhaps some great necessitie holdeth backe. S. Jerom maketh expresse mention of the Third houre, Sixt, Ninth, Morning and Evening: also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Divine Service, twice, yea thrise in the night. S. Basil sheweth this ordinance to be agreable to the holie Scriptures, and namely to this place of the Psalmist. S. Cyprian affirmeth that besides the three houres in which Daniel and his felowes prayed, the Church of Christ hath added more. And as manie suppose S. Clement sheweth the sette Houres of prayers and the reasons thereof: Make your prayers Early in the morning, at The Third houre, Sixt, Ninth, Evening, and at the time of Cocke crowing. Early giving thanks, because our Lord hath illuminated us, the night being passed, and the day comming in; the Third, because that houre our Lord received Pilat's sentence; the Sixt houre, because then he was Crucified; the Ninth, because al things were moved, when our Lord was crucified, abhorring the audacitie of the wicked, and not bearing the ignominie of our Lord; at Evening, giving thanks, for that God hath given us the night for rest of dayes Labours: at the Cocke crowing, because at that time the comming of the day is denounced, to exercise the workes of light. Thus S. Clement. Touching the distinct and sette times of publike prayer, the continual practise by tradition teacheth, that Mattins with Lauds were said in the night, about the first Cocke crowing. Prime early in the morning. The other partes in the day time. At Evening Evensong, and last of al Compline. And touching the place. If for the infidels (saith the same holie Father) there be not accesse to the Church, the Bishop must gather the Assemblie at home, that the godlie may not enter into the Church of the wicked: for the place doth not sanctifie man, but man the place. Wherefore if the wicked occupie the place, that place is to be shunned, because it is prophaned by them: for as Priests doe sanctifie holie things, soe the wicked doe contaminate them. If neither at home, nor in the Church, Assemblies can be celebrated, let everie one by himself sing, read, pray, or two or three be gathered together. For where two or three are gathered in my name, (saith Christ) there am I in

the middes of them. Let not the godlie pray with an heretike, no not at home. For what societie is there of light with darknes ?

Psalm cxx. 1. Douay, 1635.—I have lifted up mine eies unto the mountaines from whence help shal come to me.

1635.—Al helpe commeth from heaven, that is from God, who of his divine ordinance especially heareth prayers made in holie places.

Psalm cxxii. 2. Douay, 1635.—Behold as the eies of servants are on the hands of their Masters : As the eies of the handmaid on the hands of her mistresse : so are our eies to our Lord God, until he have mercie on us.

1635.—Servants expecting necessaries at their Masters' hands are commonly very attentive to receive that which they hope for : so must the faithful praying God, be very attentive, and not distracted in their prayers. Another example of handmaids, who generally are more diligent than men.

Psalm cxxix. 1. Douay, 1635.—From the depths I have cried unto thee, O Lord : Lord heare my voice.

1635.—This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of sorow for sinne, and so it is one of the Penitential Psalmes ; or the depth of fervent desire to ascend towards perfection in vertue, and from this vaile of miserie into heaven, and so it is a Grdual Psalme ; or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorie, offered by the Church in their behalfe.

Psalm cxxxvii. 1, 2. Douay, 1635.—I will confesse to thee, O Lord, in my whole hart : because thou hast heard the words of my mouth. In the sight of Angels I wil sing to thee : I wil adore toward thy holie temple and wil confesse to thy name.

1635.—I wil render thankes and praise. God ever heareth the prayer that is rightly made, for which the suppliant is therefore to give thankes. Angels are present where the faithful pray, observe our prayers, and offer them to God, if they be sincere, as the prayers of Tobias and Cornelius. When there was not accesse to the Temple, yet the Jewes praying in captivitie, turned themselves toward the Temple.

Psalm cxlii. 1. Douay, 1635.—Lord heare my prayer : with thine eares receive my petition in thy truth : heare me in thy justice.

1635.—God having so promised is bound by his truth and his justice, to heare penitents praying for remission of sinnes.

Psalm cxlii. 6. Douay.—I have stretched forth my hands to thee : my soul is as earth without water unto thee.

1635.—Stretching forth hands a ceremonie in prayer, whereby the suppliant is made more attentive, and also indureth some paine for part of satisfaction. Man's mind without God's illumination is drie and barren.

Psalm cxlii. 10. Douay, 1635.—Teach me to doe thy wil, because thou art my God. Thy good spirite wil conduct me into the right way.

1635.—The penitent thus humbling himselve and praying, may assuredly trust that God doth remitte his sinnes by the holie Sacraments, and justifieth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

Ecclesiasticus xxxix. 1. Douay, 1635.—The wise men wil search out the wisdom of al the ancients, and wil be occupied in the prophets.

1635.—Besides an active life commended in the former Chapter, it is necessarie that vertuous men use also meditation and contemplation. Unto which foure dispositions are requisite, described in this Chapter.

1st. True knowledge of holie Mysteries: without the which meditation wil be erroneus.

2nd. Puritie of Soule free from grievous sinnes, and endowed with vertues.

3rd. Humilitie is especially required in contemplative persons.

4th. Hope of eternal reward comforteth and encourageth the servants of God.

Ezechiel xxii. 30. Douay, 1635.—And I sought of them a man that might enterpose, hedge, and stand opposite agaynst me for the land, that I might not destroy it: and I found not.

1635.—A mervelous force of just men's prayers, by which God suffereth himselve to be overcome. And it is most grateful to God when some doe so oppose themselves to entreat mercie for sinners, that they may repent.

I Machabees iii. 44. Douay, 1635.—And an assemblie was gathered, that they should be readie unto battel: and that they should pray and desire mercie and miserations.

1635.—Praying, fasting and other workes of penance are the best armour in holie warres for religion.

Matthew vi. 7. Douay, 1633.—And when you are praying, speake not much, as the Heathen. For they thinke that in their much speaking they may be heard.

1633, 1816.—Long prayer is not forbid, for Christ himselve spent

whole nights in prayer, and he sayth, we must pray alwaies ; and the Apostle exhorteth to pray without intermission ; and the holy Church from the beginning hath had her Canonical houres of prayer : but idle and voluntary babling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to persuade God : whereas the Collects of the Church are most breefe and most effectual.

Matthew vi. 13. Douay, 1633.—And lead us not into tentation. But deliver us from evil. Amen.

1633, 1816.—St. Cyprian readeth, Suffer us not to be led, as S. Augustine noteth, and so the holy Church understandeth it, because God (as S. James sayth) tempteth no man : though for our sinnes, or for our probation and crowne, he permit us to be tempted. Beware then of Beza's exposition on this place, who (according to the Calvinists' opinion) saith that God leadeth them into tentation, into whom himself bringeth in Satan for to fil their harts ; so making God the author of sinne.

Matthew xv. 8. Douay, 1635.—This people honoreth me with their lips ; but their hart is farre from me.

1633, 1816.—This is to be understood properly of such as have ever God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be indeed Godles. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or no, that saith them. For many a poore Christian man that understandeth not the wordes he speaketh, hath his hart neerer Heaven, more fervor and devotion, more edification to himself, more profit in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes which have no true feeling of such things, but then many learned Catholikes. And therefore it is not to be understood of praying in unknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Jewes.

Matthew xvii. 21. Douay, 1633.—But this kind is not cast out but by prayer and fasting.

1633, 1816.—The force of fasting and praying ; whereby also we may see that the holy Church in Exorcismes doth according to the Scriptures, when she useth beside the name of Jesus, many prayers, and much fasting, to drive out Divels, because these also are here required besides faith.

Matthew xxi. 9. Douay, 1633.—And the multitudes that went before and that folowed, cried, saying Hosanna to the Sonne of David: Blessed is he that commeth in the name of our Lord! Hosanna in the Highest.

1633, 1816.—These very wordes of joyful crie and triumphant voice of gratulation to our Saviour, holy Church useth alwaies in the preface of the Masse, as it were the voice of the Priest and al the People (who then specially are attent and devout) immediately before the Consecration and Elevation, as it were expecting and re-joicing at his comming.

Matthew xxi. 16. Douay, 1633.—and said to him: Hearest thou what these say? And Jesus said to them: Very wel, have you never read: That out of the mouth of infants and sucklings thou hast perfited praise.

1633, 1816.—Yong children's prayers proceeding from the instinct of God's spirit, be acceptable: and so the voices of the like, or of other simple folke, now in the Church, though themselves understand not particularly what they say, be marvelous grateful to Christ.

Matthew xxi. 22. Douay, 1633.—And al things whatsoever you shal aske in prayer beleiving, you shal receive.

1633, 1816.—In respect of our own unworthinesse, and of the things not alwaies expedient for us, we may wel doubt when we pray, whether we shal obtaine or no: but on God's part we must beleve, that is, we must have no diffidence or mistrust either of his power or of his wil, if we be worthie, and the thing expedient. And therefore S. Marke hath thus: Have ye faith of God?

Matthew xxiii. 14.—Woe to you Scribes and Pharisees, Hypocrites: because you devoure widowes houses, praying long prayers. For this you shal receive the greater judgement.

1633, 1816.—They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophets sepulcheres, &c., but for their wicked purpose, and intention, as before is said of fasting, prayers, almes: Matt. vi.

Matthew, xxvi. 41. Douay, 1633.—Watch ye, and pray that ye enter not into tentation. The spirit in deed is prompt, but the flesh weak.

1633, 1816.—Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly used in the Primitive

Church of al Christians, as is plaine by S. Cyprian and S. Hierom, but afterward and until this day, specially of Religious Persons.

Marke i. 35.—And rising very early, and going forth he went into a desert place and there he prayed.

1633, 1816.—Christ used very often to retire into solitary places, no doubt for our example to teach us that such places are best for prayer and contemplation, and that we should often retire ourselves from worldly matters to solitary meditation of heavenly things.

Marke ii. 5. Douay, 1633.—And when Jesus had seene their faith he saith to the sick of the palsey: Sonne thy sinnes are forgiven thee.

1633, 1816.—Our Lord is moved to be merciful to sinners by other men's faith and desires and not only by the parties owne meanes alway.

Marke ix. 29. Douay, 1633.—And he said unto them: This kind can goe out by nothing but by prayer and fasting.

1633.—Note the great force of prayer and fasting.

Luke xviii. 1. Douay, 1633.—And he spake also a parable to them that it behoveth alwaies to pray, and not to be weary.

1633, 1816.—We should pray alwaies by faith, hope and charitie, and by working the things that be acceptable to God: though special times of vocal praiers in the Canonical houres be assigned for the sturring of us up to God through external signes of devotion.

John xvi. 23. Douay, 1633.—And in that day me you shal not aske any thing: Amen. Amen. I say to you, if you aske the Father any thing in my name he wil give it you.

1633.—Upon this the Church concludeth al her praiers *Per Christum Dominum nostrum* even those also that are made to Saints.

Acts iii. 1. Douay, 1633.—And Peter and John went up into the Temple, at the ninth houre of praier.

1633, 1816.—This maketh for distinction of Canonical houres, and diversitie of appointed times to pray in.

Acts x. 9. Douay, 1633.—And the next day whiles they were going on their journey, and drawing nigh to the citie, Peter went up into the higher partes, to pray about the sixth houre.

1633, 1816.—The houre is specified, for that there were certaine appointed times of prayer used in the Law which devout persons, according to the publike service in the Temple, observed also privately: and which the Apostles and holy Church afterwards both

kept and increased. Whereof thus writeth S. Cyprian very notably. In celebrating their praier, we find that the three children with Daniel, observed the third, sixth, and ninth houre, as in Sacrament (or myserie) of the holy Trinitie, &c. And a litle after, which spaces of houres the worshippers of God spiritually (or mystically) determining long since observed set times to pray: and afterward the thing became manifest, that it was for Sacrament (or myserie) that the just so praied. For at the third houre the Holy Ghost descended upon the Apostles, fulfilling the grace of our Lord's promise, and at the sixth houre Peter going up to the higher roome of the house, was both by voice and signe from God instructed, that al Nations should be admitted to the grace of salvation, whereas of cleansing the Gentils he doubted before, and our Lord being crucified at the sixth houre, at the ninth washed away our sinnes with his bloud. But to us (Dearly beloved) beside the seasons observed of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning praier: as of old the Holy Ghost designed in the Psalme, saying, In the morning early wil I stand up to thee, early in the morning wilt thou heare my voice. Toward the evening also when the sunne departeth and the day endeth we must of necessitie pray againe.

S. Hierom also writing of Daniel's praying three times in a day, saith: There are three times wherein we must bow our knees to God; The third, the sixth, and the ninth houre the Ecclesiastical tradition doth wel understand. Moreover at the third houre the Holy Ghost descended upon the Apostles, at the sixth Peter went up into a higher chamber to pray; at the ninth Peter and John went to the Temple. Again writing to Eustochium, a virgin and Nonne, Though the Apostle bid us pray alwaies, and to holy persons their very sleepe is praier; yet we must have distinct houres of praier, that if perhaps we be otherwise occupied, the very time may admonish us of our office or duty. The third, sixth, ninth houre, morning early and the evening, no man can be ignorant of. And to Demetrius that in the Psalmes and praier she must keepe *alwaies the third, sixth, ninth houre, evening, midnight, and morning*. And he telleth how Paula the Holy abbesse, with her religious Nonnes, *sang the Psalter in order, in the morning, at the third, sixth, ninth houre, evening, midnight*: by midnight meaning the time of Mattins (therefore called *Nocturnes* agreeably to S. Cyprian); and by

the morning the first houre called *Prime*: al correspondent to the times and houres of Christ's Passion, as in S. Matthew is noted, chap. xxvi. and xxvii. By al which we see, how agreeable the use of the Churches service is even at this time to the Scriptures and primitive Church: and how wicked the Puritan Calvinists be, that count al such order and set seasons of praier, superstition: and lastly, how insufficient and unlike the new pretended Church service of England is to the primitive use, which hath no such houres of night or day, saving a litle imitation of the old Mattins and Even-song, and that in Schisme and Heresie, and therefore not only unprofitable, but also damnable.

Acts ix. 39. Douay, 1633.—And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and al the widowes stood about him weeping, and shewing him the coates and garments which Dorcas made them.

1633, 1816.—Behold good workes and almes deeds, and the force thereof reaching even to the next life.

The praieres of our Almes folke and beadsmen may doe us great good even after our departure. For if they procured her temporal life, much more may they help us to God's mercie and to release of punishment in Purgatorie.

Acts xii. 5. 1635.—And Peter indeed was kept in prison. But praier was made of the Church without intermission unto God for him.

1633, 1816.—The Church praied incessantly for her cheefe Pastour, and was heard of God: and al Christian people are warned thereby to pray for their Bishopes and Pastours in prison.

Acts xii. 17. 1633.—And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said; Tel these things to James and to the Brethren. And going forth he went into another place.

1633, 1816.—He willeth them to shew this to S. James, Bishop of Hierusalem, and to the Christians, that they might see the effect of their praieres for him, and give God thanks. For S. James no doubt published common praier for S. Peter.

Acts xii. 12. 1633.—And considering, he came to the house of Marie the mother of John, who was surnamed Marke, where many were gathered and praying.

1633, 1816.—It is much for the praise of these good Christians that the assemblie to God's service and praier was kept in their

houses in the time of persecution, and that the Apostle came thither straight out of prison, as his first refuge ; as now Christian people doe, much to their commendation, in places where Heresie doth reigne.

Romanes i. 9. Douay, 1633.—For God is my witnes, whom I serve in my spirit in the Ghospel of his Sonne, that without intermission I make a memorie of you.

1633, 1816.—He praieth without intermission that omitteth no day certaine times of praier.

Romanes viii. 26. Douay, 1633.—And in like manner also the Spirit helpeth our infirmitie. For, what we should pray as we ought, we know not : but the Spirit himself requesteth for us with gronings unspeakable.

1633, 1816.—Arius and Macedonius, old Heretikes, had their places to contend upon against the Churches sense, as our new Maisters now have. They abused this text to prove the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he were God. Therefore S. Augustin expoundeth it thus : *The Spirit prayeth, that is, causeth and teacheth us to pray, and what to pray, or aske.*

Romanes xv. 30. Douay, 1633.—I beseech you therefore Brethren by our Lord Jesus Christ, and by the charitie of the Holy Ghost, that you help me in your praiers for me to God.

1633, 1816.—In that the Apostle desired to be praied for, we may be moved to seeke the same as a great benefit.

1 Corinthians xi. Argument. Douay, 1633.—He commendeth them for keeping his traditions generally ; and in particular for this, that a man praied and prophecied bare-headed, a woman veiled, he bringeth many reasons.

1 Corinthians xi. 5. Douay, 1633.—But every woman praying or prophecying with her head not covered, dishonesteth her head, for it is al one as if she were made bald.

1633, 1816.—What guifts of God soever women have, though supernatural, as some had in the primitive Church, yet they may not forget their womanly shamefastnes, but shew themselves subject and modest, and cover their heads with a veile.

1 Corinthians xiv. 14. Douay, 1633.—For if I pray with the tongue, my spirit praieth, but my understanding is without fruit.

1633, 1816.—Also when a man praieth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he praied. Neverthelesthe Apostle for-

biddeth not such praying neither, confessing that his spirit, hart, and affection praieth wel towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the words. Neither yet doth he appoint such a one to get his strange praier translated into his vulgar tongue, to obtaine thereby the foresaid instruction.

2 Corinthians i. 11. Douay, 1635.—You helping withal in praier for us, that by many men's persons, thankes for that guift which is in us, may be given by many in our behalfe.

1633, 1816.—S. Paul knew that the help of other men's praiers was nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craveth the Corinthians aid herein as a support and succour for himself in the sight of God. With what reason or Scripture then can the Protestants say, that the praiers of Saints be injurious to Christ, or not to stand with the confidence we have in him? As though it were more dishonour to God that we should use the aid of Saintes in heaven then of sinners in earth: or that the intercession of these our fellowes beneath, were more available then the praiers of those that be in the glorious sight of God above.

He meaneth, that as the praiers of many joyned together for him, shal be rather heard, then of any alone: so their common thankes-giving to God for granting their request, shal be more acceptable and glorious to God, then any one man's thankes alone. Which thing doth much commend the holy Churches publike praiers, processions, stations and pilgrimages, where so many meet and uniformly joyne their praiers and lauds together unto God.

Colossians iv. 3. Douay, 1633.—praying withal for us also, that God may open unto us the doore of speach to speake the mysterie of Christ (for the which also I am bound.)

1633, 1816.—S. Paul ever much desireth the praiers of the faithful, whereby we learne the great efficacie of them.

1 Thessalonians v. 17.—Douay, 1633.—Pray without intermission.

1633.—To desire eternal life of him that only can give it, is to pray without intermission: but because that desire is often by worldly cares cooled, certaine houres and times of vocal prayer were appointed.

1 Timothy ii. 1. Douay, 1633.—I desire therefore first of al things that obsecrations, praiers, postulations, thankesgivings be made for al men.

1633, 1816.—This order of the Apostle S. Augustin findeth to be fulfilled specially in the holy celebration of the Masse, which hath al these kinds, expressed here in some divers words pertaining to foure sorts of praiers. The difference whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth us that the first kind of prayers which here be called *obsecrations*, are those that the Priest saith before the consecration : that the second called *Praiers*, be al those which are said in and after the Consecration, and about the Receiving, including specially the *Pater noster* wherewith the whole Church (saith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to use the *Pater noster* in the Masse Sic docurt, &c. *So taught he his Apostles, that daily in the sacrifice of his body the faithful should be bold to say ; Pater noster, &c. ;* where he alludeth to the very words now used in the preface to the said *Pater noster* in the said sacrifice, *audemus dicere, Pater noster.* The Third sort called here in the text, *Postulations*, be those which are used after the Communion, as it were for dismissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Thankesgivings*, concludeth al, when the Priest and people give thankes to God for so great a mysterie then offered and received. Thus the said holy father handleth this text.

S. Epiphanius also insinuateth these words of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to John, Bishop of Hierusalem. *When we accomplish our praiers after the rite of the holy Mysteries*, we pray both for al others, and for thee also. And most of the other Fathers expound the foresaid words, of publike praiers made by the Priest, which are said in al Liturgies or Masses, both Greek or Latin, for the good estate of al that be in high dignitie, as Kings and others.

So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skim over, that they can neither see nor endure the truth.

James i. 6. Douay, 1633.—But let him aske in faith nothing doubting. For he that doubteth, is like to a wave of the sea, which is moved and caried about by the wind.

1633, 1816.—The Protestants would prove by this, that no man ought to pray without assurance that he shal obtaine that which he

asketh. Where the Apostle meaneth nothing els, but that the asker of lawful things may not either mistrust God's power and hability, or be in diffidence and dispaire of his mercie: but that our doubt be only in our owne unworthinesse or undue asking.

James v. 20. Douay, 1635.—He must know that he which maketh a sinner to be converted from the errour of his way, shall save his soule from death, and covereth a multitude of sinnes.

1633, 1816.—He that hath the zeale of converting sinners, procureth thereby mercie and remission to himselfe, which is a singular grace.

We see it derogateth not from God, to attribute our salvation to any man or Angel in heaven or earth, as to the workers thereof under God, by their praiers, preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and captious in this kind, that they cannot heare patiently, that our B. Lady or others should be counted meanes or workers of our salvation.

1 John v. 16. Douay, 1633.—He that knoweth his brother to sinne a sinne not to death, let him aske, and life shall be given him, sinning not to death. There is a sinne to death: for that I say not that any man aske.

1633, 1816.—A sinne to death is another thing then a mortal sinne. For it is that mortal sinne only, whereof a man is never penitent before his death, or in which he continueth til death, and dieth in it. *I affirme*, saith S. Augustin, *that a sinne to death is to leave faith working by charitie even til death*. So likewise in the words before, *a sinne not to death*, is not that which we cal a venial sinne, but any that a man committeth and continueth not therein til death.

If the sinne to death whereof he speaketh, be the sinne wherein a man dieth without repentance, according to S. Augustine's wordes before rehearsed: then the praier which he speaketh of, must needs be praier for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting us to pray, and encouraging us to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne: and contrariwise in a manner dissuading and discouraging us from praying for such as continued in wickednes even til their lives end. And S. Augustin setteth downe the Churches practise agreeable to the Apostle's meaning, *If there be any (saith he) that persist til death in impenitencie of hart, doth the Church now pray for them, that is, for the soules*

of them that so are departed? So saith he. And this is the cause that Concilium Bracharense forbiddeth to pray for such as die in desperation, or kil themselves; and the reason why the Church forbearth to pray for Heretikes that die in their Heresie, or maintaine heresie unto death and by their death.

And that this place is most properly or only meant of praying for the departed, this convinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet living, nor for the remission of any sinne in this life: al sinnes (of what sort soever) being pardonable, so long as the committers of them be in case and state to repent: as they be so long as they be in this world. And we see that the Church praieth, and is often heard, for Heretikes, Jewes, Turks, Apostataes, and what other infidels or il men soever, during their lives. And it is great blasphemie, that the Calvinistes utter upon this place: to wit, that Apostasie and certaine other sinnes of the reprobate, cannot be given at al in this life. Which they hold, only to avoid the sequele of praying for the dead upon these words of S. John. Besides that they must take upon them presumptuously, to know and discerne of God's secrets, who be reprobate, and who be not, and according to that, pray for some and not for other some: al which is most wicked and absurd presumption.

As for their allegation, that S. Jeremie the Prophet was forbidden to pray for the Jewes, and warned that he should not be heard, Chap. vii. 11, 14, there is a great difference. First he had a revelation by the words of God, that they would continue in their wickednes, as we have not of any certaine person, whereof S. John here speaketh. Secondly, Jeremie was not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not heare him therin.

CHAPTER IX.

PERFECTION.

Genesis xvii. 1. 1635.—And after that he began to be nyntie and nine yeares old, our Lord appeared unto him, and said unto him : I am the God Almightye : Walke before me and be perfect.

1635.—He is perfect in this life that sincerely and diligently tendeth towards perfection of the next life. And this God here commanded to Abraham : and Christ to al Christians.

Psalm xiii. 1. Douay, 1635.—The fool hath said in his hart : There is no God. They are corrupt, and are become abominable in their studies : there is none that doeth good no not one.

1635.—S. Paul by this place and the like (Isaye lix. 7,) confirmeth his doctrine (Romans iii.) that both the Jewes and the Gentils (meaning al mankind) were in that state, that none, no not one, without the grace of Christ, were just, nor could be justified, nor saved by the law of nature, nor of Moyses. Which proveth the necessitie of faith. But neither that only faith justifieth, nor that the justest are stil wicked, as Calvin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be justified, teaching that al mankind was once in sinne, and none could be justified but by Christ. Neverthelesse they teach also that men being justified must and may serve justice unto sanctification. And that their works are not then unprofitable. For being made free from sinne, (saith the Apostle to the Romans, chap. vi.) and become servants to God, you have your fruit unto sanctification, and the end is life everlasting. Which point of doctrine, how man is justified, S. Augustine excellently and briefly explicateth in these words : The just are justified freely by Christ his grace : they are not before purified by the law : they are not justified by their proper wil, but justified freely by Christ his grace. Not that it is done without our wil, but by the law our wil is shewed weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being under the law, nor needing the law.

Whereto we may here adde (and so save labour of repeating

this in other places,) another document of the same Doctour in the same booke that the just doe not live without some sinnes, and yet remaine in state of salvation: the wicked do sometimes certaine good workes, and stil remaine in state of damnation. For even, as (saith he) venial sinnes, without which this life is not led, doe not exclude the just from eternal life: so certaine good workes, without which the life of the very worst is hardly found, profite nothing the unjust man to eternal salvation, but in everlasting damnation, some shal have more and some lesse torment.

Psalm xxix. 5. Douay, 1635.—Sing to our Lord ye his Saints: and confesse to the memorie of his holines.

1635.—Ye that are just and holie praise God for it, from whom it commeth, and not from yourselves.

Psalm cxviii. 1. Douay, 1635.—Blessed are the immaculate in the way: which walke in the law of our Lord.

1635.—Whereas al without exception, desire to be happy and blessed: they are indeed happie (according to the perfectest happines of this life) that are immaculate: and they are immaculate, that walke in the law of God. Where the holie Psalmist presupposeth, that some can and doe keepe the law of God, and so are immaculate, and blessed in the way of this life.

Psalm cxviii. 9. Douay, 1635.—Wherein doth a young man correct his way? In keeping thy words.

1635.—In this second Octonorie, as also in al the rest, the holie Ghost by the prophet's pen, teacheth the meanes how to come to perfection and happines. Here by way of interrogation, as it were, demanding how a yong man, that is everie man prone to worldly pleasure, and slow in God's service, shal begin to correct his course. Whereto the same holie Ghost answereth, that he must keep God's law, called here his words. For al the words which God uttereth are lawes to his servants.

Psalm cxviii. 10.—With my whole hart I have sought after thee. Repel me not from thy commandments.

1635.—The psalmist now speaketh in the person of perfect just men, or of the whole Church in general. Whose common spirit seeketh God entirely.

Psalm cxviii. 165. Douay, 1635.—There is much peace to them that love thy law, and there is no scandal to them.

1635.—Amongst other benefits, it is a special commoditie, that those which perfectly love God's law have alwayes peace in their

owne conscience : and are never scandalized, that is, doe not fal nor commit sinne, by anie occasion whatsoever given them by others. For it is a generally assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moved by anie example, persuasion, provocation, or other meanes to offend God : but only the weake and unperfect are moved and drawne to sinne by occasions given them, who otherwise would not have sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

Ecclesiasticus xxvii. 5. Douay, 1635.—As in the shaking of a sieve the dust wil remaine : so the perplexitie of a man in his cogitation.

1635.—After that sinne is purged there remaine reliques in the soule, as dust in a sieve when the chaffe is cast out, til it be more purged or washed.

Matthew xi. 30. Douay, 1633, 1816.—For my yoke is sweet, and my burden light.

1633, 1816.—What is this light burden and sweet yoke, but his commandements, of which S. John saith, His commandements are not heavy ? Cleane contrary to the Adversaries that say, they are impossible to be kept.

Romans iii. 10. Douay, 1633, 1816.—As it is written : That there is not any man just.

1633, 1816.—These general speaches, that both Jew and Gentile be in sinne, and none at al just, are not to be taken, that none in neither sort were ever good : the Scriptures expressly saying that Job, Zacharie, Elisabeth, and such like, were just before God ; and it were blasphemie to say that these words alleaged out of the 13th psalme, were meant in Christ's mother, in S. John the Baptist, in the Apostles, &c. For this only is the sense : that neither by the law of nature, nor law of Moyses, could any man be just or avoid such sinnes as here be reckened, but by faith and the grace of God, by which there were a number in al Ages (specially among the Jewes) that were just and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the prophet maketh as it were a several body conspiring against Christ, and persecuting the just and godly, of which il companie he saith, that none was just nor feared God.

1843.—There is not any man just, viz., by virtue either of the law of nature or the law of Moses ; but only by faith and grace.

Philippians iii. 12. Douay, 1633, 1816.—Not that now I have received, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ Jesus.

1633, 1816.—No man in this life can attaine the absolute perfectnes either of justice or of that knowledge which shal be in heaven; but yet there is also another perfectnes, such as according to this state a man may reach unto, which in respect of the perfection in glorie, is smal, but in respect of other lesse degrees of man's justice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectnes in Heaven, he saith here, he is not yet perfect nor hath yet attained thereunto.

Hebrews xiii. 21. Douay, 1633.—Fit you in al goodnes, that you may doe his wil, doing in you that which may please before him by Jesus Christ: to whom is glorie for ever and ever. Amen.

1633.—That is, make you perfect and absolute in al goodnes.

CHAPTER X.

JUSTIFICATION BY FAITH.

Psalme xiii. 1. Douay, 1635.—The foole hath said in his hart : There is no God. They are corrupt, and are become abominable in their studies : there is not that doth good no not one.

1635.—S. Paul by this place and the like confirmeth his doctrine that both the Jewes and the Gentils (meaning al mankind) were in that state that none, no not one without the grace of Christ, were just, nor could be justified, nor saved by the law of Nature, nor of Moyses. Which proveth the necessitie of faith. But neither that only faith justifieth, nor that the justest are stil wicked, as Calvin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be justified, teaching that al mankind was once in sinne, and none could be justified but by Christ. Neverthelesse they teach also that men being justified they must and may *serve justice unto sanctification*. And that their works are not then unprofitable. *For being made free from sinne* (saith the same Apostle to the Romans, chap. vi.) *and become servants to God, you have your fruit unto sanctification, and the end life everlasting*. Which point of doctrine, how man is justified (S. Augustin excellently and briefly explicateth) in these words. The Just are *justified freely by Christ his grace* : they are not before purified by the law ; they are not justified by their proper wil, *but justified freely by Christ his grace*. Not that it is done without our wil, but by the law our wil is shewed weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being under law, nor needing the law.

Wherto we may here adde (and so save labour of repeating this in other places) another document of the same Doctour, that the Just doe not live without some sinnes, and yet remaine in state of Salvation : the wicked doe sometimes certaine good workes, and stil remaine in state of damnation. For even as (saith he) venial

sinnes, without which this life is not led, doe not exclude the just from eternal life : so certaine good works, without which the life of the very worst is hardly found, profite nothing the unjust man to eternal salvation, but in everlasting damnation, some shal have more and some lesse torment.

Psalme lxxxiv. 9. Douay, 1635.—I wil heare what our Lord God wil speake in me, because he wil speake peace upon his people : And upon his saints ; and upon them that are converted to the hart.

1635.—Not al men are justified, and saved, but those that are hartily and sincerely converted.

Psalme cxviii. 137. Douay, 1635.—Thou art just o Lord, and thy judgment is right.

1635.—God being essentially just of him selfe, maketh men just according to right judgment, by giving them grace of mercie, wherewith they co-operating are just by justice in deed inherent in their soules, not by imputation only ; for it were not right judgment to impute, or account man just, who is not so indeed.

Ecclesiasticus xlvi. 13. Douay, 1635.—And al the Judges by their name, whose hart was not corrupted : which were not turned away from our Lord.

1635.—Though some of the Judges were sometimes great sinners, yet they were finally just, and for their good actes much renowned.

Jeremias vii. 22. 1635.—Because I spake not with your fathers, and I commanded them not in the day that I brought them out of the land of Ægypt, touching the word of holocausts and victims.

1635.—God gave his perfect law comprised in ten commandments which alone being kept wil suffice : and afterwards added ceremonial precepts, to exercise the people in external sacrifices of beasts and other corporal things to be offered to himself, as wel to keep them from idolatrie, as to leade them therby to internal vertues, and to signifie Mysteries of the new testament.

1816, 1843.—Such sacrifices as the Jews at this time offered, without obedience ; which was the thing principally commanded ; so that in comparison with it, the offering of the holocausts and sacrifices was of small account.

Jeremias xxxi. 18. Douay, 1635.—Hearing I heard Ephraim going into transmigration. Thou hast chastised me, and I am taught, as a yong bullocke not tamed. Convert me and I shal be converted : because thou art the Lord my God.

1635.—God's grace is the principal cause of justification.

Matthew ix. 28. Douay, 1633.—And when he was come to the house, the blind came to him. And Jesus saith to them: Do you beleve that I can doe this unto you? They say to him: Yea, Lord.

1633, 1816.—We see that to the corporal healing of these men he requireth only this faith, that he is able; which faith is not sufficient to justifie them. How then doe the Heretikes by this and the like places plead for their only justifying faith.

Marke v. 36. Douay, 1633.—But Jesus having heard the word that was spoken, saith to the Archsynagogue: Feare not, only beleve.

1633, 1816.—It is our common speach, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Physition to his patient, *Only have a good hart*: when he must also keep a diet and take potions, things more requisite. So Christ in this great infidelitie of the Jewes, required only that they would beleve he was able to doe such a cure, such a miracle, and then he did it; otherwise it foloweth in the next chapter: *He could not doe miracles there because of their incredulity*. Againe, for this faith he gave them here and in al like places health of body, which they desired. And therefore he saith not: Thy faith hath justified thee; but, hath made thee safe or whole. Againe this was the father's faith, which could not justifie the daughter. Wherby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretikes to prove that only faith justifieth.

Marke vi. 5. Douay, 1633.—And he could not doe any miracle there, but only cured a few that were sick, imposing his hands.

1633, 1816.—It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of congruity worke there, where their incredulity was so great that it would not have profited them. And for this cause he saith els where to them that wil see and enjoy his miracles, *only beleve*.

1843.—Not for want of power, but because he would not work miracles in favour of obstinate and incredulous people, who were unworthy of such favours.

Luke i. 6. Douay, 1633.—And they were both just before God, walking in al the commandements and justifications of our Lord without blame.

1633, 1816.—We see here that the Priest did his dutie within, the people in the mean time praying without : and that the Priest's functions did profit them, though they neither heard nor saw his doings.

1633, 1816.—Against the Heretikes of this time, here it is evident, that holy men be just, not only by the estimation of men, but in deed and before God.

1633, 1816.—Threethings to be noted directly against the Heretikes of our time first, that good men doe keep al God's commandements, which (they say) are impossible to be kept. Againe, that men be justified not only by imputation of Christ's justice, nor by faith alone, but by walking in the commandements. Againe that the keeping and doing of the commandements is properly our justification. This word (justification) is so usual in the Scriptures (namely in the Psalm cxviii.) to signifie the commandements of God, because the keeping of them is justification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they avoid this word of purpose against the justification of the Papists. And therefore one useth Tullie's word forsooth, in Latin *constituta* : and his scholers in their English Bibles say, *Ordinances*.

Luke i. 75. Douay, 1633.—In holines and justice before him al our daies.

1633, 1816.—Here also we see that we may have true justice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight and that the comming of Christ was to give men such justice.

Romanes i. 17. Douay, 1633.—For the justice of God is revealed therein by faith into faith ; as it is written : *And the just liveth by faith*.

1633, 1816.—He meaneth not God's owne justice in himself, but that justice wherewith God indoweth man when he justifieth him. Whereby you may gather the vanitie of the Heretical imputative justice.

Romanes x. 4. Douay, 1633.—For the end of the law is Christ ; unto justice to every one that beleeveth.

1633, 1816.—The law was not given to make a man just or perfect, but to bring us to Christ to be justified by him.

Romanes x. 5. Douay, 1633.—For Moyses wrote that the justice which is of the Law, *the man that hath done it, shal live in it*.

1633, 1816.—The justice of the Law of Moyses went no further of itself, but to save a man from the temporal debt and punishment prescribed to the transgressours of the same.

Romanes x. 3. Douay, 1633.—For not knowing the justice of God, and seeking to establish their owne, they have not been subject to the justice of God.

1633, 1816.—The justice of God is that which God giveth us through Christ: The Jewes owne or proper justice is that which they had or chalenged to have of themselves, and by their owne strength, holpen only by the knowledge of the Law without the help or grace of Christ.

Galatians vi. 15. Douay, 1633.—For in Christ Jesus neither Circumcision availeth ought nor Prepuce, but a new creature.

1633, 1816.—Note wel that the Apostle calleth that here a new creature, which in the last chapter he termed, *faith working by charitie, and the observation of the commandements of God.* Whereby we may learne that under the name of faith, is contained the whole reformation of our soules and our new creation in good workes: and also that Christian justice is a very qualitie, condition, and state of vertue and grace resident in us, and not a phantastical apprehension of Christ's justice only, imputed to us. Lastly that the faith that justifieth, joyned with the other vertues, is properly the formal cause, and not the efficient or instrumental cause of justification: that is to say, these vertues put together, being the effect of God's grace, be our new creature, and our justice in Christ.

Ephesians ii. 8. Douay, 1633.—For by grace you are saved through faith and that not of yourselves, for it is the gift of God.

1633, 1816.—Our first justification is of God's grace, and not of our deserving: because none of al our actions that were before our justification, could merit or justly procure our justification. Againe, he saith, *through faith*: for that faith is the beginning, foundation and root of al justification, and the first of al other vertues, without which it is impossible to please God.

Phillipians iii. 9. Douay, 1633.—And may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God, justice in faith.

1633, 1816.—Divers Lutherans in their translations doe shamefully mangle this sentence by transposing the words, and false pointing of the parts therof, to make it have this sense: 'That the Apostle would have no justice of his owne, but only that justice, which is in

Christ. Which is a false and heretical sense of the words, and not meant by S. Paul who calleth that a man's owne justice which he chalengeth by the workes of the Law or Nature, without the grace of Christ: and that God's justice (as S. Augustine expoundeth this place) not which is in God, or by which God is just, but that which is in man from God, and by his guift.

Colossians iii. 9. Douay, 1633.—Lie not one to another, spoiling yourselves of the old man with his actes, (10) and doing on the new.

1633, 1816.—By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all vertues, we may see our justice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation only of Christes righteousness, or a hiding only of our sinnes and wickednes, which the Heretikes falsely affirme to remaine in us after Baptisme and alwaies during life.

1 Thessalonians v. 8. Douay, 1633.—But we that are of the day, are sober, having on the breast plate of faith and charitie, and a helmet, the hope of salvation.

1633, 1816.—A Christian man's whole armour is not faith only, but al the three vertues here named.

1 Timothee i. 5. Douay, 1633.—But the end of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

1633, 1816.—Here againe it appeareth that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts, and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our justification. Such obstinacie there is in them that have once in pride and stubbornnes forsaken the evident truth. Charitie doubtles, which is here commended, is justice itself, and the very formal cause of our justification, as the workes proceeding therof be the workes of justice. Charitie now beginning (saith S. Augustin) is justice beginning: Charitie growen or increased is justice growen or increased: great charitie is great justice, perfect charitie is perfect justice.

2 Timothee ii. 10. Douay, 1633.—Therefore I sustaine al things for the elect, that they also may obtaine the salvation which is in Christ Jesus, with heavenly glorie.

1633.—Marke here that the elect (though sure of salvation) yet are saved by meanes of their Preachers and Teachers, as also by their own endeavours.

James ii. 14. Douay, 1633.—What shal it profit my Brethren, if a man say he hath faith, but hath not workes? shal faith be able to save him?

1633, 1816.—This whole passage of the Apostle is so cleere against justification or salvation by only faith, damnably defended by the Protestants, and so evident for the necessitie, merit, and concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretikes), when they can make no shift nor false glosse for the text, deny the booke to be Canonical Scripture. But Calvin and his companions disagreeing with their Maisters, confesse it to be holy Scripture. But their shiftes and fond glosses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other: who would never have denied the booke, thereby to shew themselves Heretikes, if they had thought those vulgar evasions that the Zuinglians and Calvinists doe use (wherof they were not ignorant) could have served. In both sorts the Christian Reader may see, that al the Heretikes vanting of expresse Scriptures and the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures never so plaine against them, they must either be wrested to sound as they say, or els they must be no Scriptures at al. And to see Luther, Calvin, Beza, and their fellowes, sit as it were in judgment of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride and meserie that can be. See their prefaces and censures upon this Canonical Epistle, the Apocalypse, the Machabees and others.

James ii. 20. Douay, 1633.—But wilt thou know, a vaine man, that faith without workes is idle?

1633.—He speaketh to al heretikes that say, faith only without workes doth justifie, calling them vaine men, and comparing them to Divels.

James ii. 21. 1633.—Abraham our Father was he not justified by workes, offering Isaac his sonne upon the altar?

1633, 1816.—It is much to be noted that S. Augustin writeth that the heresie of only faith justifying or saving, was an old Heresie even in the Apostle's time, gathered by the false interpretation of some of S. Paules profound disputation in the Epistle to the Romans, wherin he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apostles, James, John, and Jude, did of purpose write so much of

good workes, to correct the said error of only faith, gathered by the misconstruction of S. Paules words. Yea when S. Peter warneth the faithful that many things be hard in S. Paules writings, and of light unlearned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commentarie upon the 81st Psalm, he warneth al men, that this deduction upon S. Paules speech, *Abraham was justified by faith, therefore workes be not necessarie to salvation*: is the right way to the gulfe of Hel and damnation.

And lastly (which is in itself very plaine) that we may see this Apostle did purposely thus commend unto us the necessitie of good workes, and the inanity and insufficiencie of only faith, to correct the error of such as misconstrued S. Paules words for the same: the said holy Doctour noteth that of purpose he tooke the very same example of Abraham, whom S. Paul said to be justified by faith, and declareth that he was justified by good workes, specifying the good worke for which he was justified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul saith that Abraham was justified by faith, see the annotations on that place.

James ii. 22. Douay, 1633.—Seest thou that faith did worke with his workes: and by the workes the faith was consummate?

1633, 1816.—Some Heretikes hold that good workes are pernicious to salvation and justification: other, that though they be not hurtful but required, yet they be no causes or workers of salvation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falshoods, and flights from the plaine truth of God's word, are refuted by these words, when the Apostle saith, That faith worketh together with good workes: making faith to be a coadjutor or co-operatour with workes, and so both joyntly concurring as causes and workers of justification: yea afterward he maketh the more principal cause, when he resembleth faith to the body, and workes to the spirit or life of man.

James ii. 23. Douay, 1633.—And the Scripture was fulfilled saying, *Abraham beleved God, and it was reputed him to justice, and he was called the friend of God.*

1633, 1816.—By this also another false and frivolous evasion of the Heretikes is overtaken, when they feine, that the Apostle here, when he saith, workes doe justifie, meaneth that they shew us just

before men, and availe not to our justice before God. For the Apostle evidently declareth that Abraham by his workes was made or truely called the freind of God, and therefore was not (as the Heretikes say) by his workes approved just before man only.

James ii. 24. Douay, 1633.—Doe you see that by workes a man is justified; and not by faith only.

1633, 1816.—This proposition or speech is directly opposit or contradictorie to that which the Heretikes hold. For the Apostle saith, Man is justified by good workes, and not by faith only. But the Heretikes say, Man is not justified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. James speeches and S. Paules. For though S. Paule say, man is justified by faith, yet he never saith, by faith only, nor ever meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, as he expoundeth himself. Though concerning workes also, there is a difference betwixt the first justification, whereof S. Paul specially speaketh: and the second justification, whereof S. James doth more specially treat. Of which thing els where there is enough said.

The Fathers indeed use sometimes this exclusive, sola, only, but in farre other sense than the Protestants. For some of them thereby exclude only the workes of Moyses law, against the Jewes: some, the workes of nature and moral vertues without the grace or knowledge of Christ, against the Gentils: some, the necessitie of external good workes where the parties lacke time and meanes to doe them, as in the case of the penitent theefe: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and mysterie, against such as wil beleve nothing but that they see or understand; some the merit of workes done in sinne before the first justification; some, the arrogant Pharisaiical vantage of man's owne proper workes and justice, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctours say sometimes, that only faith saveth and serveth: but never (as Protestants would have it) to exclude from justification and salvation, the co-operation of man's free wil, dispositions and preparations of our harts by praiers, penance, and sacraments, the vertues of hope and charitie, the purpose of wel working and of the observations of God's commandements: much lesse, the workes and merits of the children of God, proceeding of grace and charitie,

after they be justified and are now in his favour: which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

James ii. 25. Douay, 1633.—And in like manner also Rahab the harlot, was not she justified by workes, receiving the messengers, and putting them forth another way.

1633, 1816.—The Apostle alleageth the good workes of Rahab by which she was justified by faith. Which are not contrarie one to the other: for both is true that she was saved by faith, as one saith, and that she was saved by her workes, as the other saith. But it were untruely said, that she was saved either by only faith as the Heretikes say; or by only good workes, as no Catholike man ever said. But because some Jewes and Gentil Philosophers did affirme; they, that they should be saved by the workes of Moyses law; these, by their moral workes: therfore S. Paul to the Romans disputed specially against both, proving that no workes done without or before the faith of Christ, can serve to justification or salvation.

James ii. 26. Douay, 1633.—For even as the bodie without the spirit is dead; so also faith without workes is dead.

1633, 1816.—S. James (as the Protestants feine) saith that faith without good workes is no faith, and that therefore it justifieth not, because it is no faith: for he saith that it is dead without workes as the body is dead without the soule, and therefore being dead hath no activity or efficacie to justifie or save. But it is a great difference, to say that the body is dead, and to say that it is no body; even so it is the like difference to say that faith without workes is dead, and to say that faith without workes is no faith. And if a dead body be notwithstanding a true body, then according to S. James comparision here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good workes. And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth al this while, is no true or properly called faith at al. It is the same faith that S. Paul defined and commended in al the 11th chapter to the Hebrewes, and the same which is called the Catholike faith, and the same which, being formed and made alive by charitie, justifieth. Mary! true it is, that it is not that special faith which the Heretikes feine only to justifie, to wit, when a man doth firmly beleeve, as an article of his faith, that himself shal be saved. This special faith it is not whereof the

Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in al the holy Scriptures, ever speake or knew of any such forged faith.

Philemon i. 5. Douay, 1633.—Hearing thy charitie and faith which thou hast in our Lord Jesus, and toward al the Saints.

1633, 1816.—The Apostle sticketh not to say, Charitie and faith in Christ and al his Saints, which our capricious Adversaries count in Catholike men's speaches, and writings very absurd, feining that in al such we make no difference betwixt the love we beare to Christ, and the love we owe to our neighbours: betwixt the trust or beleefe we have in God, and that which we have in his holy Saints. Malice and contention doth so blind al Heretikes.

Apocalypse xix. 8. Douay, 1633.—And it was given to her that she clothe herself with silke glittering and white. For the silke are the justifications of Saints.

1633, 1816.—Here the Heretikes in their translations could not alter the word justifications, into ordinances or constitutions as they did falsely in the first of S. Luke, but they are forced to say in Latin Justificationes, as Beza: and in English righteousness, (for justifications they wil not say in any case for feare of inconvenience) yea, and they cannot deny but these justifications be the good workes of Saints. But where they make this glosse, that they be so called, because they are the fruit or effect of faith and of justice which we have by only faith, it is most evidently false, and against the very text, and nature of the word. For there is no cause why any thing should be called a man's justification, but for that it maketh him just. So that *justifications* be the vertues of faith, hope, charitie, and good deeds, justifying or making a man just, and not effects of justification. Nether faith only, but they altogether be the very ornaments and inward garments, beauty, and justice of the soule, as here it is evident.

CHAPTER XI.

ELECTION AND REPROBATION.

Genesis xxv. 21. Douay, 1635.—And Isaac besought our Lord for his wife, because she was barren ; who heard him and made Rebecca to conceive.

1635.—Notwithstanding God's assured promise that Isaac should have issue (Gen. xxi. 12.) yet he prayeth instantly for the same, and Moyses here attributeth Rebecca's conceiving to Isaac's praier. Wherby we see that God's foreseeing, predestinating, and promising, exclude not, but indeed include secundarie causes and ordinarie meanes by which his eternal wil and pleasure is fulfilled. For as God did foresee that Rebecca should have children, so he did foresee that Israel should pray for it, and obtayne it ; and the one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth.

Continuance of the Church, 1635, page 183.

1633.—Free wil in man, proved by that Joseph's brethren in selling him thought evil, not moved nor inclined therto by God, who had no part in their evil thought, but turned it to good. By God's threatning Pharao, If thou wilt not dismisse Israel : which were unjust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisse the Hebrews, and againe refusing to doe it, which sheweth (saith Theodoret) free wil of the mind ; and by God's prevention of tentations, leading the Israelites not the neerest way, but by the desert, lest perhaps it would repent them ; and they would return into Ægypt. Man's consent therefore is free notwithstanding God's wil, direction, and commaundement. And so his industry is required in his dailie affaires, and then to relye on God's providence, otherwise only to expect God's wil, operation, or protection, man himself endeavouring nothing is to tempt God. Therefore Abraham, Isaac, Jacob, and the parents of Moyses being in feare and distresse used al prudence to avoid imminent dangers, albeit they had spécial reve-

lations of safetie and happie successe. Neither doth God ever tempt anie man to sinne, but proveth his servants and maketh them knowne to the world for example of others, and their owne merit.

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God of his mere mercie electeth al those, whom he wil justifie and save, offering al sufficient grace, justly leaveth some obstinate sinners in state of damnation. His predestination, foreknowledge, and promise, doe not exclude but include the meanes, wherby his wil is done in the just. Neither is God's reprobation the cause of anie man's damnation, but man's owne sinne the proper cause, both of reprobation and damnation. For example, Pharao and his people, *envying*, vainly *fearing*, and for their religion *hating*, and persecuting *the children of Israel*, by oppressing them with unsupportable labours, by commanding secretly to kil their infants, and that not succeeding, by a new decree to drowne them, were mercifully after long connivence admonished by God's Legats in his name quietly to permit his people to serve him, but they wilfully contemned this gentle admonition: Pharao proudly and insolently answering, *Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse.* So they hardned their owne harts, and more grievously afflicted the faithful, God permitting the wicked to live and prosper for a time in this world, not punishing them so much as they deserved, nor mollifying their harts, nor illuminating their understanding unto effectual conversion, but justly permitting them to persist in obstinacie.

Deutonomie xi. 26. Douay, 1635.—Behold I set forth in your sight this day benediction and malediction.

1635.—God worketh, and we co-operate, for he taketh not away, but helpeth free wil.

2 Esdras, or Nehemias ix. 17. 1635.—And they would not heare, and they remembered not thy merveilous works which thou hast done to them. And they hardned their necks, and gave the head to returne to their servitude, as it were by contention. But thou a propitious God and gracious, and merciful, long suffering and of much compassion, didst not forsake them.

1635.—Free wil in sinners.

1816, 1843.—That is they set their heads or were bent to return to Egypt.

Psalmes xl. 14. Douay, 1635.—Blessed be our Lord the God of Israel from the beginning of the world, and for evermore. Be it, be it.

1635.—For this mercie of Almighty God, in saving the elect by his Sonnes death, he is to be praised for evermore eternally.

Psalme xliiii. 4. Douay, 1635.—For not by their owne sword did they possesse the land, and their owne arms did not save them.

1635.—The Israelites conquered not by ordinarie power, but by the miraculous hand of God.

Psalme xciv. 8. Douay, 1635.—To day if ye shal heare his voice, harden not your harts.

1635.—Though some have often repelled, and resisted God's grace, yet if they receive it being offered againe, it wil availe them to remission of sinnes.

1635.—Whatsoever God proposeth by preaching or inspiration to a sinner, it resteth stil in the power of his free wil, to harden his hart, and to reject al such good motions, and so he doth not only frustrate God's grace, and hinder his owne justification, but also increaseth his former sinnes. But by not resisting, when deliberating therupon he could resist, he disposeth himselfe and co-operateth to first justification. And therefore the Royal Prophet here admonisheth and earnestly exhorteth al men, to doe this which God hath put in our power, not to harden our owne harts, when we heare his voice, by resisting and rejecting his grace freely offered, without al merite of our part.

Psalme cvi. 3. Douay, 1635.—From the rising of the sunne, and the going downe ; from the north and the sea.

1635.—Which redemption was intended for al, and faileth not of God's part in anie, but of man's owne wilful refusing to be duly penitent, and to keep God's precepts.

Psalme cxviii. 49. *Zain*. Douay, 1635.—Be mindeful of thy word to thy servant, wherein thou hast given me hope.

1635.—That which God hath decreed and promised, being in itselfe most certaine and assured, yet includeth the meanes wherby it shal be put in execution, and therefore the just, his elect, doe pray for the performance of his wil.

Psalme cxlvii. 9. Douay, 1635.— He hath not done in like manner to anie nation : and his judgments he hath not made manifest to them. Alleluja.

1635.—Considering that al mankind was in the masse of sinne, and that God letteth manie justly perish, those to whom he giveth his grace to justification are specially bound to praise him. And therefore the Prophet concludeth this Psalme, and the rest folowing, with Alleluja.

Proverbs ii. 1. Douay, 1635.—My sonne if thou wilt receive my wordes, and wilt hide my commandments with thee.

1635.—This frequent manner of proposing the way and meanes to wisdom: If thou wilt receive my wordes, &c., sheweth most evidently the power of man's free wil.

Ecclesiastes iv. 9. Douay, 1635.—It is better therfore that two be together, then one: for they have profite of their societie.

1635.—Besides the commendation of charitie and freindship amongst men, which is one proper sense of this place: S. Jerom expoundeth it also of the necessitie of Christ's dwelling in man's soule, and of his continual assisting grace: that man alone lie not open to the deceipts of the adversarie. The benefit of felowship (saith he) is streight wayes shewed in the profite of societie. For if the one fal (as the just falleth often) Christ raiseth up his partner; for woe to him, who falling hath not Christ in him, to raise him up. If one also sleepe, that is, be dissolved by death, and have Christ with him, being warmed, and quickned, he sooner reviveth. And if the divel be stronger in impugning against a man, the man shal stand, and Christ wil stand for his man, for his companion. Not that Christ's power alone is weake against the divel, but that free wil is left to man, and we doing our endeavour he becommeth stronger in fighting. And if the Father, the Sonne, and the Holie Ghost, come withal, this sodalitie is not soone broken. Yet that which is not soone broken, may sometimes be broken. For this triple cord was in Judas the Apostle, but because after the morsel the divel entred into him, this cord was broken. Thus S. Jerom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or in the next: neither wil Christ, without man's consent and endeavour, stay him from falling, nor raise him up being fallen.

Wisdom iv. 11. Douay, 1635.—He was taken away lest malice should change his understanding, or lest anie guile might deceive his soule.

1635.—By this place S. Augustin proveth that such as died in good state, might have fallen into wickednes, if they had lived longer; and therefore it was a benefit to them to dye sooner. And that it is nevertheles certaine, that God both knew the possibilitie that such might, yea would have sinned, if they had lived longer, and also knew that they should die sooner, and so escape that danger. Which assured foreknowledge of al things that shal be, or

may be, standeth wel with man's free wil: against certaine that inclined to Pelagianisme, attributing too much to man's free wil, and detracting from God's foreknowledge and providence. Which he proving by this place, his adversaries excepted against the auctoritie of this booke, and therefore he also proveth that it is Canonical Scripture.

Ecclesiasticus xv. 11. Douay, 1635.—Say not: It is by God, that she is absent: for doe not thou the things that he hateth.

1635.—Beza sayth, God ordained Adam's fal, but to a good end: and that God justly decreed that which men unjustly have done. But this holie Scripture teacheth the contrarie, that God gave man both free wil and sufficient grace, that he might if he would have kept his precepts. The same is also cleerely taught, Deut. vii., xii, xxx., and other places.

Ecclesiasticus xxiv. 11. Douay, 1635.—And I have by strength troden downe the harts of al the excellent, and the base; and in al these things I sought rest, and I shal abide in the inheritance of our Lord.

1635.—God offereth his grace but forceth not anie to accept it.

Ecclesiasticus xxxi. 10. Douay, 1635.—Who is proved therin, and perfect, shal have eternal glorie. He that could transgresse, and hath not transgressed: and doe evils, and hath not done:

1635.—It is in man's free wil to transgresse, and therefore they are happie, that through God's grace doe not breake his commandments.

Ecclesiasticus xxxix. 33. Douay, 1635.—There are spirits, that were created for vengeance, and in their furie they have confirmed their torments.

1635.—Divels were created in state of grace, and of their owne wil fel from God, and consequently were punished.

Isaie xliii. 2. Douay, 1635.—When thou shalt passe through the waters, I will be with thee, and the floods shal not cover thee: when thou shal walke in fyre, thou shalt not be burnt, and the flame shal not burne in thee.

1635.—In al tribulations and persecutions Christ protecteth his servants, not suffering them to be tempted further then they may resist if they wil. Whereby the Church stil remaineth incontaminate, and shall never be destroyed.

Isaie xliv. 2. Douay, 1635.—Thus sayth the Lord that made and formed thee, thy helper from the wombe: feare not O my servant Jacob, and thou most righteous whom I have chosen.

1635.—God's election preventeth man's good endeavour, for without grace none could returne to God.

Isaie liii. 1. Douay, 1635.—Who hath believed our hearing? and the arme of our Lord to whom is it revealed?

1635.—That manie hearing the truth preached doe not beleeve it, is by their obstinate free wil, *because they doe not obey the Ghospel*: when their understanding directeth them that it is not disagreeable to reason.

Isaie lx. 1. Douay, 1635.—Arise be illuminated Jerusalem: because thy light is come, and the glorie of our Lord is risen upon thee:

1635.—God preventing with grace, everie one must co-operate by gratefully accepting this benefite, and so dispose himself to justification.

Isaie lxiii. 17.—Douay, 1635.—Why hast thou made us erre, o Lord from thy wayes: hast thou hardned our hart, that we feared not thee? Returne for thy servants, the tribes of thine inheritance.

1635.—God is never the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne harts.

1816, 1843.—The meaning is, that God in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, had withdrawn his graces from them, and so given them up to error and hardness of heart.

Isaie lxxv. 12. Douay, 1635.—I wil number you in the sword, and you shal al fal by slaughter: because I called, and you have not answered: I spake, and you have not heard, and you did evil in mine eies; and you have chosen the things, that I would not.

1635.—Nothing can be more plainly uttered then is here the doctrine of man's free wil.

Jeremie x. 23. Douay, 1635.—I know Lord, that man's way is not his owne: neither is it in a man to walke, and to direct his stepes.

1635.—Man cannot doe any good thing without God's help, nor any evil without his permission: neither of which destroyeth free wil. As in the present example Nabuchodonosor could not afflict the Jewes, but by God's permission.

1816, 1843.—The meaning is, that notwithstanding man's free will, yet he can do no good without God's help, nor evil without his permission. So that, in the present case, all the evils which Nabuchodonosor was about to bring upon Jerusalem, could not have come but by the will of God.

Jeremie xi. 4. Douay, 1635.—Which I commanded your fathers in the day that I brought them out of the land of Ægypt, out of the yron furnace saying: Heare ye my voice, and doe al things that I command you: and you shal be my people, and I wil be your God.

1635.—Not for the priviledges of kinred (*being the children of Abraham, Isaac, and Jacob,*) nor for suffering circumcision, nor for the rest of the Sabbath, but for obedience (*in keeping the covenant and precepts*) our Lord is the God of Israel; and Israel his people.

Jeremie xxi. 8. Douay, 1635.—And to this people thou shalt say: Thus saith our Lord: Behold I give before you the way of life, and the way of death.

1635.—God's grace is ever ready that sinners may convert if they wil.

Jeremie xxxi. 18. Douay, 1635. — Hearing I heard Ephraim going into transmigration. Thou hast chastised me, and I am taught, as a yong Bullocke not tamed. Convert me, and I shal be converted: because thou art the Lord my God.

1635.—God's grace is the principal cause of justification. Man's co-operation by free wil is the secundarie cause.

Ezechiel iii. 6. Douay, 1635.—Neither to manie peoples of profound speach, and of an unknowne tongue, whose words thou canst not heare: and if thou wert sent to them, they would not heare thee.

1635.—By this place and the like (Matt. xi. 21.) it seemeth that the same grace being offered to divers persons, some doe accept it, and some doe not; but the cause of difference is by more grace added to the former which was sufficient before, and by this super-addition is made effectual. That God giveth this abundance to some is of his mercie, and that he giveth it not to others is no injurie.

Ezechiel xviii. 23. Douay, 1635.—Why is the death of a sinner my wil, saith our Lord God, and not that he convert from his wayes, and live?

1635.—In manie places of holie Scripture it is cleere, that God's wil is most assuredly fulfilled in al things, whatsoever he would: and none can resist his wil, &c. Nevertheles here, and in other places it is also expresly affirmed, that God would have al sinners to repent, and none to dye in their sinnes; which seemeth to repugne with the former doctrine. For solution of which difficultie S. Damascen and other Doctours distinguish God's wil, which is either called

antecedent, and conditional, and so God would have al men to be saved, as appeareth by creating al to that end, by his frequent admonitions, precepts, threats, temporal punishments, and rewards : and especially by our Saviour's death, and redemption of al mankind, wherby he merited most sufficient meanes, and offereth his sufficient grace to everie one, that they may be saved if they wil. Otherwise God's wil is called consequent and absolute ; and so for justice sake his divine wil is, that impenitent sinners shal be damned, and eternally punished for their sinnes. As a just Judge conditionally and antecedently would have al men to observe good lawes, and to live so long as they can by nature ; but absolutely and consequently finding some to be murderers, or otherwise pernicious to the commonwelth, he punisheth them with death.

Ezechiel xxxiii. 11. Douay, 1635.—Say to them : Live I, sayth our Lord God : I wil not the death of the impious, but that the impious convert from his way, and live. Convert, convert ye from your most evil wayes : and why wil ye dye, o house of Israel ?

1635.—God's absolute or consequent wil is alwayes fulfilled ; but not his conditional or antecedent. As is noted chapter xviii. verse 23. God being alwayes ready to shew mercie, knocking at the dore of our hart, it is of men's owne wilfulnes that they are not saved : according to that general axiome : *Man doing that in him lieth, God is not wanting of his part to save al.*

Osee i. 10. Douay, 1635.—And the number of the children of Israel shal be as the sand of the sea, that is without measure, and shal not be numbred. And it shal be in place where it shal be sayd to them : Not my people you : it shal be sayd to them : Children of the living God.

1635.—Among manie sinners some are the elected children of God, whom he wil cal to grace and repentance.

1816, 1843.—The number of the true Israelites, the children of the Church of Christ.

Osee ii. 14. Douay, 1635.—For this, loe I wil allure her, and wil leade her into the wildernes : and I wil speake to her hart.

1635.—God's mercie preventeth by his grace offered to sinners that they may convert to him if they wil.

1816, 1843.—After all her disloyalties, I will allure her by my grace, &c., and send her vine dressers, viz., the Apostles : originally her own children, who shall open to her the gates of hope, as heretofore at her coming into the land of promise, she had all good

success after she had satisfied the divine justice by the execution of Achan in the valley of Achor.

Osee iii. 1. Douay, 1635.—And our Lord said to me: Yet againe goe, love a woman beloved of her freind, and an advoutresse; as our Lord loveth the children of Israel, and they have respect to strange Gods, and love the kernels of grapes.

1635.—Notwithstanding sinners forsake God, yet he offereth them new grace, never hating the persons but their sinnes.

Osee vi. 2. Douay, 1635.—Because he hath wounded and wil heale us, he wil strike and wil cure us.

1635.—God who punisheth is alwayes readie to heale sinners, if they wil repent.

Amos v. 15. Douay, 1635.—Hate ye evil, and love good, and establish judgement in the gate: if perhaps our Lord the God of Hosts, may have mercie on the remnant of Joseph.

1635.—*If men seeke good and not evil*, God will assist them, as in the former verse, and in innumerable holic Scriptures; but it is here sayd: *perhaps God* WILL HAVE MERCIE, by reason of the difficulty of man's part, who converteth not alwayes perfectly, as he hath free wil to doe by God's grace assisting him.

Zacharias i. 3. Douay, 1635.—And thou shalt say to them: Thus saith the Lord of hosts: Convert to me: sayth the Lord of hosts, and I will convert to you saith the Lord of hosts.

1635.—When God in the holy Scriptures saith: *Convert to me and I wil convert to you*, we are admonished that we have free wil. And when we answer: *Convert us o Lord to thee, and we shal be converted*, we confesse that God's grace preventeth us.

Malachie i. 2. Douay, 1635.—I have loved you, sayth our Lord; and you have sayd: Wherin hast thou loved us? Was not Esau brother to Jacob, sayth our Lord, and I loved Jacob.

1635.—God's peculiar love was first shewed to the Israelites in preferring their progenitour Jacob and then his issue before Esau and his offspring, though in them there was no difference at al, the one neither deserving more nor lesse then the other, but of his mercie electing the one, and justly rejecting the other.

1810, 1843.—I have preferred his posterity, to make them my chosen people, and to load them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau and executed severe judgments upon his posterity. Not that God punished Esau, or his posterity, beyond

their deserts ; but that by his free election and grace he loved Jacob, and favoured his posterity, above their deserts.

Malachie i. 4. Douay, 1635.—But if Idumea shal say : We are destroyed, but returning we wil build the things that are destroyed : thus sayth the Lord of hosts : These shal build, and I wil destroy : and they shal be called the borders of impietie, and the people with whom our Lord is angry for ever.

1635. — Againe lastly the same special undeserved love was shewed, in that the Idumeans subdued by the Chaldees remained in captivitie, but the Israelites were now reduced into their countrie.

Malachie i. 10. Douay, 1635.—Who is there among you, that wil shut the doores, and wil kindle fire on my altar for naught ? I have no wil in you, sayth the Lord of hosts : and giuft I wil not receive of your hand.

1635.—Manie Prophets (as we have often noted) did foreshew the rejection of the Jewes, and vocation of the Gentils : but none more plainly then this here, by whom God expressly sayth ; *I have no wil in you ;* and, *I wil not receive giuft of your hand.* The reason is also explicated in this chapter, because God most peculiarly loving them, they were stil ungrateful, and dispised him, committing sinnes upon sinnes. And therefore in this place, he would bring in the Gentils : and that not anie one, or few nations, but al from the rising of the sunne, to the going downe therof, should sooner or later come into his Church.

Matthew xiii. 15. Douay, 1633.—For the hart of this people is waxed grosse, and with their eares they have heavily heard, and their eyes they have shut : lest anie time they may see with their eyes, and heare with their eares, and understand with their hart and be converted, and I may heale them.

1633, 1816.—In saying that they shut their owne eies, which S. Paul also repeateth, Acts xxviii. he teacheth us the true understanding of al other places, where it might seeme by the bare words that God is the very authour and worker of this induration, and blindnes, and of other sinnes : which was an old condemned blasphemie, and is now the Heresie of Calvin : whereas our Saviour here teacheth us, that they shut their owne eies, and are the cause of their owne sinne and damnation : God not doing, but permitting it, and suffering them to fal further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles.

Matthew xvi. 27. Douay, 1633.—For the Sonne of man shal

come in the glorie of his Father with his Angels : and then wil he render to every man according to his workes.

1633, 1816.—He saith not, to give every man according to his mercie, (or their faith,) but according to their workes. And againe, how should our Saviour reward every one according to their work, if there were no free wil ?

Matthew xx. 16. Douay, 1633.—So shal the last be first, and the first last. For many be called, but few elect.

1633, 1816.—Those are elect which despised not their caller, but followed and beleved him, for men beleve not but of their own free wil.

Matthew xxv. 34. Douay, 1633.—Then shal the king say to them that shal be at his right hand : Come ye Blessed of my Father, possesse you the kingdom prepared for you from the foundation of the world.

1633, 1816.—This kingdom then is prepared for those only that doe good workes : as Christ also signifieth elsewhere, saying that it is not in his power to give it otherwise. It is no incongruities that God should say : Goe into everlasting fire, to them that by their free wil have repelled his mercie ; and to the other : Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil have received faith, and confessed their sinnes, and done penance.

Marke iv. 12. Douay, 1633.—That seeing they may see, and not see ; and hearing they may heare, and not understand ; lest at any time they should be converted and their sinnes be forgiven them.

1633, 1816.—These speeches here and elsewhere, we must not so understand as though he spake in parables of purpose and to this end, that the hearers might not understand, lest they should be converted, which were as much to say as that he would not have them understand, nor be converted : but we must learn the true sense of this very place in S. Matthew and in the Actes, where our Saviour and S. Paul speake thus : *They have heard heavily, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heale them.* Wherby it is evident, that the speaking in parables was not the cause, (for many besides the Apostles heard and understood,) but themselves would not heare, and understand, and be converted ; and so were the cause of their owne wilful and obstinate infidelity. And therefore also he spake in

parables, because they were not worthy to understand, as the other to whom he expounded them.

1843.—In punishment of their wilfully *shutting their eyes*, God justly withdrew those lights and graces, which otherwise he would have given them, for their effectual conversion.

Luke ii. 14. Douay, 1633.—Glorie in the highest to God, and in earth peace to Men of good wil.

1633, 1816.—The birth of Christ giveth not peace of mind or salvation but to such as be of good wil, because he worketh not our good against our willes, but our wille concurring.

Luke ii. 34. Douay, 1633.—And Simeon blessed them, and said to Marie his mother: Behold this is set unto the ruine, and unto the resurrection of many in Israel, and for a signe which shal be contradicted.

1633, 1816.—Therefore to the ruine of some, because they would not beleve in him, and so were the cause of their owne ruine, as he is elsewhere called *A stumbling stone*, because many would stumble at him, and so fal by their owne fault. Other some he raised by grace from sinne to justice, and so he was the resurrection of many. The apostle useth the like speach, saying; *We are to some the odour of life, unto life: to others, the odour of death, unto death.* Not that their preaching was to cause death, but because they that would not beleve their preaching, wilfully incurred deadly sinne and damnation.

1843. — Christ came for the salvation of all men; but here Simeon prophesieth what would come to pass, that many through their own wilful blindnes and obstinacy would not believe in Christ, nor receive his doctrine, which therefore would be ruine to them: but to others a resurrection, by their believing in him and obeying his commandments.

Luke xiii. 34. Douay, 1633.—Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldest not.

1633, 1816.—The Jewes lost their preeminence, by their own free wil, and not by God's causing: who ceased not to cal and crie upon them, and they would not heare: whereby free wil is plainly proved.

Luke xvii. 1. Douay, 1633.—And he said to his Disciples: It

is impossible that scandal should not come ; but woe to him by whom they come.

1633, 1810.—Not of mere necessitie, for then it were no fault ; but presupposing the great wickednes of men, it is impossible but there shall be scandals, and therefore it followeth, *woe to him by whom they come.*

John i. 12. Douay, 1633.—But as many as received him, he gave them power to be made the sonnes of God, to those that beleeve in his name.

1633, 1816.—Free wil to receive or acknowledge Christ, and power given to men, if they wil, to be made by Christ the sonnes of God : but not forced or drawn thereunto by any necessitie.

John viii. 36. Douay, 1633.—If therefore the Sonne make you free, you shall be free indeed.

1633, 1816.—Man was never without free wil, but having the grace of Christ, his wil is truly made free (as S. Augustin saith) from servitude of sinne also.

John xii. 40. Douay, 1633.—Therefore they could not beleeve, because Esay said againe, he hath blinded their eyes, and indurated their hart : that they may not see with their eyes, nor understand with their hart, and be converted, and I heale them.

1633, 1816, 1843.—If any man aske (saith S. Augustine) why they could not beleeve : I answer roundly, because they would not.

Actes ii. 23. Douay, 1633.—This same by the determinate counsel and prescience of God being delivered, you by the handes of wicked men have crucified and slaine.

1633, 1816, 1843.—God delivered him, and he delivered himself, for love and intention of our salvation ; and so the act was holy and God's owne determination. But the Jewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their fact was damnable, and not of God's counsel or causing ; though he tolerated it ; for that he could and did turne their abominable fact to the good of our Salvation. Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make God the authour and cause of Judas betraying of Christ, no lesse than of Paul's conversion ; Besides the false translation of Beza saying for God's prescience or foreknowledge (in the Greeke *πρόγνωσις*,) *God's providence.*

Actes xiii. 46. Douay, 1633.—Then Paul and Barnabas constantly said : To you it behoved us first to speake the word of God :

but because you repel it, and judge yourselves unworthie of eternal life ; behold we turne to the Gentils.

1633.—The Jewes of their owne free wil repelling the truth, are unworthy of Christ, and worthily forsaken, and the Gentils though they beleaved specially by God's grace and pre-ordination, yet they beleeve also by their owne free wil, which standeth wel with God's providence.

Actes xvi. 6. Douay, 1633.—And passing through Phrygia and the countrie of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

1633.—This people had not the Ghospel denied unto them altogether, but for a time : because (as Venerable Bede thinketh) God foresaw they would not beleeve, and so should have been more grievously damned.

Actes xxiii. 11. Douay, 1633.—And the night following our Lord standing by him said : Be constant ; for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

1633.—Though God, who could not lie, had promised Paul that he should goe to Rome : yet the Apostle omitted not humane meanes to defend himself from his enemies and otherwise. Neither said he, as the Heretikes called Predestinates, Let them doe what they wil, they cannot hurt me, for I am predestinate to goe to Rome.—See his doings and sayings to save himself in the chapter following.

Actes xxvii. 31. Douay, 1633.—Paul said to the Centurion and to the Souldiars : Unles these tarrie in the ship you cannot be saved.

1633, 1816.—When God revealeth to us any thing, or assureth us of any event to come, he dischargeth us not thereby of our requisit endeavours and labours for atcheiving the same ; not executing ordinarily his designements toward men otherwise then by their owne free wil and actions. S. Paul said not here : Let us doe what we list, worke we or sit we stil, whether the mariners goe out or tarie within, we are al sure to be saved, for so God hath revealed to me, and he cannot lie, neither can it fal otherwise ; but contrariwise saith he : If these mariners leave the ship, you can not be saved. So say al true Catholike preachers to Christian people : What providence, predestination, or foresight soever God have of your salvation, you are not thereby constrained any way ; you have free wil stil, and cannot be saved (though you be predestinate) except you keep God's commandments, repent you of your sinnes, beleeve, live and die wel. And if it were revealed to any man, that he were one of God's

elect, and that he should finally die in grace and be saved, yet he were bound to worke his salvation with feare and trembling, as S. Paul both did and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and use al possible diligence that they might not be drowned.

Romanes i. 24. Douay, 1633.—(For the which cause God hath delivered them up unto the desires of their hart, into uncleannesse, for to abuse their owne bodies among themselves ignominiously).

1633, 1816.—Ephesians the 4th and 19th, he saith, They have delivered or given themselves up to all uncleannesse. By which conference of Scriptures we learne that themselves are the cause of their owne sinne and damnation, God of his justice permitting and leaving them to their owne wil, and so giving them up into passions, &c.

Romanes ii. 4. Douay, 1633.—Or doest thou contemne the riches of his goodnes and patience and longanimity, not knowing that the benignity of God bringeth thee to penance.

1633, 1816.—This proveth that God offereth his grace and mercie to many, and by long patience and suffrance expected their repentance, differing their punishments of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrariwise that they harden their owne harts, and of their owne free wil reject his grace and contemne his benignitie.

Romanes vi. 23. Douay, 1633.—For the stipends of sinne, death. But the grace of God life everlasting in Christ Jesus our Lord.

1633.—The sequele of speach required, that as he said, Death or damnation is the stipend of sinne, so life everlasting is the stipend of justice; and so it is, and in the same sense he spake in the last chapter: that as sinne reigned to death, so grace may reigne by justice to life everlasting. But here he changed the sentence somewhat, calling life everlasting grace, rather then reward: because the merits by which we attaine unto life, be al God's guift and grace.

Romanes vii. 15. Douay, 1633.—That which I worke, I understand not. For not that which I wil, the same doe I; but which I hate, that I doe.

1633, 1810.—This being understood of S. Paul himself, or any other just person, the sense is, that the flesh and inferiour part stirreth up divers disordered motions and passions or perturbations

against the mind, and upon such a sodain sometimes invadeth the same, that before it attendeth or reason can gather itself to deliberate, man is in a sort (though unwittingly) entangled. Which as soone as it is perceevd, being of the just condemned, rejected, and resisted, never maketh him a sinner.

He meaneth not, that he can doe no good that he willeth or desireth, or that he is ever forced to doe that which his wil agreeth not unto ; but that by reason of the forciblenesse of concupiscence, and wherof he cannot rid himself during life, he cannot accomplish all the desires of his spirit and mind, according as he saith to the Galatians : *The flesh coveteth against the spirit, and the spirit against the flesh, but not whatsoever you wil, you can doe.*

1843.—The Apostle here describes the disorderly motions of passion and concupiscence : which oftentimes in us get the start of reason : and by means of which even good men suffer in the inferior appetite what their will abhors : and are much hindred in the accomplishment of the desires of their spirit and mind. But these evil motions (though they are called the law of sin because they come from original sin, and violently tempt and incline to sin) as long as the will does not consent to them, are not sins, because they are not voluntary.

Romanes vii. 19. Douay, 1633.—For not the good which I wil, that doe I : but the evil which I wil not, that I doe.

1633, 1816.—So may the just also be forced by the rage of concupiscence or sensual appetite, to doe or suffer many things in his inferiour part or external members, which his wil consenteth not unto. And so long it is so farre from sinne, that (as S. Augustine saith) he need never say to God, *forgive us our sinnes*, for the same. For sinne is voluntarie and so be not these passions.

1633, 1816.—It maketh not any thing against free wil that the Apostle saith, that good men doe or suffer sometimes in their bodies, that which the wil agreeth not unto ; but it proveth plainly free wil : because the proper act therof, that is to wil or nil, that is to consent or dissent, is ever (as you may see here) free in itself : Though there may be internal or external force to stay the members of a man that they obey not in every act, that which the wil commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, when wil concurrereth not. Yea afterwards (verse xx.) the Apostle *Non ego operor*, Man doeth not that which is not done by his wil : which

doth most evidently prove free wil. Al which S. Augustin cleerly teacheth in manie places.

Romanes vii. 23. Douay, 1633.—But I see another law in my members, repugning to the law of my mind, and captiving me in the law of sinne that is in my members.

1633, 1816.—Nothing done by concupiscence (which the Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God. Neither can the motions of the flesh in a just man ever any whit defile the operations of his spirit, as the Lutherans doe hold, but make them often more meritorious, for the continual combat that he hath with them. For it is plaine that the operations of the flesh and of the spirit doe not concurre together to make one act, as they imagine: the Apostle concluding cleane contrarie: That in mind he serveth the Law of God, in flesh the law of sinne, that is to say, concupiscence.

Romanes viii. 14. Douay, 1633.—For whosoever are led by the spirit of God they are the sonnes of God.

1633.—He meaneth not that the children of God be violently compelled against their wills, but that they be sweetly drawn, moved or induced to doe good.

Romanes viii. 30. Douay, 1633.—And whom he hath predestinated; them also he hath called. And whom he hath called: them also he hath justified. And whom he hath justified: them also hath he glorified.

1633, 1816.—God's eternal foresight, love, purpose, predestination, and election of his deere children, and in time their calling, justifying, glorifying by Christ, as al other actes and intentions of his divine wil and providence towards their salvation, ought to be revered of al men, with dreadful humilitie, and not to be sought out or disputed on with presumptuous boldnes and audacitie. For it is the gulfe that many proud persons, both in this Age and alwayes, have by God's just judgment perished in, founding there on most horrible blasphemies against God's mercie, nature, and goodnes, and divers damnable errors against man's free wil, and against al good life and religion. This high conclusion is here set downe for us, that we may learne to know of whom we ought to depend in al our life, by whom we expect our salvation, by whose providence al our graces, guifts, and workes doe stand: by what an everlasting gracious determination, our redemption, which is in Christ Jesus, was designed: and to give God incessable thankes for

our vocation and preferment to the state we be in, before the Jewes, who deserved no better then they, before the light of his mercie shining upon us, accepted us, and rejected them. But this said eminent truth of God's eternal predestination standeth, (as we are bound to beleve under paine of damnation, whether we understand how or no) and so S. Augustin in al his divine workes written of the same, defendeth, declareth, proveth and convinceth, that it doth stand (I say) with man's free wil and the true libertie of his actions, and forceth no man to be either il or good, to sinne or virtue, to salvation or damnation, nor taketh away the meanes or nature of merits, and co-operation with God to our owne and other men's salvation.

Romanes viii. 38. Douay, 1633.—For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might.

1633, 1816.—This speech is common to S. Paul according to the latin translation, when he had no other assured knowledge but by hope: as in divers places: Where the Greeke word signifieth only a probable perswasion, and therefore except he meane of himself by special revelation, or of the predestinate in general (in which two cases it may stand for the certitude of faith or infaillible knowledge) otherwise that every particular man should be assured infaillibly that himself should be justified, and not that only, but sure also never to sinne, or to have the guift of perseverance, and certaine knowledge of his predestination: that is most damnable, false illusion and presumption, condemned by the Fathers of the holy Council of Trent.

1843.—That is I am perswaded, as it is in the Greeke.

Romanes ix. Argument. Douay, 1633.—With a protestation of his sorrow for it, (lest they should thinke him to rejoyce in their perdition) he insinuateth the Jewes to be reprobate, although they come of Abraham's flesh, saying, to be the sonnes of God goeth not by that, but by God's grace, considering that al were one damned masse. By which grace the Gentils to be made his people; and so the Prophets to have foretold of them both; And the cause herof to be, that the Gentils submit themselves to the faith of Christ, which the Jewes wil not.

Romanes ix. 22. Douay, 1633.—And if God willing to shew wrath, and to make his might knowen, sustained in much patience the vessels of wrath apt to destruction.

1633, 1816.—That God is not the cause of any man's reprobation or damnation, otherwise then for punishment of his sinnes, he sheweth by that, that he expecteth al men's amendment with great patience, and consequently that they have also free wil.

Romanes ix. 32. Douay, 1633.—Why so? Because not of faith, but as it were of workes. For they have stumbled at the stone of stumbling.

1633, 1816.—Here we see that they are the cause of their owne damnation by infidelity.

Romanes ix. 6. Douay, 1633.—But not that the word of God is frustrate. For not al that are of Israel, they be Israelites.

1633, 1816.—Though the people of the Jewes were many waies honoured and privileged, and namely by Christes taking flesh of them, yet the promise of grace and salvation was neither only made to them, nor to al them that carnally came of them or their Fathers: God's election and mercie depending upon his owne purpose, wil, and determination, and not tied to any Nation, familie or person.

1843. — Not all who are the carnal seed of Israel, are true Israelites in God's account: who as by his free grace he heretofore preferred Isaac before Ismael, and Jacob before Esau, so he could, and did by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among the gentiles, and prefer them before the carnal Jews.

Romanes ix. 10. Douay, 1633.—And not only she. But Rebecca also conceiving at once, of Isaac our Father.

1633, 1816.—It is proved also by God's choosing of Jacob before Esau, (who were not only brethren by father and mother, but also twinnes, and Esau the elder of the two, which according to carnal count should have had the preeminence,) that God in giving grace followeth not the temporal or carnal prerogatives of men or families.

Romanes ix. 11. Douay, 1633.—For when they were not yet borne, nor had done any good or evil, (that the purpose of God according to election might stand).

1633, 1816. — By the same example of those twinnes, it is evident also, that neither nation nor particular persons be elected eternally, or called temporarily, or preferred to God's favour before others, by their owne merits: because God, when he made choise, and first loved Jacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, which was alike in them both. And therefore where he might

justly have reprobated both, he saved of mercie one. Which one, therefore, being as ill and as void of good as the other, must hold of God's eternal purpose, mercie, and election, that he was preferred before his brother, which was elder then himself, and no worse then himself. And his brother Esau on the other side hath no cause to complaine. For that God neither did nor suffered any thing to be done towards him, that his sinne did not deserve. For although God elect eternally and give his first grace without al merites, yet he doth not reprobate or hate any man but for sinne or the foresight thereof.

1843.—By this example of these twins, and the preference of the younger to the elder, the drift of the Apostle is to shew that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as antecedently to his grace, he sees no merits in any, but finds all involved in sin, in the common mass of condemnation; and all children of wrath; there is no one whom he might not justly leave in that mass, so that whomsoever he delivers from it he delivers in his mercy: and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other.

Romanes ix. 14. Douay, 1633.—What shal we say then? is there iniquitie with God? God forbid.

1633, 1816.—Upon the former discourse, that of two persons equal, God calleth the one to mercie, and leaveth the other in his sinne, one might inferre that God were unjust and an accepter of persons. To which the Apostle answereth, that God were not just nor indifferent indeed, so to use the matter where grace or salvation were due. As if two men being Christned, both beleeve wel and live wel: if God should give Heaven to the one, and should damne the other, then were he unjust, partial, and forgetful of his promise: but respecting or taking two, who both be worthy of damnation, (as al are before they be first called to mercie,) then the matter standeth on mere mercie, and of the giver's wil and liberalitie, in which case partialitie hath no place. As for example:—

1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceed on the other.

1. So likewise, God seeing al mankind and every one of the same in a general condemnation and masse of sinne, in and by Adam, delivereth some, and not other some.

2. The theefe that is pardoned, can not attribute his escape to his owne deservings, but to the Prince's mercie.

2. Al that be delivered out of that common damnation, be delivered by grace and pardon, through the meanes and merits of Christ.

3. The theefe that is executed can not challenge the Prince that he was not pardoned also : but must acknowledge that he hath his deserving.

3. Such as be left in the common case of damnation, cannot com-
plaine, because they have their deserving for sinne.

4. The standers by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offense.

4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deserved it.

5. If they aske further, why the Prince pardoned not both, or executed not both : the answer is, that as mercie is a goodly vertue, so justice is necessarie and commendable.

5. That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to God's justice and mercie : both which vertues, in God's providence towards us, are recommended.

6. But if it be further demanded why John rather then Thomas was executed ; or Thomas rather then John pardoned : Answer, that (the parties being otherwise equal) it hangeth merely and wholly upon the Prince's wil and pleasure.

6. That Saul should be rather pardoned than Caiphas, (I meane, were two be equally evil and undeserving) that is only God's holy wil and appointment, by which many an unworthy man getteth pardon, but no good or just, or innocent person, is ever damned.

1633, 1816.—In al this mercie of God towards some, and justice towards other some, both the pardoned worke by their owne free wil, and thereby deserve their salvation, and the other no lesse by their owne free wil, without al necessitie, worke wickednes, and themselves, and only of themselves, procure their owne damnation. Therefore no man may without blasphemie say, or can truely say, that he hath nothing to doe towards his owne salvation, but wil live, and thinketh he may live without care or cogitation of his end the one way or the other, saying : If I be appointed to be saved, be it so ; if I be one designed to damnation, I cannot help the matter ;

come what come may. These speaches and cogitations are sinful, and come of the enemy, and be rather signes of reprobation then of election. Therefore the good man must, without search of God's secrets, worke his owne salvation, and (as S. Peter saith,) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he beleewe wel and doe wel, he shal have wel. For example, if a husbandman should say : If God wil, I shal have corne enough ; if not, I cannot make it : and so neglect to til his ground : he may be sure that he shal have none, because he wrought not for it. Another man useth his diligence in tilling and ploughing, and committeth the rest to God : he findeth the fruit of his labours.

Romanes ix. 16. Douay, 1633.—Therefore it is not of the willer, nor the runner, but of God that sheweth mercie.

1633, 1816.—If our election, calling, or first comming to God, lay wholly or principally upon our owne wil or workes ; or if our willing or endeavouring to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in ourselves, which the Apostle denieth. And then might Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and just judgement upon them,) be converted when themselves list, without God's help and assistance ; whereas we see the contrarie in al such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threats, miracles, nor perswasion, they can be converted. Whereupon we may not with Heretikes inferre, that man hath not free wil, or that our wil worketh nothing in our conversion or comming to God : but this only, that our willing or working of any good to our salvation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

1843.—That is by any power or strength of his own, abstracting from the grace of God.

Romanes ix. 17. Douay, 1633.—For the Scripture saith to Pharao ; *That to this purpose have I raised thee, that in thee I may shew my power ; and that my name may be renowned in the whole earth.*

1633, 1816.—He doth not say, that he hath of purpose raised or set him up to sinne, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits : but rather (as the Apostle saith straight after in this chapter of such hardned and obstinate

offenders) that he with long patience and toleration expected his conversion, and as (S. Chrysostom interpreteth this word) preserved him alive to repent, whom he might justly have condemned before. In the 9th of Exodus x., whence this allegation is, we read, *I have put or set thee up*, as here, *I have raised thee*. That is to say, I have purposely advanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I have for so great sinnes forsaken, and also to shew to the world, that no obstinacie of never so mightie offenders can resist me, or doe any thing which shal not fal to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his justice and glorie, giveth wicked Princes unto them, and by indowing them with power and propertie, and by taking his grace from them upon their deserts, so hardneth their harts, as they withstand and contemne him, and afflict his people, in whose end and fal, either temporal or eternal, at the length God wil ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperitie in this life, whereupon he knoweth they wil be worse, but that he can worke al that to his honour and glorie. Mary! that he useth not such rigorous justice on al that deserve it, that is his great grace and mercie. And that he exerciseth his justice upon some certaine persons, rather then upon other some of equal deserts, that lieth wholly upon his wil, in whose judgement there be many things secret, but nothing unjust: as S. Augustine teacheth—Sermon 88. Where (as also, and in other places) he hath manie goodlie lessons touching this high point of doctrine. Of which we intend to recite some more upon the 7th or 9th chapter of Exodus; if God wil give us meanes to set forth the old Testament in English.

1843.—Not that God made him on purpose that he should sin, and so be damned; but foreseeing his obstinacy in sin, and the abuse of his own free will, he raised him up to be a mighty King, to make a more remarkable example of him: and that his power might be better known: and his justice, in punishing him, published throughout the earth.

Romanes ix. 20. Douay, 1633.—O man, Who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus?

1633, 1816.—Here the Apostle staieth the rashnes and presumption of such poore wormes, as take upon them to question with God

of their election or reprobation, as certaine impious Heretikes of our time have done, setting out bookes farsed with most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and have given occasion to the ignorant which alwaies be curious, to jangle, and perniciously to erre in these things, that are impossible to be understood of any, or wel thought of, but of the obedient and humble.

Romanes ix. 21. Douay, 1633.—Or hath not the potter of clay power of the same masse to make one vessel unto honour, and another unto contumely.

1633, 1816.—This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giveth not one so great grace as another, or why he pardoneth not one as wel as another, no more than the chamber pot may challenge the potter, why he was not made a drinking pot as wel as another: And therefore the Heretikes that extend this similitude to prove that man hath no free wil no more than a peece of clay, doe untruely and deceitfully apply the example. Specially when we may see expressly in the booke of Exodus, that Pharao, notwithstanding his indurate hart, had free wil; where both it is said: *He would not dismisse the people; and, He indurated his owne hart himself.* And this Apostle also writeth, that a man may *cleanse himself* from the filthy, and so become a vessel of honour in the house of God.

1843.—This similitude is used, only to shew that we are not to dispute with our maker, nor to reason with him why he does not give as much grace to one as to another: For since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy, that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented-of sins, should be given up to be vessels of dishonour.

Romanes x. 16. Douay, 1633.—But al doe not obey the Ghospel. For Esay saith, Lord, *who hath beleevd the hearing of us.*

1633, 1816.—We see then that it is in a man's free wil to beleeve or not to beleeve, to obey or disobey the Ghospel or truth preached.

Romanes x. 20. Douay, 1633.—But Esay is bold, and saith: *I was found of them that did not seeke me: openly I appeared to them that asked not of me.*

1633, 1816.—That Christ was found of those that never asked

after him, it proveth that the first grace and our first justification is without merits. That God called so continually and earnestly by his Prophets, and by other his signes, and wonders upon the Jewes, and they withstood it, free wil is proved ; and that God would have men saved, and that they be the cause of their owne damnation themselves.

Romanes xi. 8. Douay, 1633.—As it is written : *God hath given them the spirit of compunction, eyes that they may not see, and eares, that they may not heare, until this present day.*

1633, 1816.—It doth not signifie his working or action, but his permission. And S. Augustin saith, not by putting malice into them, but by not imparting his grace unto them, and that through their owne deserts alwaies, and their owne willes ever properly working the same.

1843.—Not by his working or acting in them : but by his permission, and by withdrawing his grace in punishment of their obstinacy.

Romanes xi. 20. Douay, 1633.—Wel : because of incredulitie they were broken, but thou by faith dost stand : be not too highly wise : but feare.

1633, 1816.—He represseth the pride of the Gentil : vantage themselves of their receiving, and of the Jewes rejection, namely, in that they thought the Jewes to be forsaken for no other cause, but that they might come into their roomes : declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentils to beware of the same, because they may fal as wel as the others, and that God is as like to execute justice against them as against the Jewes ; as he hath done in many Nations falling to heresie.

Romanes xi. 22. Douay, 1633.—See then the goodnes and the severitie of God ; upon them surely that are fallen the severitie ; but upon thee the goodnes of God, if thou abide in his goodnes ; otherwise thou also shalt be cut off.

1633, 1816, 1843.—We see that he which standeth by faith may fal from it, and therefore must live in feare, and not in the vaine presumption and securitie of the Heretikes.

Romanes xi. 30. Douay, 1633.—For as you also sometime did not beleve God, but now have obtained mercie because of their incredulitie.

1633, 1816.—As the Gentils which before beleved not, found

mercie and came to faith, when the Jewes did fal; so the Jewes not now beleiving, when al the Gentils have obtained mercie, shal in the end of the world by God's disposition obtaine grace and pardon as the Gentils have done.

Romanes xi. 33. Douay, 1633.—O depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgements, and his waies unsearcheable?

1633, 1816.—The Apostle concludeth that no man ought to search further into God's secret and unsearchable counsels of the vocation of the Gentils, and rejecting the Jewes, otherwise then this; that al which be rejected, for their sinnes, be justly rejected, and al that be saved, by God's great mercie and Christ's grace, be saved. And whosoever seeketh among the people to spread contagion of curiosity by seeking further after things past man's or angel's reach, they over reach and overthrow themselves. If thou wilt be saved, beleve, obey the Church, feare God and keep his commandements: that is thy part and every man's els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the waies of God's secret judgement toward thyself or other men. It is the common enemy of our soules, that in this unhappy time hath opened blasphemous tongues, and directed the proud pennes of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Universities, which with lesse studie may learne to be proud and curious, then to be humble, wise, and obedient.

2 Corinthians vi. 1. Douay, 1633.—And we helping do exhort that you receive not the grace of God in vaine.

1633, 1816.—The grace of God worketh not in man against his wil, nor forceth any thing without his acceptation and consent; and therefore it lieth in man's wil to frustrate or to follow the motion of God, as this text plainly proveth.

Galatians v. 17. Douay, 1633.—For the flesh lusteth against the spirit, and the spirit against the flesh: for these are adversaries one to another, that not what things soever you wil, these you doe.

1633, 1816.—Here men thinke, saith S. Augustin, that the Apostle denieth that we have free libertie of wil: Not understanding that this is said to them, if they wil not hold fast the grace of faith conceived, by which only they can walke in the spirit, and not accomplish the concupiscences of the flesh, S. Augustin sheweth hereby, that not only infidelitie is a damnable sinne.

Ephesians iv. 23. Douay, 1633.—And be renewed in the spirit of your mind.

1633.—The Apostle teacheth us not to apprehend Christ's justice by faith only, but to be renewed in ourselves truly, and to put on us the man formed and created in justice and holiness of truth. By the which free wil also is proved to be in us, to worke with God, or to consent unto him in our sanctification.

Philippians ii. 12, 13. Douay, 1633.—12. Therefore, my Dearest, (as you have alwaies obeied) not as in the presence of me only, but much more now in my absence, with feare and trembling worke your salvation: 13. For it is God that worketh in you both to wil and to accomplish, according to his good wil.

1633, 1816.—Against the vaine presumption of Heretikes that make men secure of their predestination and salvation, he willeth the Philippians to worke their salvation with feare and trembling, according to that other Scripture, *blessed is the man that alwaies is fearful.*—Prov. viii. 14.

Of this thus saith S. Augustin. Not because the Apostle saith, it is God that worketh in you both to wil and worke, must we thinke he taketh away our free wil. For if it were so, then would he not a litle before have willed them to worke their owne salvation with feare and trembling: For when they be commanded to worke, their free wil is called upon: but with trembling and feare is added, lest by their attributing their wel working to themselves, they might be proud of their good deeds as though they were of themselves.

1 Timothee ii. 4. Douay, 1633.—Who wil al men to be saved, and to come to the knowledge of the truth.

1633, 1816.—The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to save al from perishing that wil accept it, or that have it applied unto them by his Sacraments and other meanes by him ordained, and so would have al saved by his conditional wil and ordinance: that is if men wil themselves, by accepting, doing, or having done unto them, al things requisit by God's law. For God useth not his absolute wil or power towards al in this case. But he that list see the manifold senses (all good and true) that these words may beare, let him see S. Augustin and S. Damascene.

2 Timothee ii. 25. Douay, 1633.—With modestie admonishing them that resist the truth: lest some time God give them repentance to know the truth.

1633.—Conversion from sinne and heresie is the giuft of God and of his special grace : yet here we see, good exhortations and prayer, and such other helps of man be profitable thereunto. Which could not be, if we had not free wil.

2 Timothee ii. 21. Douay, 1633.—If any man therfore shal cleanse himselfe from these, he shal be a vessel unto honour, sanctified and profitable to our Lord, prepared to every good worke.

1633, 1816.—Man then hath free wil to make himselfe a vessel of salvation or damnation : though salvation be attributed to God's mercie principally, the other to his just judgement : neither of both being repugnant to our free wil, but working with and by the same, al such effects in us as to his providence and our deserts be agreeable.

James iv. 8. Douay, 1633.—Approch to God, and he wil approch to you. Cleanse your hands, ye sinners : and purifie your harts, ye double of mind.

1633.—Free wil and man's owne endeavour necessarie in comming to God.

1633, 1816.—Man we see here maketh himselfe cleane, and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet protestants thinke we derogate from Christ's Passion when we attribute such effects to our owne workes, or to other secundarie helps and causes.

1 Peter iv. 18. Douay, 1633.—And if the just man shal scarce be saved, where shal the impious and sinner appeare ?

1633, 1816.—Not that a man dying just and in the favour of God, can afterward be in doubt of his salvation, or may be rejected of God : but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and loosing their state of justice, and also oftentimes to make a straight count, and to be temporally chastised, in the next life, cannot be saved without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putteth no justice but in faith alone, maketh none just in deed and in truth, teacheth men to be so secure and assured of their salvation, that he that hath lived wickedly al his life, if he only have their faith at his death, that is, if he beleeeved stedfastly that he is one of the elect, he shal be as sure of his salvation immediately after his departure, as the best liver in the world.

1843.—That is, not without much labour and difficulty ; and

because of the dangers which constantly surround, the temptations of the world, of the devil, and of our own corrupt nature.

1 John iii. 3. Douay, 1633.—And every one that hath this hope in him sanctifieth himself, as he also is holy.

1633.—This teacheth us that man sanctifieth himself by his free wil working together with God's Grace.—S. Augustin.

Apocalypse ii. 4. Douay, 1633.—But I have against thee a few things, because thou hast left thy first charitie.

1633. — By this we see is plainely refuted that which some Heretikes hold, that a man once in grace or charitie, can never fal from it.

Apocalypse vii. 4. Douay, 1633.—And I heard the number of them that were signed, an hundred fourtie four thousand were signed, of every tribe of the children of Israel.

1633.—Of al the tribes put together so many 144000. He signifieth by these thousands, and the multitudes following, al the elect; but the elect of the Jewes, to be in a certaine number: the elect of the Gentils to be innumerable.

Apocalypse xvii. 17. Douay, 1633.—For God hath given into their harts, to doe that which pleaseth him: that they give their kingdom to the beast, til the words of God be consummate.

1633. — Not forcing or moving any to follow Antichrist, but by his just judgement, and for punishment of their sinnes, permitting them to beleeve and consent to him.

CHAPTER XII.

BAPTISM.

Genesis i. 2. Douay, 1635.—And the earth was void and vacant, and darkenes was upon the face of the depth: and the spirit of God moved over the waters.

1635.—In the Hebrew it is signified, that the spirit of God was on the waters to make them fertile, for that fishes and birds were to be pro-created thereof: the word is, sat upon, to produce fruit, (saith S. Hierom) from the waters, as a hen by her heate produceth life in the egge. And the said S. Hierom and before him Tertullian teach, that this was a figure of Baptism, which consisteth of water and the Holy Ghost. For as water in the beginning of the World received a certaine vital vertue of the Holy Ghost to produce living creatures, so also Baptisme receiveth vertue of the same Holy Ghost to pro-create new Men. Wherupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence have their first spiritual life. *Let it not therefore seeme strange* (saith he) *that in Baptisme waters give life.*

Psalme cv. 10. Douay, 1635.—And he saved them from the hand of them that hated them: and he redeemed them out of the hand of the enemie.

1635.—What price (or ransom) saith S. Augustin, was given in this redemption? Or is it a prophecie, that this was done in figure of Baptisme, where we are redeemed from the hand of the diuel by a great price, which is the bloud of Christ? Wherupon it was more conveniently figured, not by what sea soever, but by the red sea: For bloud hath Red colour. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other good authour) that as the Israelites passed safely through the red sea, and al the Ægyptians going in with them were drowned: so the baptized are saved in the water of baptisme and al their sinnes are destroyed.

Psalme cxviii. 106. Douay, 1635.—I sware and have determined to keep the judgements of thy justice.

1635.—Such profession God's people made in the old law, in Circumcision, or at other times: Christians make it in baptisme.

Ezekiel xxxvi. 25. Douay, 1635.—And I will poure out upon you cleane water, and you shal be clensed from al your contaminations, and from al your Idols wil I clense you.

1635.—Rabbi David and the Chaldee Paraphrases expound this place of remission of sinne. And al Christian Doctours understand it of baptisme, which indeed is in water clensing sinnes.

Continuance of the Church and Religion, vol ii., page 944.

And likewise his other prophecie Ezekiel xl. 1, waters issued forth under threshold of the house towards the east, cannot be understood of any other waters then of baptisme.

The purifications, oblations, and other workes of penance practised by the people, after their returne from captivitie written, Esd. ii. 9, 10, 13, testifie their observation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

In like sort the continuance of Priesthood and priestlie functions is manifest in the books of Esdras, and of other Prophets, which prefigured the Sacrament of holie Orders, in the Church of Christ.

Matthew iii. 11. Douay, 1633.—I indeed baptize you in water unto penance, but he that shal come after me, is stronger than I, whose shoes I am not worthy to beare, he shal baptize you in the Holy Ghost, and fire.

1633, 1816.—John's Baptisme did not remit sinnes, nor was comparable to Christ's baptisme, as here it is playne and in manie other places. Yet it is an article of our Adve, that, th' one is no better than the other which they say not to extol John's, but to derogate from Christ's baptisme, so farre, that they make it of no more value or efficacie for remission of sinnes, and grace and justification, then was John's: thereby to maintain their manifold heresies, that Baptisme taketh not away sinnes; that a man is no cleaner nor juster by the Sacrament of Baptisme then before; that it is not necessarie for children unto salvation, but it is enough to be borne of Christian parents; and such like erroneous positions wel known among the Calvinists.

Matthew iv. 17. Douay 1633.—From that time Jesus began to preach, and to say: Doe penance, for the Kingdom of Heaven is at hand.

1633, 1816.—That penance is necessarie also before baptisme, for such as be of age ; as John's, so our Saviour's preaching declareth, both beginning with penance.

Matthew xxviii. 19. Douay, 1633.—Going therefore teach ye al Nations : BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND THE HOLY GHOST.

1633, 1816.—A comission to baptize and preach to al Nations given to the Apostles, and grounded upon Christ's soveraigne authority, to whom was given al power in Heaven and in earth.

Mark i. 8. Douay, 1633.—I have baptized you with water ; but he shal baptize you with the Holy Ghost.

1633, 1816.—John with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that say water is not necessary, but with water and the holy Ghost, as it is plaine, John iii., *unles a man be borne again of water and the Holy Ghost, he shal not enter into the kingdom of heaven.*

Marke i. 9. Douay, 1633.—And it came to passe, in those daies came Jesus from Nazareth of Galilee ; and was baptized of John in Jordan.

1633, 1816.—The humility of Christ not disdainning his servant's baptisme. Which is an example for al faithful not to disdaine Christ's Sacraments of any Priest, be he never so simple, being by the Catholike Church lawfully called.

Marke vii. 34. Douay, 1633.—And looking up unto Heaven, he groined, and said to him : *Ephpheta*, which is, *Be thou opened.*

1633, 1816.—The Church doth most godly imitate and use these very wordes and ceremonies of our Saviour in the Exorcismes before baptisme, to the healing of their soules that are to be baptized, as Christ here healed the bodily infirmitie, and the disease of the soule together.

Luke iii. 16. Douay, 1633.—John answered, saying unto al : I indeed baptize you with water ; but there shal come a mightier than I, whose latchet of his shoes I am not worthie to loose ; he shal baptize you in the Holy Ghost and fire.

1633, 1816.—John was so holy that many might by error easily thinke he was Christ.

John iii. 5. Douay, 1633.—Jesus answered : Amen, Amen I say to thee, unles a man be borne againe of water and the Spirit, he cannot enter into the Kingdom of God.

1633, 1816.—As no man can enter into this world nor have his

life and being in the same, except he be borne of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attaine to life everlasting, unles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this sacrament consisteth of an external element of water, and internal vertue of the holy spirit: where in it exceleth John's baptisme, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the Kingdom of God, nor into the fellowship of Holy Church without it. Whereby the Pelagians and Calvinists be condemned, that promise life everlasting to yong children that die without baptisme, and al other that think only faith to serve, or the external element of water superfluous or not necessarie: our Saviour's wordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to have that Sacrament, but by some remedillesse necessitie could not obtaine it. Lastly, it is proved that this Sacrament giveth grace, *ex opere operato*, that is, of the worke itself, (which al Protestants denie,) because it so breedeth our spiritual life in God, as our carnal birth giveth the life of the world.

1843.—By these words our Saviour hath declared the necessity of baptism: and by the word water, it is evident that the application of it is necessary with the words, Matthew xxviii. 19.

John iv. 2. Douay, 1633.—(howbeit Jasus did not baptize, but his Deciples.)

1633.—He did not baptize ordinarily: yet that he baptized his Apostles, S. Augustine thinketh it very probable.

John ix. 7. Douay, 1633.—And said to him, Goe, wash in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and washed; and he came seeing.

1633, 1816.—This was a figure of baptisme, to which al men borne in sinne and blindnes are sent for health and sight.

John xv. 3. Douay, 1633.—Now you are cleane for the word which I have spoken to you.

1633.—S. Augustin expoundeth it of the Sacramental word of baptisme and not as Heretikes doe, of preaching only.

Acts i. 5. Douay, 1633.—For John indeed baptized with water, but you shal be baptized with the Holy Ghost after these few daies.

1633.—John's baptisme gave not the Holy Ghost.

1633.—The abundant powring of the Holy Ghost upon them on whit sunday he called baptisme.

Acts viii. 38. Douay, 1633.—And he commanded the chariot to stay : and both went downe unto the water, Philip and the Eunuch, and he baptized him.

1633, 1816.—When the Heretikes of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitive Church, they imagine no more was done then there is expressly told, nor scarsly beleeve so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they thinke there was no chrisme, nor other worke or word used. So they thinke no more ceremonie was used in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable wordes : *In that that he saith, Philip baptized him, he would have it understood that al things were done, which though in the Scriptures for brivitie sake they are not mentioned, yet by order of tradition we know were to be done.*

Actes x. 48. Douay, 1633.—Can any man forbid water, that these should not be baptized which have received the Holy Ghost as wel as we ?

1633, 1816.—Such may be the grace of God sometimes towards men, and their charitie and contrition so great, that they may have remission, justification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be received ; as we see in this example, where at Peter's preaching they al receive the Holy Ghost before any Sacrament. But in the same we learne one necessarie lesson, that such notwithstanding must needes receive the Sacrements appointed by Christ, which whosoever contemneth, can never be justified.

Actes xxii. 17. Douay, 1633.—And now what tariest thou ? Rise up, and be baptized and wash away thy sinnes invoking his name.

1633.—The Sacrament of baptisme doth itself wash away sinnes as here is plaine, and therefore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiven before, or otherwise by faith only remitted. Whereby the Churches doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments give grace *ex opere*

operato, that is by the force and vertue of the worke and word, done and said in the Sacrament.

Romanes vi. 4. Douay, 1633.—For we are buried together with him by baptisme into death: that as Christ is risen from the dead by the glorie of the Father, so we also may walke, in newnesse of life.

1633, 1816.—Remission of sinne, new life, sanctification, and justification, are given by Baptisme, because it resembleth in us and applieth to us Christes death and resurrection, and engrafteth us into him.

Romanes vi. 3. Douay, 1633.—Are you ignorant that al we which are baptized in Christ Jesus, in his death we are oaptized?

1633, 1816.—That which before he chalenged from the law of Moyses, to faith, is now attributed to Baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not only faith to justifie, but the Sacrament also, and al Christian religion, which he calleth the Law of spirit, grace, and faith.

Romans vii. Douay, 1633, 1816.—Argument. Our former husband (sinne) with his law, is dead in baptisme: and now we are married to another husband (to Christ) to bring forth children to God, that is good workes. And how the Law being good, was yet to us the law of sinne and death, because concupiscence reigned in us. But now by Baptisme grace reigneth in us, though also concupiscence doth remaine and tempt us stil.

1843.—Argument. We are released by Christ from the law, and from the guilt of sin: though the inclination to it still tempt us.

Romans vii. 4. Douay, 1633.—Therefore my Brethren you also are made dead to the Law by the body of Christ; that you may be another man's who is risen againe from the dead, that we may fructifie to God.

1633, 1816.—Being now baptised and dead to sinne, and engraffed in Christ's mystical body, you are discharged of the law of Moyses, and are free in Christ.

Romanes vii. 6. Douay, 1633.—But now we are loosed from the law of death wherin we were detained: in so much we serve in newnesse of spirit, and not in the oldnes of the letter.

1633, 1816.—By Baptisme we have not Christes justice imputed to us, but an inward newnesse of spirit given us and resident in us.

Romans viii. Douay, 1633, 1816.—Argument. That now after Baptisme we are no more in state of damnation, because by the grace

which we have received, we are able to fulfil the Law ; unles we doe wilfully give the dominion againe to concupiscence. (Then because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

1843.—There is no condemnation to them that being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope and love of God.

Romans ix. 7. Douay, 1633.—Nor they that are the seed of Abraham, al be children : *but in Isaac shal the seed be called unto thee.*

1633, 1816.—The promise made to Abraham was not in Ismael, who was a sonne borne only by flesh and nature ; but in Isaac, who was a sonne obtained by promise, faith, and miracle ; and was a figure of the Churches children borne to God in Baptisme.

1 Corinthians vii. 14. Douay, 1633.—For the man an Infidel is sanctified by the faithful woman ; and the woman an infidel is sanctified by the faithful husband : otherwise your children should be uncleane, but now they are holy.

1633, 1816.—When the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, we may not thinke that they be in grace or state of salvation thereby, but onely that the marriage is an occasion of sanctification to the infidel partie and to the children. For S. Augustin concludeth against the Pelagians, as we may doe against the Calvinists, holding Christian men's children to be holy from their mother's womb and not to need baptisme, that what other sanctification soever it be that is here meant, it cannot be enough to salvation without faith, baptism, &c.

1843.—The meaning is not that the faith of the husband or the wife is of itself sufficient to put the unbelieving party or their children in the state of grace and salvation : but that it is very often an occasion of their sanctification by bringing them to the true faith.

2 Corinthians i. 22. Douay, 1633.—Who also hath sealed us, and given the pledge of the spirit in our harts.

1633, 1816.—The learned Divines prove by this place and by the like in the fourth to the Ephesians, that the Sacrament of baptisme doth not only give grace, but imprinteth and sealeth the soule of the Baptized, with a spiritual signe, marke, badge, or token, which can never be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for ever in man, for the cognizance of his

Christendome, and for distinction from others which were never of Christes fold, by which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subject to her lawes and discipline. See S. Hierom and others. The which Fathers expresse that spiritual signe by divers agreeable names, which the Church and most divines, after S. Augustin, cal the character of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially convinceth the Donatistes, that the said Sacrament though given and ministred by Heretikes or schismatikes or who els soever, can never be reiterate. As the like indeleble characters given also by the Sacrament of confirmation and orders, doe make those also irreiterable and never to be received but once. Whereas al other sacraments saving these three, may be often received of the self same person, and that holy orders cannot be iterated, see S. Augustin and others. The like of Confirmation is deemed in the most ancient Council Tarracon. Chap. vi. Finally, that this character is given only by the said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils Florentine and Trent. Which yet is no new devise of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the scriptures and also to the ancient Fathers and Councils.

1 Corinthians i. 24. Douay, 1633.—Not because we overrule your faith: but, we are helpers of your joy. For in the faith you stand.

1633, 1816.—Calvin and his seditious Sectaries with other like *which despise dominion*, as S. Jude describeth such, would by this place deliver themselves from al yoke of spiritual Magistrates and rulers: namely, that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactours and rebelles of the Church would come to no tribunal but God's, that so they may remaine unpunished at least during this life. For though the Scriptures plainely condemne their heresies, yet they could writh themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule or repress them.

Notwithstanding then these wordes of S. Paul, wherby only tyrannical, insolent, and proud behaviour and indiscrete rigour of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter v., (the Greeke word in these places, and in the Ghospel

Matthew xx. 25, Marke x. 42, signifying Lordly and insolent dominion) : yet he had and exercised just rule, pre-eminence, and prelacie over them, not onlie for their life, but also and principally touching their faith. For he might and did cal them to account for the same, and excommunicated Heretikes for foresaking their faith. And al Cristian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not under that ridiculous pretence of obeying God's word only (which is the shift of al other Heretikes, as Anabaptists, Arians, and the like, as wel as the Protestants) disobey God's Church, Councels, and their owne Pastours and Bishops, who by these Scriptures have the regiment of their soules, and may examine and punish as wel John Calvin, as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord, author, and giver of faith, yet they are his co-operatours and co-adjutours by whom the faithful doe beleeve and be preserved in the true faith, and be defended from wolves, which be Heretikes, seeking to corrupt them in the same. And this same Apostle chalengeeth to be their father as he that begat and formed them by his preaching in Christ.

Galatians iii. 27. Douay, 1633.—For as many of you as are baptized in Christ, have put on Christ.

1633, 1816.—Here, the Adversaries might have seen, if they were not blinded by contentions striving against God's Church, that when justification is attributed to faith without mention of good workes or other Christian vertues and Sacraments, it is not meant to exclude any of the same from the working of justice or salvation. For here we learne that by the Sacrament of baptisme also we put on Christ, which is to put on faith, hope, charitie, and al christian justice. By the same we prove also that the Sacraments of the new law gave grace, for that the receivers thereof put on Christ. And the Adversaries evasion, that it is faith which worketh in the Sacrament, and not the Sacrament itself, is plainly false : Baptisme giving grace and faith itself to the infant that had none before.

Ephesians i. 13. Douay, 1633.—In whom you also, when you had heard the word of truth (the Holy Ghospel of your salvation :) in which also beleeving you were signed with the holy Spirit of promise.

1633, 1816.—Some referre this to the grace of baptisment, but to many learned it seemeth that the Apostle alludeth to the giving of

the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the sign of the Crosse and holy Chrisme. For that was the use in the Apostles time, as elsewhere we have proved.

Hebrews vi. 4. Douay, 1633.—For it is impossible for them that were once illuminated, have tasted also the heavenly guift, and were made partakers of the holy Ghost.

1633, 1816.—How hard the holy Scriptures be, and how dangerously they be read of the unlearned, or of the proud, be they never so wel learned, this one place might teach us. Wherat the Novations of old did so stumble, that they thought, and heretically taught that none, falling into any mortal sinne after baptisme, could be received to mercie or penance in the Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard of the Churches sense and rule of faith, (after which every Scripture must be expounded) the Apostles speach doth here sound. Even as to the simple, and to the Heretike that submitteth not his sense to the Churches judgment, certaine place of this same Epistle seeme at the first sight, to stand against the daily oblation or sacrifice of the masse: which yet in truth make no more for that purpose, then this text we now stand on, serveth the Novations: as when we come to the places, it shal be declared.

And let the good readers beware here also of the Protestant exposition, for they are herein worse than Novations, specially such as precisely follow Calvin; holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be received to penance or to God's mercie. To establish which false and damnable sense, these fellowes make nothing of S. Ambrose's, S. Chrysostom's and the other fathers' expositions, which is the holy Churches sense, That the Apostle meaneth of that penance which is done before and in baptisme. Which is no more to say, but that it is impossible to be baptized againe, and therby to be renovated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yeald: which applieth Christes death in such ample manner to the receivers, that it taketh away al paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being washed away by the force of that sacrament duely taken. S. Augustin calleth the remission in baptisme "*magnum indulgentiam*," a great pardon.

The Apostle therefore warneth them, that if they fal from their faith, and from Christ's grace and law which they once received in their Baptisme, they may not looke to have any more that first great and large remedie applied unto them, nor no man els that sinneth after baptisme : though the other penance, which is called *the Second table after shipwracke*, which is a more painefull medicine for sinne then baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously, and of purpose, or what way soever, during this life.—See S. Cyprian and others.

1843.—The meaning is, that it is *impossible* for such as have fallen after baptism, to be again baptized : and very hard for such as have apostatized from the faith, after having received many graces to return again to the happy state from which they fell.

Hebrews x. 18. 1633.—But where there is remission of these, now there is not an oblation for sinnes.

1633, 1816.—Christes death can not be applied unto us in that full and ample sort as it is in baptisme, but once : Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant, that al sinne shal cease after Christes Sacrifice upon the Crosse, nor that there should be no oblation for sinnes committed after baptisme, or that a man could not sinne at al after baptisme, or that if he sinned afterward, he could have no remedie or remission by God's ordinance in the Church, which divers falshoods sundrie Heretikes gather of this and such like places : but only the Apostle telleth the Hebrews, as he did before, chap. vi., and as he doth straight afterward, that if they fal now (whereunto they seemed very prone,) to their old law, and voluntarily after this knowledge and profession of the Christian faith by baptisme, commit this sinne of incredulitie and apostasie, they can never have that abundant remission applied unto them by baptisme, which can never be ministred to them againe. And that general full pardon he calethe here *oblation*, and afterward in the 26th verse, *hostium propeccate*, an host for sinne.

1843.—Where there is a full remission of sins as in baptisme ; there is no more occasion for a *sin-offering* to be made for such sins already remitted : and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death.

1 Peter iii. 21. Douay, 1635.—Whereunto baptisme being of the like forme now saveth you also : not the laying away of the filth

of the flesh, but the examination of a good conscience toward God by the resurrection of Jesus Christ.

1633, 1816. — The water bearing up the Arke from sinking, and the persons in it from drowning, was a figure of baptisme, that likewise saveth the worthie receivers from everlasting perishing. *As Noe, (saith S. Augustin,) with his was delivered by the water and the wood, so the familie of Christ by baptisme signed with Christ's passion on the Crosse.* Againe he saith, that as the water saved none out of the Arke, but was rather their destruction ; so the Sacrament of baptisme received out of the Catholike Church at Heretikes' or Schismatikes' hands, though it be the same water and sacrament that the Catholike church hath, yet profiteth none to salvation, but rather worketh their perdition. Which yet is not meant in case of extreme necessitie, when the partie should die without the said sacrament, except he tooke it at an Heretike's or Schismatike's hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful, though their parents and friends that offer them unto such to be baptized, be in no smal fault. S. Hierome to Damasus Pope of Rome compareth that See to the Arke and them that communicate with it, to them that were saved in the Arke : al other Schismatikes and Heretikes, to the rest that were drowned.

1633, 1816.—The Apostle seemeth to allude here to the very forme of Catholike baptisme, conteining certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pomps and workes, which (no doubt) howsoever the Calvinists esteeme of them, are the very Apostolike ceremonies used in the ministration of this Sacrament.

1843.—*Baptism* is said to be of *the like form* with the *water* by which Noe was saved, because the one was a figuré of the other. Not the putting away, &c. As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt ; but from its purging the conscience from sin : when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of Satan with all his works ; and the obedience to God's commandments.

CHAPTER XIII.

INFANTS ETERNALLY LOST WITHOUT BAPTISM.

Genesis ii. 17. Douay, 1635.—But of the tree of knowledge of good and evil eat thou not. For in what day soever thou shalt eat of it thou shalt die the death.

1635.—Againe for so much as we are al subject to death, it proveth that we were al guiltie of this (original) sinne, by which death came upon al men, as S. Paul teacheth. Els God should punish us without our fault, which is impossible that his goodnes should doe. Especially it appeareth in infants, who dying before they came to use of reason, can never commit other sinne: for though they were circumcised, or had sacrifice offered, or other remedie used for them before Christ, or baptised since Christ, yet they suffer (as S. Augustin noteth) both death and manie other penalties, of sicknes, cold, heate, hunger, and the like, which can neither be to them matter of merit (as to others it may be) nor profit them for avoiding of other sinnes, seeing they die in their infancy. Yea moreover, if they dyed without circumcision, or other remedie of those former times, their souls perished from their people; and now without Baptisme can never enter into the Kingdome of heaven, which could not stand with God's justice, if they were not guiltie of sinne.

Genesis xvii. 14. Douay, 1635.—That soul shall be destroyed out of his people: because he hath broken my covenant.

1635.—S. Augustin, Julian, S. Gregorie, S. Prosper, S. Beda and S. Bernard understand this threatening not only of temporal punishment, but also of eternal seperation from God, and the societie of Saints. And that also infants are so secluded only for lack of this remedie, as now children which dye without Baptisme, committing no new fault are deprived of the vision of God, for their original sin not remitted. Whereupon is gathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abraham's seed, from other nations, yet it was also for remission of original sinne, not in al, but in those to whom God appointed this particular remedie.

John vi. 53. Douay, 1633.—Jesus therefore said to them: Amen, Amen I say to you. Unles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not have life in you.

1633, 1816.—Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more than our Saviour here doth) to exclude al from salvation, that receive not actually and sacramentally under one or both kindes. For then children that die after they be baptized and never received sacramentally should perish: which to hold were heretical. Neither did S. Augustin meane applying these wordes to infants also, that they could not be saved without receiving sacramentally, as not only the Heretikes but Erasmus did unlearnedly mistake him: but his sense is that they were by the right of their baptisme joined to Christ's bodie mystical, and therby spiritually partakers of the other Sacrament also of Christ's bodie and bloud. As al Catholike men that be in prison joyning with the Church of God in hart and desire to receive and be partakers with the Church of this Sacrament, and those especially that devoutly heare Masse and adore in presence, the bodie and bloud of Christ, joyning in hart with the Priest, al these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. And although in the primitive Church the holy Sacrament in the second kind were often given even to infants to sanctify them, yet (as the holy Council hath declared) it was never ministred unto them with opinion that they could not be saved without it. And therfore the Heretikes doe untruly charge the Church and the Fathers with that errour.

CHAPTER XIV.

MASS AND EUCHARIST.

Genesis i. 16. Douay, 1635.—And God made two great lights : a greater light to governe the day ; and a lesser light to governe the night ; and starres.

1635.—Heer occurreth another example of the hardnes of Holy Scripture. For if the two great lights to wit the Sunne and the Moone, and also the starres, were made the fourth day, and not before, as it may seeme by the words in this place, then what was that light, and in what subject was it, that was made the first day ? S. Basil, S. Gregorie Nazianzan, Theodoret, and some others writing upon this place, doe thinke that the light which was made the first day remained (though an accident) without his subject till the fourth day. And albeit most other Doctours rather thinke that the substance of the Sunne and Moone, and of other planets and starres were created the first day, and the fourth day set in that order and course which now they keep, with more distinction *for signes and seasons, and dayes and yeares* : yet it is cleere that the foresaid ancient Doctours judged it possible that accidents may remaine without their subject : which a Sacramentarie will be loath to grant, lest it might be proved possible, as both these and all other Catholike Doctours believed and taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subjects, which protestants denie.

1816, 1843.—God created on the first day, light, which being moved from East to West, by its rising and setting, made Morning and Evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon though much less than the stars, is here called a *great light*, from its giving a far greater light to the earth than any of them.

Genesis xlix. 11. Douay, 1635.—Tying to the vineyard his colt, and to the vine, o my sonne, his she asse ; He shal wash his stole in wine and in the bloud of the grape his cloke.

1635.—By wine and bloud of the grape, what other thing is

shewed (saith S. Cyprian) but the wine of the Chalice of our Lordes bloud? Likewise Tertullian expoundeth the stole to signifie Christ's flesh, and the wine his bloud. In al which booke his drift is to shew that Christ did not destroy the old Testament, but fulfilled the figures and prophecie thereof. And not that Christ gave his bodie in figure only, as our adversaries alleadge him.

Exodus xii. 3. Douay, 1635.—Speake yee to the whole assemblie of the children of Israel and say to them: The tenth day of this month let everie man take a lambe by their families and houses.

1635.—Our Saviour Christ instituting the Sacrament of the Eucharist after the celebration of the Paschal lambe whiles they were at supper, the night before his death, therby sufficiently declared, that this old Pasch was a figure, not only of his passion and sacrifice on the Crosse, but also of that he then did so solemnly with his Apostles: whom also in that action he made Priests, commanding them and their successours to doe the same in commemoration of him, til the end of the world. Other circumstances likewise, and conference of the one with the other make it more clere, that as in some respects it more resembled Christ's Passion and Sacrifice on the Crosse, so in others it more expressed the Eucharist and mystical commemoration of his death, though also in manie it prefigured Christ in both places.

For example, The preparing of the lambe *the tenth day* signified our Saviour's comming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palme sunday. Also the choise qualities of the lambe, *without spot, a male, of the first yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh away the sinnes of the world*. More particularly *the killing* and bereaving the Paschal Lambe, of natural life, *the sprinkling of his bloud on the dore postes, the resting at the fire, and not breking anie bone therof*, most specially expressed Christ's death on the Crosse. But *the fourteenth day*, and *the evening* agree only with the Eucharist, instituted the night before our Lord's Passion which he suffered the fifteenth (being the ful moone,) and at midday, as ancient S. Dionyse of Ariopagite (in two epistles to Policarpus, and to Appollophanes) testifieth admiring the miracle of the sunnes eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Crosse, for Christ was not crucified to be eaten: but the Sacrament *in formes of bread and*

wine was expresly figured by eating the lambe with *unleavened bread*, and drinking *the cup thereto adjoynd*, Luke xxii. 17. In like sort the Lambe immolated in commemoration of the deliverie of Israel from death, and from servitude, when the first borne of Ægypt were slaine, most aptly prefigured the Eucharist, which is a *perpetual commemoration* of men's redemption and deliverie from eternal death, and from bondage of the divel and sinne, by Christes death on the Crosse, which death indeed was the very redemption and deliverie of mankind, and not a commemoration therof. Finally, the immolating of the Lambe *within the house* with precise commandment to *carie nothing therof forth*, pertained particularly to the Eucharist, which our Lord celebrated within the house, wherby S. Cyprian proveth, that the B. Sacrament must not be given to anie out of the Catholike Church, though Christ's Passion be extended to al the world, as wel to bring such as are without into the Church, as to save those that are already entred in. In this sort the most ancient and best expositours of holie Scripture, explicate this special figure of the Paschal Lambe. As we shal here produce some witnesses in confirmation of this truth.

Tertullian expounding our Saviour's words: *With desire I have desired to eate this Pasch with you before I suffer*, sayth, Christ coveted not the mutton of the Jewes, but professing that with desire he desired to eate the Pasch, as his owne (for it was unmeet that God should covet anie thing not his owne) the bread which he took, and gave to his disciples, he made his owne bodie saying: *This is my bodie*, that is, a figure of my bodie. *But it had not been a figure* (saith he) *unlesse it were a bodie of veritie, or, a verie bodie*, to wit, not phantastical as the heretike Marcion imagined: because the figures in the old Testament were not figures, except a true bodie answered unto them. So the Sacramentaries sense, that Tertullian should cal the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; wheras his whole drift is, by the figures of the old Testament to prove, that in the Eucharist is the true and real bodie of Christ, and that consequently Christ hath a true and real bodie. Origen in Matthew xxvi. teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

S. Cyprian sayth: In the supper of sacramental banquets, old and new Institutions met together. The lambe being *consumed*, which old tradition proposed, the Master setteth *inconsumptible*

meate to his disciples. S. Gregorie Nazianzen sayth, God commanded the Paschal Lambe should be eaten in the evening, because Christ in the evening gave the Sacrament of his owne bodie to his disciples. S. Hierom in Matthew xxvi.—After that the figurative Pasch was complete, and Christ had eaten the flesh of the lambe with his Apostles, he taketh bread, *which confirmeth the hart of man*, and passeth over to the true Sacrament of Pasch. Likewise S. Chrysostom saith; In the same table both the Paschs, of the figure, and of the veritie were celebrated. S. Ambrose expresly applieth this figurative lambe to the Eucharist, as it is celebrated in the Church, by himself and other Priests saying: When we sacrifice, Christ is present. Christ is sacrificed: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin—It is another Pasch that the Jewes celebrated of a sheep, another which we receive in the bodie and bloud of our Lord. S. Leo—To the end shadowes might give place to the bodie, and figures might cease in presence of the veritie, the old observation is taken away by the new Sacrament, *hoste passeth into hoste*, bloud excludeth bloud, and when the legal festivitie is changed, it is fulfilled.

S. Gregorie proveth by these wordes, *You shal not eate therof anie thing raw*, that besides the letter there is a spiritual sense. Behold saith he the verie wordes of the historie drive us from the historical understanding. For did the Israelitical people in Ægypt use to eate a Lambe raw, that the law should need to say: *you shal not eate it raw?* And so in that homilie this great Doctour explicateth how we ought to celebrate and receive the Sacrament of the Eucharist, by the figure of this Paschal Lambe. This *bloud* saith he is *sprinkled on both postes*, when the Sacrament of his Passion is *received with mouth*, to redemption, and meditated with *intentive mind* to imitation, and in the *transome* over the dore, when pure intention directeth the exterior act, also when we carie *the Crosse* of his Passion in our forehead. The flesh of the lambe is eaten *at night*, because we now receive our Lord's bodie in the Sacrament, when yet we *see not each others consciences: rosted at the fire*, when we joyne to our believe *good workes of fervent charitie*; with *unleavened bread*, and with *lettice*, that is, in sinceritie, *without corruption of vaine glorie*, and with *bitter pennance for sinnes*, not *raw*, nor *sod in water*, to wit, neither esteeming Christ a *mere man*, nor considering of him with *humane wisdom* or private spirit of heretikes, called *stolen water* (Prov. ix.) *To devour the*

head with the feet and entrails, is by faith to believe *the Divinitie of Christ*, and to imitate by love the *steps of his humanitie*, and greedily to *learne al Christian mysteries*. Nothing is *left til morning*, when we endeavour in this life before *the resurrection* to know everie point of christian doctrine so farre as to us pertaineth. But if anie thing *be left, it must be burned in the fire*, because those hard and highest mysteries, which we *cannot understand*, we must *remit to the Holy Ghost*, lest anie proudly presume either to contemne, or to proclaime that he understandeth not. He further describeth also what manner of persons are to eate this new Pasch. Their *loines must be gyrded*, that is, *al carnal pleasures tamed*. They must have *shoes on their feet*, by the good examples of former Saints dead before, must *strengthen their steps*, to flie from vice, and follow vertue: holding *staves in their handes*, to rule and stay themselves and others *from sliding*, by the staffe of authoritie. They must eat the Pasch *speedily*, that is, without delay or procrastination must learne the mysteries of man's redemption, and heavenlie life, and so performe God's wil and precepts, in this life *with speed*. To this effect S. Gregorie discourseth at large in the moral sense, which we have abridged, and otherwise (though holy Scripture be ful hereof) seldome touch.

Returning therefore to our particular purpose, in al these testimonies we specially urge, that the Paschal Lambe was a figure, not only of Christ's Passion, but also of the Eucharist. Whereupon besides the often expresse mention of our B. Saviour's bodie and bloud in the same, which Protestants would wrest (as they doe also the same termes in holie Scripture) to figurative sense, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paul teacheth (Collos. ii.) that *as the bodie excelleth the shadow*, so the veritie, or thing figured, excelleth the figure. Whereas the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Paul's doctrine is required. Againe, seeing the Paschal Lambe was a sacrifice, as appeareth in this chap. verse 6, 27, also Numbers ix. 7, 13, and Mark xiv. 11, and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimonie of the Doctours above cited, it followeth also that the Holie Eucharist is a Sacrifice farre excelling the figure.

1635.—Continuance of the Church and Religion, vol i. page 181.

External sacrifice was frequent and solemne, as the soveraigne homage to God: And manie Altars erected by Abraham for that purpose, Gen. xii., xiii., xv., xxii. Unbloudie, in bread and wine by Melchisedech, Gen. xiv.; other liquid sacrifices, Gen. xxxv. 14, offered by Jacob, with dedication of the place called *Bethel*, the *house of God*; which he also beforehand promised by vow, Gen. xxviii. Divers other Sacrifices offered by Isaac and Jacob, Gen. xxvi., xxxi., xxxiii., xxxvi. By Job and his friends, Job i., xlii. By Moyses, Aaron, and other ancients of Israel, Exodus xvii. Al which consequently shew Priesthood, whose proper office is to offer Sacrifice, though among al the above named, onlie Melchisedech was called a Priest. And among the Gentiles we find that Putiphar, Gen. xli., and Jethro, whose daughters Joseph and Moyses married, were called *Priests*, or as the word *Cohenim* doth also signifie, *Princes*, for they were great and eminent men in their countries. At least those that by special privilege were exempted from selling their landes to Pharas, and had notwithstanding provision of maintenance in time of dearth, Gen. xlvii., were properly called Priests for such functions as they had in serving their idols. For where was true and right Sacrifice, there were also right Priests, and where Idolatrical sacrifice, there were like Priests, and where no external sacrifice at al (as amongst Protestants) there are no Priests, but Ministers only.

Exodus xvi. 15. Douay, 1635.—Which when the children of Israel had seen, they said one to another, *Man-hu!* which signifieth: What is this? for they knew not what it was. To whom Moyses said: 'This is the bread, which our Lord hath given you to eate.

1635.—When the people of Israel in the desert had spent their provision of meate brought from Ægypt, and according to God's promise had received store of quales; going forth in the morning they saw a strange thing lye upon the ground like to hoare frost, whereat merveriling they said one to another, *What is this?* in their language *Man-hu!* Whereupon saith Theodoret, *their demand was turned into the name, and it was called Manna.* Which as the same and other ancient Doctours gather by the holy Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and given by our B. Saviour, in the holy Sacrament of the Eucharist. As witnessse S. Gregorie,

Nyssen, and others, upon the sixt of S. John. Where also the text of our Saviour's long discourse with the Capharnaites, sheweth evidently that he promised to give a farre better meate then Manna, to those that believed in him. *I am (saith our Lord) the bread of life, which descended from heaven; your fathers did eate manna in the desert, and died. The bread which I wil give is my flesh for the life of the world. My flesh is meate indeed, and my bloud is drinke indeed, &c.* S. Paul likewise teacheth, 1 Cor. x., that this *manna* and *the water* issuing out of *the rocke*, were figures of the same B. Sacrament, as is noted in those places.

Here only we commend to the Christian reader's remembrance that the thing figured doth ever exceed the figure according to S. Paul's doctrine (Collos. ii.) wishing him therfore to consider, that in *manna* were at least twelve cleere miracles. First, it was made by Angels, wherof it is called *the bread of Angels*. Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soever any man did gather it, in the end each one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the sixth day which was next before the Sabbath, that which they gathered was found to be double portions to other dayes, that is, two gomors for everie one. Fifthly, there fel none at al on the Sabbath day. Sixtly, if in the rest of the weeke any part was left al night, it putrified and was corrupt in the morning, but the night before the Sabbath day it remained sound and good. Seventhly, notwithstanding diversitie of stomakes in so great a multitude, the same measure was sufficient and no more, to everie one, yong and old, and of middle age. Eightly, the heate of the sunne melted and consumed that which remained in the field, though otherwise it endured heate of the fire, seething in water, grinding in milles, and beating in morters. Ninthly, it tasted to everie one, what they desired. Tenthly, it seemed neverthesse to the evil minded, loathsome and light meate, but pleasant to the good. Eleventhly, part of it was kept in the Arke by God's commandment, and was not corrupted in manie hundred yeares. Twelfthly, this strange and extraordinary provision continued fourtie yeares, that is, til the children of Israel came to the promised land, and then ceased.

You see then so miraculous a figure farre excelled Zuinglius or Calvin's communion bread, which containeth no miracle at al, only signifying Christ's bodie. But as our Saviour's owne wordes import,

and ancient fathers teach us, by Manna was prefigured Christ's verie bodie and bloud, with his soule and Divinitie under the forme of bread.

For this indeed infinitely excelleth Manna, containing al the fore-said, or rather much more eminent miracles. For (1) it was consecrated by the marvelous power of Christ's word, and ever since the same is done, by the like power communicated to Priests, (2) in his Church militant (3) one and the verie same, and not manie, in innumerable places, and in everie lesse or greater forme, yea, in the least particle of the accidents that may be, Christ is whole and entire. (4.) It giveth abundance of grace in this life, signified by the day before the Sabbath, for the glorie of the next life in eternal rest, (5) where is no more use of Sacraments, but everlasting fruition of glorie. (6.) Whosoever therefore would make temporal commoditie of this heavenlie food, as it were reserving manna for other dayes of the weeke, it perisheth to him, and turneth to his ignominie, but being reserved in the faithful soule, for the life to come, which is the true Sabbath, it remaineth an heavenlie treasure. (7.) And so it availeth to everie one, as their soule, which is the spiritual stomake of supernatural meate, is lesse or more disposed. (8.) Though heate of persecution, and other adverse power take away this Sacrament and Sacrifice abroad in the field of this world, yet no power extinguishteth it within the Church, where it is in due manner prepared and ministred to the children of God, (9) where it yealdeth al comfort, strength and contentment to good spiritual desires, (10) but to the incredulous Capharnaites seemeth impossible, and to carnal conceits loathsome. (11.) Being worthily received into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, whereby the bodie shal be raised againe from death, and together with the soule be eternally glorified. (12.) In the meane time of this pilgrimage of mankind, it is our wayfaring special provision, dailie and super-substantial bread, til we shal possesse the promised land, the Kingdome of heaven in eternal blisse.

Exodus xxiv. 8. Douay, 1635.—And he tooke the bloud, and sprinkled it upon the people, and said, This is the bloud of the Covenant which our Lord hath made with you upon al these words.

1635.—Our Saviour in the institution of the Eucharist, by using the same words, applying them to himselfe. *This is my bloud of the new testament*, signifieth that he fulfilled this figure at his last supper. Which proveth both a Sacrifice of bloud then offered by

him, as this bloud of the old Testament was already shed, when Moyses pronounced those words ; and the real presence of Christ's bloud. For els, if it were but wine, it were not better in substance then the figure, which was real bloud.

Exodus xxv. 30. Douay, 1635.—And thou shalt set upon the table loaves of proposition in my sight alwaies.

1635.—For the perpetual use and sanctitie of these loaves, which none might eate but such as were pure, they prefigured the holie Eucharist. And consequently Christ is really present in the B. Sacrament. For if there were bread in substance, it should not excel the figure, which is required in everie thing prefigured.

Exodus xxix. 38. Douay, 1635.—This is it which thou shalt doe upon the Altar: Two lambes of a yeare old everie day continually.

1635.—Divers things were offered at divers times, and al signified Christ's Sacrifice in his Church. Yet none daylie but a lambe, more particularly signifying the daylie offering of the lambe of God, and perpetual effect thereof.

Leviticus i. 3. Douay, 1635.—If his oblation be an holocauste and of the heard, he shal offer a male, without spot, at the dore of the tabernacle of testimonie, to propitiate our Lord unto him.

1635.—In respect of divers things offered, the divers manner, and causes of offering, there were manie sorts of Sacrifices ; but al are reduced to three kinds. The first was Holocaust, in which al was burned in the honour of God, and resolved into vapour, which ascendeth upwards in signe that al we have is of God. The second was Sacrifice for sinne, and that of divers sorts, for the varietie of sinnes and persons : and part of this sacrifice was burned, the other part belonged to the Priests. The third was Pacifike sacrifice, wherof one part was burnt, an other pertayned to the Priests, and an other to them, that gave the oblation. And of this kind there were two sorts, one of thanksgiving for benefits received : the other to procure favour in anie good enterprise, or desire. Al the which did prefigure and foreshew one only Sacrifice of Christ's bodie and bloud, offered by him in two manners : bloudie on the Crosse once for ever, wherof S. Paul expresly speaketh, Heb. ix., unbloudie in formes of bread and wine, wherof the same S. Paul speaketh, Heb. xiii. 10, shewing that Christians *have an Altar*, and consequently a Sacrifice farre excelling those of the Tabernacle ; and our Saviour himselve, Matthew xxvi. 25, speaking of the contents in the chalice, said, it

was *his bloud of the new Testament*, which he then instituted and dedicated, as is there noted. And the ancient fathers, by Calvin's confession, in Heb. ix. generally use this distinction of the same Sacrifice offered in bloudie, and in unbloudie manner. They likewise teach that al lawful sacrifices of the Law of nature, and of Moyses did end, and where complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our Pacifike Sacrifice for al purposes, and instead of al old Sacrifices. So S. Augustin and other fathers teach.

1816, 1843.—A holocaust, that is, a whole burnt offering, so called because the whole victim was consumed with fire: and given in such manner to God, as wholly to evaporate, as it were, for his *honour and glory*: without having any part of it reserved for the use of man. The other Sacrifices of the Old Testament were either *offerings for sin, or peace offerings*: and these latter again were either offered in *thanksgiving* for blessings received: or by way of prayer for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God. 1. By way of adoration, homage, praise and glory, due to his divine majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardons for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the new Law we have but one sacrifice, viz. that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends: and both priest and people, as often as it is celebrated, ought to join in offering it up for these four ends.

Leviticus i. 9. Douay, 1635.—The entrailes and feete being washed with water, and the Priest shal burne them upon the Altar for an holocauste and sweet savour to our Lord.

1635.—Not that the savour of corporal things (though it were sweeter then of burnt flesh and bones) delighteth God's most pure substance; but for that man's frailtie in some good sort performing his dutie, is very acceptable to his divine goodnes. For otherwise he required not these sacrifices, nor other external rites for himself, but he would have his people for their owne good to be exercised therein; especially for three causes. First, to keepe them from idolatrie, wherto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie.

For being as it were burdened with manie ceremonies pertaining to God's true service, they might have lesse mind, leysure, and occasion to serve Idols. Secondly, for so much as man consisteth of soule and bodie, as the soule must interiourly *worship God in spirit and veritie*; so the bodie must also honour him exteriorly, *serving justice unto sanctification*: that is, by external good works to increase justice and sanctitie, when by them the mind is instructed and invited to know and honour God. For otherwise saith S. Dionyse unles man's understanding use the help of corporal things, divine veritie cannot be attained. And S. Augustin teacheth that God commanded external Sacrifices, thereby to lead his servants unto mortified spirits, contrite and humbled harts, to mercie and compassion towards others. In briefto the true and perfect serving of his Divine power by faith, hope, and charitie. Thirdly, that these external Sacrifices and Rites might prefigure and signifie greater, more excellent, and more effectual mysteries of the new Testament. For as S. Paul speaketh, Heb. x., *the law* (of Moyses) *having a shadow of good things to come, not the verie image of the things* brought not to perfection: *nor tooke away sinnes by the bloud of oxen or goats*, but being (as is said) *a shadow*, rather shaded then perfectly shewed the great benefits, which the new law as a perfect image lively representeth: especially Christ's passion, which is the verie fountaine of grace and mercie. And wheras the old law could not justifie, (Gal. iii.,) the law of Christ doth indeed justifie, as the Ghospel witnesseth, saying Joan i. 17.—*The law was given by Moyses, grace and veritie was made by Jesus Christ.*

Josue xxii. 26. Douay, 1635.—And said, let us build us an altar, not for holocausts, nor to offer victimnes.

1635.—In the law of Moyses was one only altar, for sacrifice, for the whole people of God, to avoid schisme and idolatrie. Now in the Church (being in al nations) are manie altars, and but one only Sacrifice prefigured by al the former, as S. Augustin teacheth.

Ruth ii. 4. Douay, 1635. — And behold, he came out of Bethlehem, and said to the reapers: Our Lord be with you, Who answered him: Our Lord blesse thee:

1635.—The Church useth this salutation in the holie sacrifice and other divine office.

1 Kings ix. 4. Douay, 1635.—Thou also if thou wilt walke before me, as thy father walked, in simplicite of hart, and in equitie, and wilt doe al things which I have commanded thee, and wilt keep my ordinances and my judgements.

1635.—External worship is not acceptable to God, except it proceed from internal sinceritie and devotion. Wherefore S. Augustin sayth *God is worshipped in faith, hope, and charitie.*

1816, 1843.—That is, in the sincerity and integrity of a single heart, as opposite to all double dealing and deceit.

2 Paralipomenon vi. 13. Douay, 1635.—For Salomon had made an eminent place of brasse, and had put it in the middes of the temple, having five cubites of length, and bredth, and three of height: and he stood upon it, and afterward kneeling over against al the multitude of Israel, and his hands lifted up toward heaven.

1635.—Kneeling, lifting up hands, stretching forth armes, and the like external gestures, doe much helpe internal attention in prayer, and also stirre up others to godlie imitation: and therefore hath been much practised by devout persons both in the old and new Testament.

2 Paralipomenon vi. 29. Douay, 1635.—If any of thy people Israel shal pray, knowing their plague and infirmitie, and shal spred forth their hands in this house.

1635.—In this chapter and often elsewhere it is evident, that places dedicated to God's service are more acceptable to him, then other places.

2 Paralipomenon vii. 6. Douay, 1635.—And the priests stood in their offices: and the Levites with the instruments of the songs of our Lord, which David the King made to prayse our Lord: Because his mercie is for ever, singing the hymnes of David by their hands: moreover the Priests sounded with trumpets before them, and al Israel stood.

1635.—As the Temple was the special place of prayer, chosen by God, verse 12, so special Hymnes, Psalmes, and other set formes of blessing are more grateful to God and more effectual to his servants.

Job i. 5. Douay, 1635.—And when the dayes of feasting had passed about in course, Job sent to them, and sanctified them: and rising up early offered holocaustes for everie one. For he sayd: Lest perhaps my sonnes have sinned, and have blessed God in their harts. So did Job al the dayes.

1635.—Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christ's Sacrifice in the new, is of infinit valure in it-selfe, yet the application therof to particular persons and purposes is limited, and therefore holie Job offered not only once for al his children, but manie times, severally for everie one.

1816, 1843.—For greater horror of the very thought of blasphemy, the scripture, both here and verse 11, and in the following chapter, verses 5 and 9, uses the word *bleste* to signify its contrary.

Psalme xix. 4. Douay, 1635.—Be he mindful of al thy sacrifice, and be thy holocaust made fatte.

1635.—The Hebrew word *minca* signifieth sacrifice of floure, and unbloudy, so perteyneth to the Eucharist, in forme of bread and wine. Be acceptable for him, for whom it is offered.

Psalme xxi. 26. Douay, 1635.—With thee is my praise in the great Church: I wil render my voves in the sight of them that feare him.

1635.—The Church gathered both of Jewes and Gentils is very great and universal. Our Saviour promised to give his owne bodie, the bread of life, Joan vi., and performed the same at his last supper.

Psalme xxi. 27. Douay, 1635.—The poore shal eate, and shal be filled: and they shal praise our Lord that seeke after him; their harts shal live for ever and ever.

1635.—Those that be faithful, humble, and poore in spirit, participate the fruit of this most excellent Sacrament. The effect of this blessed sacrament is the resurrection in glorie, and life everlasting. Seeing this Psalme is of Christ, as is proved by S. Paul's allegation of 23rd verse, and by the concordance therof with the Evangelists, it is necessarily deduced, that the *voves* mentioned in the former verse, and these words, *the poore shal eate and be filled*, cannot be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Saviour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to understand it, and to teach, as wel in his double exposition of this Psalme as in his 120th Epistle, c. 27. The poore, that is the humble and poore in spirite, shal eate and be filled: the fat ones, or the rich, being proud, doe also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie and bloud, but they *adore* only, are not *also filled*, because they doe not imitate, (Christ's humilitie) they disdaine to be humble. Where it is cleere, this holie father by Christ's bodie and bloud, meaneth not bread and wine as signes of his bodie and bloud, for bread and wine cannot be lawfully *adored*; neither doth he meane our Lord's bodie as it was on the Crosse, or

is in heaven, for so it is not eaten, but as it is in formes of bread and wine on *Christ's table*, the Altar.

Psalme xxii. 5. Douay, 1635.—Thou has prepared in my sight a table against them that trouble me. Thou hast fattened my head with oyle, and my chalice inebriating how goodlie it is.

1635.—Christ hath prepared for our spiritual food the B. Sacrament of the Eucharist against al spiritual enemies, the world, the flesh, and the Devil. Christian soules are also strengthened by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and Extreme Unction. The B. Sacrament and Sacrifice of Christ's bodie and bloud.

Psalme xxv. 6. Douay, 1635.—I wil wash my hands among innocents, and wil compasse thy altar o Lord.

1635.—The rest of this Psalme everie Priest reciteth in Masse, before he offer the holie Sacrifice, professing, and putting himselfe in memorie, that he must only communicate with the innocent, or of pure conscience, and so approach to the Altar.

Psalme xxv. 7. That I may heare the voice of praise, and shew forth al thy mervelous workes.

1635.—Shutting the eares of my hart from evil and vaine thoughts, I wil attend to godlie inspirations, and so with mental prayer and external voice, (as the holie order of this sacred office requireth) praise thee o God in thy mervelous works.

Psalme xxv. 8. Douay, 1635.—Lord I have loved the beautie of thy house, and the place of the habitation of thy glorie.

1635.—I cannot but singularly love the excellencie of this place dedicated to thy service, where is true faith, unitie, and charitie of thy people, the guard of holie Angels, the administration of sacred mysteries, assistance of the holie Ghost, real presence of Christ our Lord, al replenished with Divine majestic. This representeth unto me the glorious heavenlie kingdom of God and al Saints.

Psalme xxv. 9. Douay, 1635.—Destroy not o God, my soule with the impious, and my life with bloudie men.

1635.—Suffer me not therefore to be contaminate by the wicked, nor to be devoured with them.

Psalme xxv. 10. Douay, 1635.—In whose hands are iniquities, their right hand is replenished with guifts.

1635.—They are stil readie to commit more and more iniquities. Themselves being corrupted, endeavour by guifts of worldly commodities to corrupt others.

Psalme xxv. 11. Douay, 1635.—But I have walked in mine innocencie : redeeme me and have mercie on me.

1635.—Everie one ought so to purge his conscience, that he may be innocent or free from great sinnes. Deliver me from this necessitie of dwelling among the wicked.

Psalme xxv. 12. Douay, 1635.—My foote hath stood in the direct way in the Churches, I wil blesse thee O Lord.

1635.—I intend to walke right. I desire to praise thee amongst thy true faithful servants.

Psalme xxx. 6. Douay, 1635.—Into thy hands I commend my spirit, thou hast redeemed me O Lord God of truth.

1635.—I offer and resigne myselfe to thee. Thou hast often delivered me. This verse is most aptly applied in al resignations of our soules to God's wil, namely, whensoever we receive the B. Sacrament : likewise in the houre of death, and at manie other times.

Psalme xxxii. 2. Douay, 1635.—Confesse ye to our Lord on the harpe : on a psalter of ten strings sing to him.

1635.—In mortification, offering your bodies a living hoste.—Rom. xii. Of this instrument this booke is called the Psalter : and it signifieth the observation of the ten commandments, without which no praise pleaseth God.

Psalme xlii. 1. Douay, 1635.—A psalme of David. Judge me, O God, and discerne my cause from the nation not holie, from the unjust and deceitful man deliver me.

1635.—Holie David often prefiguring Christ, here representeth everie faithful servant of God, and particularly when they begin a great and holie worke : as when Priests celebrate the divine Sacrifice, they with their assistants recite by interchangeable verses this psalme.

After that we have examined, and prepared ourselves to the most holie Sacrifice and Sacrament, according to S. Paul's admonition, (let a man prove himselfe, and so eate this bread and drinke this chalice, 1 Cor. xi.) we pray God, to judge between our true sincere intention, and the unjust deceitful endeavours of our enemy, and so to deliver and protect us from suttile malice.

Psalme xlii. 2. Douay, 1635. — Because thou art God my strength, why hast thou repelled me, and why goe I sorrowful whilst the enemy afflicteth me.

1635.—With thee I can doe anie thing, without thee nothing, thou seemest sometimes not to regard me, whiles tentations are more sensible then thy grace.

Psalme xlii. 3. Douay, 1635.—Send forth thy light and thy truth, they have conducted me, and have brought me into thy holy hil, and into thy tabernacles.

1635.—As thou hast sent Christ the light and truth into this world, grant us the same, now in particular. These two guifts of God, the light of knowing our duties and truth, with sincere intention to performe the same, have brought us into thy Church and unto thy Altar.

Psalme xlii. 4. Douay, 1635.—And I wil goe in to the altar of God: to God which maketh my youth joyful.

1635.—Accompanied with light of truth, and sincere intention, we confidently approach to thyne Altar, o God who changest our old corruption into newnes of life.

Psalme xlii. 5. Douay, 1635.—I wil confesse to thee on the harpe o God my God, Why art thou sorowful o my soule? and why dost thou trouble me?

1635.—But to this purpose we praise God on the harpe, mortifying our affections. The former word is of the plural number in hebrew, *Eloim*: the other of the singular, signifying the Blessed Trinitie, one God. Thou needest not therefore my soule to be pensive or desolate.

Psalme xlii. 6. Douay, 1635.—Hope in God, because yet wil I confesse to him: the salvation of my countenance, and my God.

1635.—But trust in God, praise him, whom I hope to see face to face, the true eternal God.

Psalme xlix. 14. Douay, 1635.—Immolate to God the sacrifice of praise, and pay thy voves to the Highest.

1635. On the two verses, 14 and 23.—For better and more due performing of external sacrifice, it is requisite that those which offer it, or desire to participate, doe bring with them necessarie internal vertues, or disposition: as sorow and repentance for their sinnes, which is a kind of improper sacrifice (mentioned in the next Psalme), the sacrifice of justice, which rendreth to everie one that is due (Psa. iv.), and sacrifice of praise, or thanks giving, for al God's benefites received or expected; which kinds of internal and improper sacrifices, doe nothing prejudice, but rightly prepare men to the fruit of external sacrifice, ever used in the law of nature, the law of Moyses, and of Christ. This place also hath an other higher and propheticall sense of the sacrifice of Christ's bodie in the Eucharist, which is both propitiatorie, and Sacrifice of praise and thanksgiving. So S. Augustin teacheth, that here certainly is a plaine change of

the old sacrifices. The same he affirmeth, 120th Epistle, c. 18, God foreshewing that the old Sacrifices should be changed, which were offered in shadow of a sacrifice to come. I wil not take (saith God to Israel) calves nor goates at thy hand, &c., but appointeth that al Israel (al nations from the rying of the sunne to the setting) shal immolate the sacrifice of praise, the same Christ whom old Simeon knew an infant, whom he received into his hands. The Church offereth to God in the bodie of Christ the sacrifice of praise. God is honoured by man's gratitude and other good works.

Psalme xciv. 9. Douay, 1635.—As in the provocation according to the day of the tentation in the desert: where your fathers tempted me, proved me, and saw my workes.

1635.—The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For manna did both extingwish their thirst, and tasted unto them whatsoever they desired. Exodus xvi. That also which was left ungathered when the sunne waxed hot, melted, verse 21, and served their cattle for drinke. So this tentation was a figure of those, which require to communicate under both kinds, as if one did not conteine as much as both.

Psalme xcvi. 5. Douay, 1635.—Exalt ye the Lord our God and adore his foot stoole, because it is holie.

1635.—Hebrew Doctours expound this of the Arke in the old testament, but the Doctours of the Church understand Christ's humanitie in the holie Eucharist.

1635.—For so much as al expositours, also the Hebrew Rabbins, affirme that the Psalmist here prophecieth of Christ the promised Messias, that should redeeme mankind, and seeing the Arke of Covenant perteyneth not to the service of Christ, but was only a figure of him, the footstoole of the Messias here mentioned must needs be something perteyning to him; and therefore most ancient fathers expound it of Christ's humanitie. And because the prophet speaketh of perpetual adoration, not only of the short time he conversed with men in this life, when very few adored him, the same fathers understand here the adoration of Christ in the blessed Sacrament of the Eucharist. Which S. Ambrose teacheth in these plaine words. By the footstoole must be understood the earth, by the earth the flesh of Christ. Which we also at this day adore in the Mysteries, and which the Apostles adored in our Lord Jesus. S. Augustin more largely upon this psalme: "I am made doubtful (saith he) I feare

to adore the earth, lest he condemne me that made heaven and earth. Againe, I feare not to adore the footstoole of my Lord, because the Psalme saith to me: Adore his footstoole: I seeke what is his footstoole, and the Scripture, Isaiaie lxvi., telleth me, the earth is footstoole. Doubtful I turne myself unto Christ, because I seeke him here, and I finde how without impietie the earth may be adored, without impietie his footstoole may be adored. For he tooke earth of earth, because flesh is of earth, and he tooke flesh of the flesh of (the B. Virgin) Marie. And because he walked here in the same flesh, and gave the very flesh to us to eate unto salvation, and no man eateth that flesh, unles he first adote it: it is found how such a footstoole of our Lord may be adored: and not only we doe not sinne in adoring, but we should sinne in not adoring." Thus farre S. Augustin. Further instructing not to conceive of Christ's flesh, as the Capharnaites did, that he would cute it in pieces from his bodie and give them portions therof. His very flesh is given and eaten not in fleshlie manner, but in sacramental. See Annotations Joan vi.

1816, 1843.—The ark of the covenant was called in the old testament, God's *footstool*: over which he was understood to sit, on his propriatory, or mercy seat, as on a throne, between the wings of the cherubims, in the sanctuary: to which the children of Israel paid a great veneration. But as this Psalm evidently relates to Christ, and the new testament, where the ark has no place, the holy fathers understand this text, of the worship paid by the Church, to the body and blood of Christ in the sacred mysteries: inasmuch as the humanity of Christ is, as it were, the footstool of the Divinity.

Psalme cx. 4. Douay, 1635.—He hath made a memorie of his marvelous workes: a merciful and pittiful Lord.

1635.—God hath left one most special and beneficial memorie of al other benefites, his owne bodie and bloud, in memorie of his passion, and our redemption.

Psalme cx. 5. Douay, 1635.—He hath given meate to them that feare him, he wil be mindful for ever of his testament.

1635.—The spiritual foode and sustenance of al the soules that rightly feare him.

Psalme cxv. 4. Douay, 1635. I wil take the Chalice of salvation: and I will invoke the name of our Lord.

1635.—Seeing I am not able to render anie thing worthie of

God's favour to me, yet I wil doe that I can: I wil gratefully accept his great benefit, the cup of Christ's passion, which he drunke for mankind, and wil praise and cal upon his name.

Proverbs ix. 5. Douay, 1635.—Come eate ye my bread, and drinke the wine which I have mingled for you.

1635.—S. Cyprian citeth this whole passage of Christ's Sacrifice in the formes of bread and wine.

Jeremie xxxiii. 18. Douay, 1635.—And of the Priests and Levites there shal not faile from before my face a man, to offer holocausts, and to burne sacrifice, and to kil victimes al daies.

1635.—S. Hypolitus and al ancient fathers teach that the holie Eucharist is the complement of al sacrifice of the old Testament.

1816, 1843.—This promise relates to the Christian Priesthood: which shal also continue for ever: the functions of which (more especially the great sacrifice of the altar) are here expressed, by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice.

Daniel xii. 11. Douay, 1635.—And from the time when the continual sacrifice shal be taken away, and the abomination to desolation shal be set up, a thousand two hundred ninetie dayes.

1635.—From the taking away of *the daylie sacrifice*, and placing of *abomination*, (to wit, the practise of heresie) to *desolation*, that is, abolishing so much as is possible the holy Sacrifice of Masse, to the end of that persecution shal be 1290 dayes.

Malachi i. 11. Douay, 1635.—For from the rising of the sunne even to the going downe, great is my name among the Gentils, and in everie place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayth the Lord of hosts.

1635.—God not only changed and multiplied his people, but also changed and bettered his Sacrifice. For in place of sacrificing cattel, birds, and other weake and poore creatures, which were not able to purge sinnes, and were also polluted oftentimes by the sinnes of them that offered the same. God there promiseth a most effectual, pure, and excellent daylie Sacrifice to continue perpetually in al places of his Church, that cannot be polluted. Which accordingly our blessed Redeemer and Saviour instituted, of his owne bodie and bloud, in the formes of bread and wine. As al ancient fathers prove by this place amongst others. So S. Justinus Martyr teacheth and others in their commentaries upon this place, shewing plainly, and

urging the Jewes, and al oppugners of this Catholike beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied another Sacrifice distinct and different from the Jewes Sacrifices: neither were sacrifices offered in al the world, neither could be ordinarily offered out of Jerusalem. But of this most sacred Myserie, and particularly that it is here prophecied, there is so much published by ancient and late writers, that more needeth not to be here added.

1816, 1843.—The precious bodie and bloud of Christ in Eucharistic sacrifice.

1635.—Vol. ii. page 943, continuance of the Church and Religion.

The same al the prophets teach, and with al that *sacrifice is the soveraigne service due to God only*, and not to any creature, how excellent soever. But of sacrifice there is so much written, that it were over long and needles to recite the places. It importeth more to observe the predictions of the most excellent, and perfect sacrifice of the new testament, Malachie i. 11, *From the rising of the sunne (sayth God by this prophet) even to the going downe, there is sacrificing, and there is offered in my name a cleane oblation.* In the old testament they offered cattel and birds, by powring out their bloud about the Altar, and drawing forth their bowels. For purging and clensing wherof there was much washing and labour, but now in the Church of Christ, *is the cleane Sacrifice* of our Lord's bodie and bloud, in formes of bread and wine. It is also in itself so pure that *it cannot be polluted* as the old Sacrifices were, (verse 12) by unworthie Priests, but is alwayes avaylable to some or other, *ex opere operato*. According to that the same prophet testi-fieth, chap. iii. verse 4—*The sacrifice of Juda and Jerusalem shal please our Lord.* Which is necessarily understood of the Christian's sacrifice: for els this place were contrarie to that which God sayd to the Jewish Priests, chap. i. verse 10—*I have no wil in you, and I wil not receive guifts at your hand.* Daniel also prophecieth, chap. ix. verse 27—that *in the half of the weeke the host and the Sacrifice shal fayle*; chap. xii. 11—*The continual sacrifice shal be taken away*, thereby signifying, that not only after the figure, the sacrifice prefigured should succeed (for els there should be no daylie sacrifice at al in the new Testament). Which Malachie saith plainly there shal be not in one, or in few places, but *from the rising of the sunne, even to the going downe, &c.*, but also that both the old

and new Sacrifices should be taken away in their several times. For so our Saviour, Matt. xxiv. 15, applieth the next words of this Prophecie, *and abomination of desolation shal be set up*, not only as a signe before the destruction of Jerusalem, but also of the end of the world. Verified in part as in the figure when the temple was destroyed, and divers prophanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the holie Sacrifice of Christ's bodie and bloud, so much as he shal be suffered: as S. Hyppolitus writeth, agreeable to S. Ireneus and others. Yea, some Hebrew Rabbins acknowledge Transsubstantiation, in the Eucharist as R. David Kimbi witnesseth upon these words of Osee xiv. 8—*They shal live with wheate, and shal spring as a vine*: manie of our Doctours (saith he) expound this, that there shal be mutation of nature in wheate, in the times of our Redeemer Christ.

Luke xxiv. 30. Douay, 1633.—And it came to passe, whiles he sate at the table with them, he tooke bread, and blessed and brake, and did reach to them.

1633, 1816.—The Fathers in divers places take this to be meant of the B. Sacrament. Paulinus himself in the next Epistle before that, among S. Augustine's. Venerable Bede also upon this place. Theophylact upon this place. And that it should be meant of the holy Sacrament: the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where used, but in Christ's miraculous multiplying the loaves,) and the singular effect in notifying Christ unto them, doe prove. And if it be the Sacrament (as it is most probable) then is it an evident example and warrant of ministracion in one kind.

John ii. 9. Douay, 1633.—And after the cheefe steward tasted the water made wine, and knew not whence it was, but the ministers knew, that had drawne the water; the cheefe steward calleth the bridegrome.

1633, 1816.—He that seeth water turned into wine, needeth not dispute or doubt how Christ changed bread into his body.

John ii. 24. Douay, 1633.—But Jesus did not commit himself unto them, for that he knew al.

1635, 1816.—S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised upon the admiration of his wonders,

but yet not fully formed or established in them, unto the faith of Novices or Catechumens in the Church ; and Christ not committing his person to them as yet, to the Churches like warinesse and wisdom, in not opening or giving to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without ful trial of their faith.

John iv. 20. Douay, 1633.—Our fathers adored in this mountaine, and you say, that in Hierusalem is the place where men must adore.

1633, 1816.—By adoration is meant doing of sacrifice. For other offices of religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshiping there to be more ancient then the Jewes in Hierusalem, referring it to Jacob, whereas indeed that Patriarch adoring there before the Temple was appointed, or the law given, made nothing for their Schisme ; which was begun by Manasses, a fugitive Priest, only to hold his unlawful wife thereby, and to obtaine superioritie in Schisme ; which he could not doe in the unitie of his brethren ; long after the Temple of Hierusalem, from which revolt was made. Therefore Christ giveth sentence for the Jewes, and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al.

Josephus also recordeth how the Samaritanes demanded of Alexander the Great, the like priviledges and immunities as he had granted to the Highpriest and Temple of Hierusalem, pretending their Temple to be as great and as worthy, and themselves to be Jewes as the other, and to worship the same God. But their Schismatical hypocrisie was easily spied and dismissed with nothing. Another time the Jewes and Samaritanes (as the same writer testi-fieth) made a great sturre in Alexandria about the truth and anti-quitie of the Schismatical Temple and service in Garizim, and the other true Temple of Salomon ; in so much that the matter was put to arbitrament by Ptolomæus the King's commandement, only to trie whether of the two was first. And the Schismatikes, as their custome is, can make their Church or service as old as they list, referring it to the Patriarches, as our Schismatikes doe now to Christ and the Apostles. But when the trial was made, only they of Hierusalem did invincibly prove by continual succession of their Priests, and by the just note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other

the false Temple and false adoration, and so it was judged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) revolted quite from the Jewes religion, and dedicated their Temple in Garizim to Jupiter Olympius, as Calvin's supper and his bread and wine is like at length to come to the Sacrifice of Ceres and Bacchus.

1843.—Garizim where the Samaritans had their Schismatical Temple.

John iv. 23. Douay, 1633.—But the houre commeth and now it is, when the true adorers shal adore the father in spirit and veritie. For the Father also seeketh such to adore him.

1633, 1816.—Our Saviour foretelleth her that the end and ceasing of their Sacrifice and adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be throughout al nations according to the prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrence creatures not having in them grace, spirit, and life, should be taken away, and another Sacrifice succeed, which should be in itself invisible, celestial, divine, ful of life, spirit, and grace. And thirdly, that this adoration and sacrifice should be the veritie itself whereof al the former sacrifices and Hostes were but shadowes and figures. And he calleth that here spirit and truth, which in the first chapter is called grace and truth. Al which is no more but a prophecie and description of the Sacrifice of the faithful Gentils in the bodie and bloud of Christ; not that it is not by external meanes given to us (for otherwise we being men consisting of flesh and bloud could not be capable thereof) but that it is spirit and life in itself, being the flesh of the Word of God. And if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our soules by every one of them. Whereupon our Baptisme, is water and the Holy Ghost: our penance, the word of absolution and the Holy Ghost: our confirmation, oile and the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church is properly spiritual, though certaine external creatures for our natures, state and necessitie, be joyned thereunto. Take heed,

therefore, thou gather not of Christes wordes, that Christian men should have no use of external office towards God : for that would take away al Sacrifice, Sacraments, Praiers, Churches, and Societie of men in his service.

John vi. 23. Douay, 1633. — But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks.

1633, 1816.—These wordes doe plainly import that the giving thanks was an effectual blessing of the bread and working the multiplication thereof.

John vi. 27. Douay, 1633.—Worke not the meate that perisheth, but that endureth unto life everlasting, which the Sonne of man wil give you. For him the Father, God, hath signed.

1633, 1816.—By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to give them, and so by litle and litle to open unto them the greate meate and mysterie of the B. Sacrament : which (as he proveth) doth not only far passe their ordinarie bread or his marvelous multiplied loaves, but Manna itself, which they thought came from Heaven, and so much wondered at it.

John vi. 32. Douay, 1633.—Jesus therefore said to them ; Amen, amen, I say to you, Moyses gave you not the bread from Heaven, but my Father giveth you the true bread from Heaven.

1633, 1816.—Though the person of Christ incarnate, even out of the sacrament also, be meant under the Metaphores of bread and drinke from Heaven ; and our beleefe in him, be signified by eating and feeding : yet the causes why they should be recommended unto us in such termes, were, that he was to be eaten and drunken indeed in the formes of bread and wine ; for the which cause his bodie on the crosse is called his bread ; and his blood shed on the crosse, the blood of the grape ; no doubt because the same bodie and blood were in holy Sacrament to be eaten and drunken. In which speaches, either of Christ's Person generally, or peculiarly of the same, as in the B. Sacrament the true bread is not taken properly and specially for that substance, which is of corne, and called with us bread ; but generally for food or meate, and therefore it hath joyned with it lightly a terme signifying a more excellent sort of sustenance : as, the true bread, the bread of Heaven, the bread of life, Super-substantial bread. In which sort the Holy Sacrament, which is Christ's bodie, is both here, and in S. Luke and S. Paul also, often called bread even

after consecration ; not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

John vi. 44. Douay, 1633.—No man can come to me, unles the Father that sent me draw him, and I wil raise him up in the last day.

1633, 1816.—The father draweth us and teacheth us to come to his Sonne, and to beleeve these high and hard mysteries of his incarnation, and of feeding us with his owne substance in the Sacrament: not compelling, or violently forcing any against their wil, or without any respect of their consent, as Heretikes pretend ; but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our owne wil and liking to consent to the same.

1843.—Not by compulsion, nor by laying the free will under any necessity, but by the strong and sweet motions of his heavenly grace.

John vi. 49. Douay, 1633.—Your fathers did eate Manna in the desert ; and they died.

1633, 1816.—The Heretikes holding the Fathers of the Old Testament to have eaten of the same meate, and to have had as good Sacraments as we, be here refuted ; Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from Heaven, our Sacrament more ; it was made by God miraculously, our Sacrament more ; it was to be eaten for the time of their peregrination, our Sacrament more : it was to every man what he liked best, our Sacrament more : a litle thereof served and sufficed as wel as much, our Sacrament more ; it was reserved for such daies as it could not be gathered, and our Sacrament much more : it was kept for a memorial in the arke of the Testament, our Sacrament much more : the discontented and incredulous murmured and gainsayed at it, our Sacrament much more : it sustained their bodies in the desert, our Sacrament, both bodie and soule much more.

John vi. 52. Douay, 1633.—The Jewes therefore strove among themselves, saying, How can this man give us his flesh to eate ?

1633, 1816.—It came not to their mind that nothing was impossible to God, that wickedly said, How can this man give us his flesh ? but we may make great profit of their sinne, beleeving the Mysteries, and taking a lesson, never to say or once thinke, How ? for it is a Jewish word, and worthy al punishment. So saith

S. Ciril. Nevertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her having a child in her virginitie, then he must take the Angel's answer to her, That it is of the Holy Ghost. So saith S. Damascene.

John vi. 53. Douay, 1633.—Jesus therfore said to them ; Amen, amen, I say to you, unles you eate the flesh of the Sonne of man and drinke his bloud, you shal not have life in you.

1633, 1816.—Christ commending the Sacrament of the faithful unto us, said, Except you eate, &c., you cannot have life in you. So the life saith of life : and to him that thinketh the life to be a liar, this meate shal be death and not life to him. S. Augustin and S. Leo thus—Because our Lord saith, Except you eate, &c., let us so communicate that we nothing doubt of the truth of Christ's bodie and bloud : for that is received with mouth, which is beleevd in hart ; and they answer Amen in vaine, that dispute against that which they receive.

1843.—To receive the body and blood of Christ, is a divine precept, insinuated in this text ; which the faithful fulfil, though they receive but in one kind ; because in one kind they receive both body and blood, which cannot be separated from each other. Hence, life eternal is here promised to the worthy receiving, though but in one kind.—See 52, 58, and 59th verses.

John vi. 54. Douay, 1633.—He that eateth my flesh and drinketh my bloud, hath life everlasting : and I wil raise him up in the last day.

1633, 1816.—This the protestants alleage for the necessitie of receiving in both kindes : but in respect of themselves (who lightly hold al this chapter to pertaine nothing to the Sacramental receiving, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of us Catholikes, who beleeve Christ's whole person both humanitie and Divinitie, both flesh and bloud, to be in either forme, and to be wholly received no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

1633, 1816.—Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more than our Saviour here doth) to exclude al from salvation, that receive not actually and sacramentally under one or both kindes. For then children that die after they be baptized and never received Sacramentally, should perish : which to hold, were heretical. Neither did

S. Augustine meane, applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretikes, but Erasmus did unlearnedly mistake him ; but his sense is that they were by the right of their baptisme joyned to Christ's bodie Mystical, and thereby spiritually partakers of the other Sacrament also of Christ's bodie and bloud. As al Catholike men that be in prison joyning with the Church of God in hart and desire to receive and be partakers with the Church of this Sacrament, and those specially that devoutly heare Masse and adore in presence the bodie and bloud of Christ, joyning in hart with the Priest, al these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kindes. And although in the primitive Church the Holy Sacrament in the second kind were often given even to infants to sanctifie them, yet, (as the holy Council hath declared) it was never ministred unto them with opinion that they could not be saved without it. And therefore the Heretikes doe untruly charge the Church and the Fathers with that error.

1633, 1816.—As the Sonne liveth by the Father, even so doe we live by his flesh, saith S. Hilarie. And S. Ciril, againe, thus: Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our soules were to be lifted up by the Holy Ghost to life everlasting, but this rude grosse terrestrial bodie of ours is to be reduced to immortalitie, by touching, tasting and eating this agreeable food of Christ's body. And when Christ saith, I wil raise him up, he meaneth that this body which he eateth, shal raise him. Our flesh (saith Tertullian) eateth the body and bloud of Christ that the soule may also be fatted. Therefore they shal both have one reward at the Resurrection. And S. Irenæus, How doe they affirme that our bodies be not capable of life everlasting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist. S. Gregorie Nyssene also saith ; That lively bodie entring into our bodie, changeth it and maketh it like and immortal.

John vi. 55. Dôuay, 1633.—For my flesh is meate indeed ; and my bloud is drinke indeed.

1633, 1816.—Manna, was not the true meat ; nor the water of the rocke, the drinke indeed : for they did but drive away death or famine for a time, and for this life. But the holy bodie of Christ is the true food nourishing to life everlasting, and his bloud the true

drinke, that driveth death away utterly, for they be not the bodie and bloud of a mere man, but of him that being joynd to life is made life ; and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receive the Sonne of God himself. So saith S. Ciril.

John vi. 58. Douay, 1633.—This is the bread that came downe from Heaven. Not as your Fathers did eate Manna, and died. He that eateth this bread, shal live for ever.

1633, 1816.—By this place the holy Council proveth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receive both kinds or one. Because our Saviour, who before attributed life to the eating and drinking of his bodie and bloud, doth here also affirme the same effect, which is life everlasting, to come of eating only under one forme. Therefore the Heretikes be seditious calumniatours that would make the people beleve the Catholike Church and Priests to have defrauded them of the grace and benefit of one of the kinds in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wisdom of God's spirit and by instruction of Christ and his Apostles, according to time and place, for God's most honour, the reverence of the Sacrament, and the people's most profit thereby) dispose of the manner, and order how the Priest, how the people shal receive, and al other particular points, *which himself* (saith S. Augustine) *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires.* Though both he and the Apostles and the Fathers of the primitive Church left us example of receiving under one kind. Christ at Emmaus. The Apostles—Actes ii. 42. The primitive Church in giving the bloud only to children. In reserving most commonly the bodie only. In houseling (communicating) the sicke therewith. In the holy Eremites also that received and reserved it commonly and not the bloud, in the wildernes. And in divers other cases which were too long to rehearse. Whereby the Church being warranted, and in the ruling of such things fully taught by God's Spirit, as wel for the reproving of certaine heresies, that Christ God and Man was not whole and al in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine

could be conveniently consecrated, nor without manifold accidents of shedding or abusing be received (whereof the Protestants have no regard, because it is but common wine which they occupie, but the Church knowing it to be Christ's owne blood, must have al dreadful regard) therefore I say she hath decreed and for some hundreth yeares put in use that the Priest saying Masse, should alwaies both consecrate and also receive both kindes, because he must expresse lively the passion of Christ, and the separation of his blood from his bodie in the same, and for to imitate the whole action and institution as wel in sacrificing as receiving, as to whom properly it was said: Doe this; for that was spoken only to such as have power therby to offer and consecrate: But the Laymen, and the Clergie also, when they doe not execute or say Masse themselves should receive in one kind, being therby no lesse partakers of Christ's whole person and grace, then if they received both. For (as S. Paul saith) *He that eateth the hostes is partaker of the Altar.* He that eateth, saith he; for though there were drinke offerings or libaments joyned lightly to every Sacrifice, yet it was enough to eate only of one kind, for to be partaker of the whole.

John vi. 62. Douay, 1633.—If then you shal see the Sonne of man ascend where he was before.

1633, 1816.—Our Saviour seemeth to insinuate, that such as beleve not his wordes touching the Holy Sacrament, and thinke it impossible for him to give his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into Heaven. Which is proved true in the Capharnaites of this time. Whose principal reasons against Christ's presence in the Sacrament is, that he is ascended into heaven: yea, who are so bold as to expound this same sentence for themselves, thus, It is not this body or flesh which I wil give you, for that I wil carie with me to Heaven. Whereby if they meant only that the condition and qualities of his body in Heaven should be other then in the Sacrament it were tolerable: for S. Augustin speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

1843.—Christ by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted: and at the same time correct their gross apprehensions of eating his flesh, and drinking his blood, in a vulgar and

carnal manner, by letting them know, he should take his whole body living with him to heaven ; and consequently not suffer it to be, as they supposed, divided, mangled and consumed upon earth.

John vi. 63. Douay, 1635.—It is the Spirit that quickeneth, the flesh profiteth nothing. The wordes that I have spoken to you, be spirit and life.

1635, 1816.—If this speach were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, manhood, and death, no lesse then his corporal presence in the Sacrament. For if his flesh were not profitable, al these things were vaine. Therefore Christ denieth not his owne flesh to be profitable, but that their grosse and carnal conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable : which is plaine by the sentence following, where he warneth them, that his words be spirit and life, of high Mystical meaning, and not vulgarly and grosly to be taken, as they tooke them. And it is the use of the Scripture to cal man's natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or bloud, as, *Flesh and bloud revealed not this to thee*, &c., Matt. xvi.

This carnalitie then of theirs, stood in two points specially : first, that they imagined that he would kil himself and cut and mangle his flesh into parts, and so give it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustin : for that had contained an heinous and barbarous fact : and therefore they might and should have been assured, that he would command no such thing : but some other sweete sense to be of his hard, mystical or figurative words, and to be fulfilled in a Sacrament, mysterie, and a marvelous divine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, and of a dead man also, when it should come to be eaten : of which kind of flesh Christ here pronounceth, that it profiteth nothing. Whereupon saith S. Cyril, *This body, is not of Peter or Paul or any other like, but of Christ Jesus who is the life itself : and therefore this body giveth life, the very fulnes of the Divinity dwelling in it.* And the holy Council of Ephesus in the 11th, Anathematisme expounded also by the said S. Cyril : *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself. But the Heretike Nestorius dissolveth the vertue of this*

Mysterie, holding man's flesh only to be in the Eucharist. Thus there, And S. Ignatius cited of Theodorete, and many other fathers have the like. Whereby we may see that it commeth of the Divinitie and Spirit (without which Christ's flesh cannot be) that this Sacrament giveth life.

1843.—Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension (which refuses to be subject to the spirit, and words of Christ) profit anything. But it would be the height of blasphemy, to say the living flesh of Christ, (which we receive in the blessed sacrament with his spirit, that is, with his soul and divinitie) profiteth nothing. For if Christ's flesh had profited us nothing he would never have taken flesh for us, nor died in the flesh for us. By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace, and life in its very fountain.

John vi. 64. Douay, 1633.—But there be certaine of you, that beleeve not. For Jesus knew from the beginning who they were that did not beleeve, and who he was that would betray him.

1633, 1816.—It is lacke of faith, you see here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful giuft of God that Catholike men doe against their senses and carnal reasons, beleeve and submit themselves to the humble acknowledging of this Mysterie: lastly, that it may wel by Christ's insinuation of Judas, be gathered, that he specially spurned against our Maisters speaches of the holy Sacrament.

John vi. 66. Douay, 1633. After this manie of his Disciples went backe: and now they walked not with him.

1633, 1816.—It can be no marvel to us now that so many revolt from the Church, by offense, or scandal unjustly taken at Christ's body and bloud in the Sacrament; seeing many of his disciples that saw his wonderful life, doctrine, and miracles, forsooke Christ himself, upon the speach and promise of the same Sacrament. For the mysterie of it is so supernatural and divine in itself, and withal so low and base for our sakes, by the shew of the formes of these terrene elements under which it is, and we eate it; that the unfaithful and infirme doe so stumble at Christ in the Sacrament, as

the Jewes and Gentils did at Christ in his humanitie. For the causes of contradictions of the incarnation and Transsubstantiation be like. And it may be verily deemed, that whosoever cannot now beleve the Sacrament to be Christ, because it is under the formes of bread and wine, and is eaten and drunken, would not then have beleved that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphorical or Allegorical speach, that could make such a troupe of his Disciples revolt at once. When he said he was a doore, a vine, a way, a pastour, and such like (unto which kind of speaches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would have plucked them by the sleeves, and said: Goe not away my Masters, he speaketh parables. The cause therfore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleve that he was able to give his flesh to be eaten in many places. And even such is the unbeleefe of the Heretikes about this matter at this day.

John vi. 68. Douay, 1633.—Simon Peter therefore answered him; Lord to whom shal we goe; thou hast the wordes of eternal life.

1633, 1816.—Peter answereth for the Twelve, not knowing that Judas in hart was already naught, and beleved not Christ's former words touching the B. Sacrament, but was to revolt afterward as the other. Wherein as Peter beareth the person of the Church and al Catholike men, that for no difficulty of his word, nor for any revolt (be it never so general) of Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil ever forsake Christ: So Judas was the chiefest suborner, maintayner, and father of this heresie against the real presence of Christ's bodie and bloud in the B. Sacrament, and of the revolt from him for the same: As S. Augustin teacheth, declaring withal that this was the first heresie against Christ's doctrine, and worthily commending S. Peter for his humble obedience, in receiving Christ's speach, and firmly beleiving his words to be true and good, which he did not yet understand. By whose example therfore when company draweth us to revolt, let us say thus: Lord, whither or to whom shal we goe, when we have forsaken thee? to Calvin, Luther, or such, and forsake thee and thy

Church with the unfaithful multitude? No, thou hast the words of life, and we beleve thee, and thy Church wil not nor cannot beguile us. *Thou hast, (saith the same S. Augustin,) life everlasting in the ministracion of thy body and bloud.* And a litle after: *Thou art life everlasting itself, and thou givest not in thy flesh and bloud but that which thy self art.*

John xiii. 2. Douay, 1633.—And when supper was done, whereas the Diavel now had put into the hart of Judas Iscariote the sonne of Simon, to betray him.

1633, 1816.—By supper he meaneth the eating of the Paschal lambe, for, the institution of the B. Sacrament was after this.

John xiii. 5. Douay, 1633.—After that he put water into a bason, and began to wash the feete of the Disciples, and to wipe them with the towel wherewith he was girded.

1633, 1816.—This lotion was not only of curtesy, such as the Jewes used towards their ghests, nor only for example of humilitie; but for mysterie and signification of the great puritie that is required before we come to receive the holy Sacrament, which straight after this washing was to be instituted and given to the Apostles.

John xiii. 14. Douay, 1633.—If then I have washed your feete, Lord and Maister: you also ought to wash one anothers feete.

1633, 1816.—Our Maister never spake plainer, nor seemed to command more precisely, either of baptisme or the Eucharist or any other Sacrament: and yet by the Churches judgement directed by the Holy Ghost we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why doe they beleve the Church in this, and doe not credit her affirming the chalice not to be necessarie for the communicants?

John xvii. 20. Douay, 1633.—And not for them only doe I pray, but for them also that by their word shal beleve in me.

1633, 1816.—He expresseth (and it is a great comfort) that he praieth not only for the Apostles, but for the whole Church after them, that is, for al belevers. And al this profound and divine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the Crosse.

John xx. 19. Douay, 1633.—Therefore when it was late that day, the first of the Sabbaths, and the doores were shut, where the Disciples were gathered together for feare of the Jewes, Jesus came and stood in the middes, and saith to them: Peace be to you.

1633, 1816.—Such Heretikes as deny Christ's body to be, or that it can be in the B. Sacrament, for that it is in Heaven, and cannot be in two places at once, nor without the natural manner of the quantitie space, or place agreeable to the condition of his humanity, be invincibly refuted by Christ's entring into the Disciples, the doores shut: and by that that his true natural body whole and perfect in al his limmes, length, bredth, and thicknes, distinct and divers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mother's wombe the clausure not sturred; and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproved, and convinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselves from the evidence therof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of itself to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the evening, at what time men used to shut their doores: and such other flights to defend falsehood against expresse Scriptures, and against the Apostle's testimonie, who therfore tooke him to be a spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. We know it is the natural course of God's ordinance, that every body should have but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the same: without which naturally the bodies were no where, and consequently not at al, as S. Augustin saith; but that God supernaturally and miraculously cannot by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie; seeing we must beleve that he can doe so with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel passe through a needle's eye, continuing in his natural figure and quantitie stil: and S. Augustin telleth of a woman whose ring fel from her girdle, both being fast and whole; and Rupertus of a religious man, whose girdle fast bulckled fel downe before him from his body.

Therefore it is too much unfaithfulnes, by rules of place to embarre Christ of his wil or wisdom to be in the Sacrament how him-

self list, and on as many Altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in every place where the Divinitie is ; which is both against faith, and the common rules of nature and divinitie.

1843.—The same power which could bring Christ's whole body, entire in al its dimensions, through the doors, can without the lest question make the same body really present in the Sacrament ; though both the one and the other be above our comprehension.

Actes i. 11. Douay, 1633.—Who also said : Ye men of Galilee, Why stand you looking into Heaven ? This Jesus which is assumed from you into Heaven, shal so come as you have seen him going into Heaven.

1633, 1816.—By this visible Ascending of Christ to Heaven and like returne from thence to judgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather give care to S. Chrysostome saying thus ; O miracle ! he that sitteth with the Father in Heaven above, at the very same time is handled of men beneath. Christ ascending to Heaven, both hath his flesh with him, and left it with us beneath. Elias being taken up, left to his disciples his cloke only, but the Sonne of man ascending left his owne flesh to us.

Actes ii. 42. Douay, 1633.—And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers.

1633, 1816.—This was the B. Sacrament, which the Apostles dayly ministred to the Christians at least in one kind.

Actes iii. 21. Douay, 1633.—Whom Heaven truly must receive until the times of the restitution of al things, which God spake by the mouth of his holy prophets from the beginning of the world.

1633, 1816.—Some Heretikes foully corrupt this place, thus, *who must be conteined in Heaven*, of purpose (as they protest) to hold Christ in Heaven from the B. Sacrament. Beza, as though his presence there, drew him out of Heaven. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

Actes ix. 4. Douay, 1633.—And falling on the ground he heard a voice saying to him, Saul, Saul, why persecutest thou me ?

1633, 1816.—The heretikes that conclude Christ so in Heaven that he can be nowhere else til the day of Judgement, shal hardly

resolve a man that would know where Christ was when he appeared here in the way, and spake these words to Saul.

Actes xx. 7. Douay, 1633.—And in the first of the Sabbath when we were assembled to breake bread, Paul disputed with them, being to depart on the morow ; and he continued the sermon until midnight.

1633, 1816.—S. Paul did here breake bread on the Sunday as it is broken in the Sacrament of the body of Christ, and had both before and after the celebrating of the Sacrament a sermon to the people.

1843. — Here S. Chrysostom, with many other interpreters of the Scripture explain, that the Christians, even at this time, must have changed the Sabbath into the first day of the week, (the Lord's day) as all christians now keep it: This change was undoubtedly made by the authority of the Church ; Hence the exercise of the power which Christ had given to her ; for he is Lord of the Sabbath.

Romans xvi. 16. Douay, 1633.—Salute one another in a holy Kisse. Al the Churches of Christ salute you.

1633, 1816.—Hereof, and by the common usage of the first Christians, who had special regard of unitie and peace among themselves, and for signe and protestation thereof, kissed one another, came our holy ceremonie of giving the *Pax*, or kissing one another in the Sacrifice of the blessed Masse.

1 Corinthians viii. 10. Douay, 1633.—For if a man see him that hath knowledge, sit at table in the Idol's Temple ; shal not his conscience being weake, be edified, to eate things sacrificed to Idols.

1633, 1816.—Like as now, some Catholikes have said, they know that Calvin's communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea whatsoever they pretend, it must needs seeme an honour to Calvin's Communion, when they are seen in the Idol's Temple solemnly sitting or communicating at the abominable table.

1 Corinthians x. 16. Douay, 1633.—The chalice of benediction which we do blesse, is it not the communication of the bloud of Christ ? and the bread which we breake, is it not the participation of the body of our Lord ?

1633, 1816.—That is to say, the chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate ; by which speach as wel the Calvinists, (that use no consecration of the

cup at al, blasphemously calling it magical murmuration, and perversely referring the benediction to thankes-giving to God) as also the Lutherans be refuted, who affirme Christes body and blood to be made present by receiving and in the receiving only. For the Apostle expresly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction. The holy Sacrament and Sacrifice of Christ's body and blood being received of us, joyneth us in soul and body, and engraffeth us into Christ himself, making us partakers, and as a peece of his body and blood. For not by love or spirit only, (saith S. Chrysostom) but in very deed we are united in his flesh, made one body with him, members of his flesh and bones. And S. Ciril—Such is the force of mystical benediction, that it maketh Christ corporally by communicating of his flesh to dwell in us.

1843.—Here the Apostle puts them in mind of their partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, verse 21, that they who are made partakers with Christ, by the Eucharistic sacrifice, and sacrament, must not be made partakers with devils by eating of the meats sacrificed to them.

1 Corinthians x. 17. Douay, 1633.—For being many, we are one bread, one body, al that participate of one bread.

1633, 1816.—As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conjoynd by this one bread which is his body, and cup which is his blood, in the perfect union and fellowship of al Catholike men, in one Church which is his body Mystical. Which name of body mystical is specially attributed and appropriated to this one Commonwealth and Societie of faithful men, by reason that al the true persons and true members of the same, be marvelously knit together by Christes owne one body, and by the self same blood in this divine Sacrament.

1843.—*One bread*; or, as it may be rendered, agreeably both to the Latin and Greeke, *because the bread is one, all we, being many, are one body who partake of that one bread.* For it is by our communicating with Christ, and with one another in this blessed Sacrament, that we are formed into one mystical body: and made, as it were, one bread, compounded of many grains of corn, closely united together.

1 Corinthians x. 18. Douay, 1633.—Behold Israel according to

the flesh : they that eat the Hosts, are they not partakers of the altar ?

1633, 1816.—It is plaine also by the example of the Jewes in their sacrifices, that he that eateth any of the Host immolated, is partaker of the Sacrifice, and joyned by office and obligation to God. of whose Sacrifice he eateth.

1 Corinthians x. 20. Douay, 1633.—But the things that the Heathen doe immolate, to Divels they doe immolate, and not to God. And I wil not have you become fellowes of Divels.

1633, 1816.—I conclude then, (saith the Apostle) thus : that as the Christian which eateth and drinketh of the Sacrifice or Sacrament of the Altar, by his eating is participant of Christes body, and joyned in fellowship to al Christian people that eat and drinke of the same, being the Host of the new law : and as al that did eate of the Hosts of the sacrifices of Moyses Law, were belonging and associated to that state and to God to whom the sacrifice was done ; even so whosoever eateth of the meates offered to Idols, he sheweth and professeth himselfe to be of the Communion and Societie of the same Idols.

1 Corinthians x. 21. Douay, 1633.—You cannot drinke the chalice of our Lord and the chalice of Divels ; you cannot be partakers of the table of our Lord, and of the table of Divels.

1633, 1816.—Upon the premisses he warneth them plainly, that they must either forsake the sacrifice and fellowship of the Idols and Idolaters, or els refuse the Sacrifice of Christ's body and blood in the Church. In al which discourse we may observe that our bread and chalice, our table, and altar, the participation of our Host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the Altars, Hosts, Sacrifices, and Immolations of the Jewes and Gentils. Which the Apostle would not, nor could not have done in this Sacrament of the Altar, rather then in other Sacraments or service of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Jewes and Heathen. And so doe al the Fathers acknowledge, calling it only, and continually almost, by such termes as they doe no other Sacrament or ceremonie of Christes religion : The lamb of God laid upon the table—(Council of Nice) : the unbloudy service of the Sacrifice—(Council of Ephesus) : the Sacrifice of sacrifices—(Diony.) : the quickning holy Sacrifice : the unbloudy Host and victime—(Cyril) : the propitiatorie Sacrifice both

for the living and the dead—(Tertullian, &c.) : the Sacrifice of our Mediatour : the Sacrifice of our price : the Sacrifice of the New Testament : the Sacrifice of the Church—(Augustin) : the one only inconsumptible Victime without which there is no religion—(Cyprian) : the pure Oblation : the new Offering of the new Law : the vital and impolluted Host : the honourable and dreadful Sacrifice : the Sacrifice of thanksgiving or Eucharistical ; and the Sacrifice of the Melchisedech. Which Melchisedech by his Oblation in bread and wine, did properly and most singularly prefigure this office of Christes eternal Priesthood and sacrificing himself under the formes of bread and wine : which shal continue in the Church throughout al Christian nations, instead of al the offerings of Aaron's Priesthood, as the Prophet Malachie did foretel : as S. Cyprian and others, the most ancient Doctours and Martyrs doe testifie : and others doe expressly avouch that this one Sacrifice hath succeeded al other, and fulfilled al other differences of Sacrifices : that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the living and the dead, for the sinnes and for thanksgiving, and for what other necessitie soever of body or soule. Which holy action of Sacrifice they also cal the MASSE in plaine words.—(Augustin, &c.) This is the Apostles and Fathers doctrine. God grant the Adversaries may find mercie to see so evident and invincible a truth.

1633, 1816—Though the faithful people be many waies knowen to be God's peculiar, and be joyned both to him and among themselves, and also severed and distinguished from al others that pertaine not to him, as wel Jewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and government ; yet the most proper and substantial union or difference consisteth in the Sacrifice and Altar, by which God so specially bindeth his Church unto him, and himself unto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church ; and acquitteth himself of al such as joyne in fellowship with any of the Heathen at their Idolatrie, or with the Jewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Divels, that is to say, wherin the

Divel is properly served, and Christes honour (no lesse then by the altars of Jeroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they looke to have fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Jeroboam's calves and the altars in Dan and Bethel: and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Christian times we have no other Idols but heresies, nor Idolothytes but their false services shifted into our Churches instead of God's true and only worship.

1633, 1816. 1 Corinthians xi. Argument from v. 17.—About another (tradition) he reprehendeth the rich, that at the charitable supper, supped uncharitably: telling them that they received therfore unworthily the B. Sacrament, and shewing them what an heinous sinne that is, seeing it is our Lord's body and the representation of his death, as he by tradition had taught them.

1843. 1 Corinthians xi. Argument.—He blameth the abuses of their love-feasts; and upon that occasion, treats of the blessed sacrament.

1 Corinthians xi. 20. Douay, 1633.—When you come therfore together in one, it is not now to eate our Lordes supper.

1633, 1816.—The Christians at or about the time of the Churches only Sacrifice and their communicating thereof, kept great feasts, which continued long, for that the reliefe of the poore upon the common charges of the richer sort, and the charitie and unities of al sorts were much preserved thereby, for which cause they were called *ἀγάπαι*, that is, Charities of the ancient Fathers, and were kept commonly in Church houses or porches adjoining, or in the body of the Church (wherof see Tertullian and others) after the Sacrifice and Communion was ended, as S. Chrysostom judgeth. Those feasts S. Paul here calleth *Cœnas Dominicas*, because they were made in the Churches, which then were called *Dominicæ*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose, and most good Authours now thinke, this which he calleth, *Dominicam cœnam*, is not want of the B. Sacrament, as the circumstances also of the text doe give, namely, the rejecting of the poore, the rich men's private devouring of al, not expecting one another,

glottony and drunkenesse in the same, which cannot agree to the Holy Sacrament. And therefore the Heretikes have smal reason, upon this place, to name the said Holy Sacrament, rather, the *supper of the Lord*, then after the manner of the primitive Church, the *Eucharist*, MASSE, or *Liturgie*. But by like they would bring it to the supper againe, or Evening service, when men be not fasting, the rather to take away the old estimation of the holines therof.

1843.—So the Apostle here calls the *Charity feasts* observed by the primitive Christians, and reprehends the abuses of the Corinthians, on these occasions; which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament.

1 Corinthians xi. 23. Douay, 1633.—For I received of our Lord that which also I have delivered unto you, that our Lord Jesus in the night that he was betrayed tooke bread.

1633, 1816.—The Apostle's drift in al that he saith here of the Sacrament, is against unworthy receiving (as S. Augustin noteth) and not to set out the whole order of ministration as the heretikes doe ignorantly imagine.

1633, 1816.—As al other parts of religion were first delivered by preaching and word of mouth to every Nation converted, so this holy order and use of the B. Sacrament was by S. Paul first given unto the Corinthians by tradition. Unto which as received of our Lord he revoketh them by this Epistle, not putting in writing particularly, al things pertaining to the order, use, and institution, as he afterwards saith: but repeating the summe and substance therof, and leaving the residue to his returne. But his words and narration here written we wil particularly prosecute, because the Heretikes make profession to follow the same in their pretended reformation of the Masse. First the adversaries may be here convinced that al the circumstances of time, person, and place which in Christes action are noted, need not to be imitated; as, that the Sacrament should be ministred at night, to men only, to only twelve, after or at supper, and such like: because (as S. Cyprian and S. Augustin note) there were causes of those accidents in Christ that are not now to be alleaged for us. He instituted then this holy act: we doe not. He made his Apostles Priests, that is to say, gave them commission to doe and minister the same; we doe not. He would have this the last act of his life, and within the bounds of his Passion: it is not so with us. He would eate and make an end of

the Paschal to accomplish the old Law : that cannot be in our action. Therefore he must needs doe it after supper and at night : we may not doe so. He excluded al women, al the rest of his Disciples, al laymen : we invite al faithful, men and women. In many circumstances then, neither we may imitate Christes first action, nor the Heretikes as yet doe : though they seeme to encline by abandoning other names saving this (calling it Supper), to have it at night and after meate : though (as it before noted) they have no just cause to cal it so upon Christes fact, seeing the Evangelists doe plainely show that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the later part in expresse speach. And most men thinke, a long sermon and the washing of the Apostles feet came between : yea and that the supper was quite finished and grace said. But in al these and such like things, the Catholike Church only, by Christes Spirit can tel, which things are imitable, which not, in al his actions. Christ took bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the very element, used power and active words upon it as he did over the bread and fishes which he multiplied : and so doth the Church of God : and so doe not the Protestants, if they follow their owne book and doctrine ; but they let the bread and cup stand aloofe, and occupie Christes wordes by way of report and narration, applying them not at al to the matter proposed to be occupied : and therefore howsoever the simple people be deluded by the rehearsal of the same wordes which Christ used, yet consecration, benediction, or sanctification of bread and wine they professe they make none at al. At the first alteration of religion, there was a figure of the Crosse at this word, *He blessed* : and at the word : *He tooke*, there was a glosse or rubrike that appointed the Minister to imitate Christ's actions and to take the bread into his hands : afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God. Christ made the holy Sacrament of unleavened bread, and al the Latin Church imitateth him in the same as a thing much more agreeable to the signification both in itself and in our lives then the leaven. Yet our Adversaries neither follow Christ, S. Paul, nor the West Church in the same : but rather purposely make choise of that kind that is in itself more unseemly, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles

and al Catholike Churches in the world have ever mixed their wine with water, for great mysterie and signification, specially for that water gushed together with bloud out of our Lordes side. *This our Lord did,* (saith S. Cyprian) *and none rightly offereth that followeth not him therein.* Thus Irenæus, Justine, and al the Fathers testifie the Primitive Church did; and in this sort it is done in al the MASSES of the Greeks. S. James, S. Basil's, S. Chrysostom's. And yet our Protestants pretending to reduce al to Christ, wil not doe as he did, and al the Apostles and Churches that ever were.

1 Corinthians xi. 24. Douay, 1633.—And giving thankes brake, and said: Take ye and eate, this is my body which shal be delivered for you. This doe ye for the commemoration of me.

1633, 1816.—These words being set downe, not in the persons of the Evangelistes or Apostles, but expressed as in Christes owne person, to be said over the bread, and the like over the wine, are the formes of the Sacrament and words of consecration; neither is it a Sacrament but (as S. Augustin saith) when the words come, that is to say, actively and presently be applied to the elements of the same. Therefore the Protestants never applying these words more then the whole narration of the institution, nor reciting the whole (as is said) otherwise then in historical manner, as if one would minister Baptisme and never apply the words of the Sacrament to the child, but only read Christes speaches of the same, make no Sacrament at al. And that these proper words be the only forme of this Sacrament, and so to be spoken over or upon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Evangelists narrative words doe goe, and where Christes owne peculiar mystical words of consecration begin: and so the rest of the Fathers.

1633, 1816.—When the words of Consecration be, by the said impietie of the Protestants, thus removed from the element, no marvel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that unjustly charge the Catholike Church with defrauding the people of one peece of the Sacrament, have in very deed left no part nor spice of Sacrament, neither following Christ as they pretend, nor S. Paul, nor any Evangelist, but their owne detestible Sect, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and al. The

right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

By these words, authoritie and power is given to the Apostles, and by the like in the Sacrament of Orders, to al lawful Priests only. No marvel then that the new heretical Ministers being Laymen, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace.

This pertaineth to the receiving of those things which by consecration are present and sacrificed before: as when the people or priests in the old Law did eate the Hosts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud; but it is the use and application to the receiver of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredients of it, and the taking of it. Now the receiving being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it unto us: the Adversaries unlearnedly make it al and some, and therefore improperly name the whole Sacrament and ministration therof, by calling it the Communion. Which name they give also rather than any other, to make the ignorant beleve that many must communicate together as though it were so called for that it is common to many. By which collusion they take away the receiving of the Priest alone, of the sicke alone, of reserving the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASSE is not called communion, for that many should concurre together alwaies in the external Sacrament: but for that we doe communicate or joyne in unitie and perfect fellowship of one body, with al Christian men in the world, with al (we say) that eate it through the whole Church and not with them only which eate with us at one time. And this fellowship riseth of that, that we be, every time we receive either alone or with companie, partakers of that one body which is received throughout al the world. It is al called Communion (saith S. Damascene) and so indeed it is, for that by it we communicate with Christ, and be partakers of his flesh and divinitie, and by it doe communicate and are united one with another. Only let us take heed that we doe not participate with heretikes. And when the Apostle saith, that al be one bread

and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place ; but that al be so, that communicate in unitie through the whole Church. Then the name Communion is as ignorantly used of them as the name of supper.

1 Corinthians x. 26. Douay, 1633.—For as often as you shal eate this bread, and drinke the chalice, you shal show the death of our Lord, until he come.

1633, 1816.—Upon this word the Heretikes fondly ground their false supposition, that this Sacrament cannot rightly be ministred or made without a sermon of the death of Christ ; and that this and other sacraments in the Church be not profitable when they be ministred in a strange language. As though the grace, force, ope- tion, and activitie, together with the instruction and representation of the things which they signifie, were not in the very substance, matter, forme, use, and worke itselke of every of the Sacraments ; and as though preaching were not one way to shew Christes Passion, and the Sacraments another way ; namely this Sacrament, con- teining in the very kinds of the elements and the action, a most lively representation of Christes death. As wisely might they say that neither Abel's Sacrifice, nor the Paschal Lamb, could signifie Christes death without a Sermon.

1 Corinthians xi. 27. Douay, 1633.—Therefore whosoever shal eate this bread, or drinke the chalice of our Lord unworthily, he shal be guilty of the body and of the bloud of our Lord.

1633, 1816.—First herupon marke wel that il men receive the body and bloud of Christ be they infidels or il livers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offense for any man to receive a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receive any Sacrament with wil and intention to continue in sinne, or without repentance of former sinnes ; but yet by the unworthy receiving of no other Sacrament is man guilty of Christes body and bloud, but here where the unworthy (as S. Chrysostom saith) doth vilany to Christes owne person, as the Jewes or Gentils did, that crucified it. Which invincibly proveth against the Heretikes that Christ is really present.

1843.—Here erroneous translators corrupt the text, by putting *and drink* (contrary to the original, *ἡ πίνη*) instead of *or drink*.

This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be *guilty of the body and blood* of Christ, or justly condemned for *not discerning the Lord's body*.

1 Corinthians xi. 28. Douay, 1633.—But let a man prove himself; and so, let him eate of that bread, and drinke of the Chalice.

1633, 1816.—A man must examine his life diligently whether he be in any mortal sinne, and must confesse himself of every offence which he knoweth or feareth to be deadly, before he presume to come to the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Catholike Church, and the Fathers example, bind him to doe.

1843.—This is not said by way of command, but by way of allowance, viz. where and when it is agreeable to the practice and discipline of the Church.

1 Corinthians xi. 29. Douay, 1633.—For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of our Lord.

1633, 1816.—That is, because he putteth no difference nor distinction betwixt this high meate and others; and therefore S. Augustine saith, That it is he that the Apostle saith shal be damned, that doth not by singular veneration or adoration make a difference between this meate and al others. And againe in Psalme xxviii.: No man eateth it before he adore it. And S. Ambrose: We adore the flesh of Christ in the Mysteries. S. Chrysostom: We adore him on the altar, as the Sages did in the manger. S. Nazianzene: My sister called on him which is worshipped upon the altar. Theodorete: The mystical tokens be adored. S. Denys: This Apostle's scholer, made solemne invocation of the Sacrament after Consecration, and before the receiving, the whole Church of God crieth upon it, *Domine non sum dignus, Deus propitius esto mihi peccatori, Lamb of God, that taketh away the sinnes of the world, have mercie on us*. And for better discerning of this divine meate, we are called from common profane howses to God's Church; for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. For this is the halowing of Corporals and Chalices. For this, profane tables are removed and altars consecrated. For this, the very Priests themselves are honourable, chaste, sacred. For this, the people is forbidden to touch it with common hands. For this, great care and solicitude is taken that no part of either kind

fal to the ground. For this, sacred provision is made that if any hosts or parts of the Sacrament doe remaine unreceived, they be most religiously reserved with al honour and diligence possible : and for this, examination of consciences, confession, continencie, and (as S. Augustin saith) receiving it fasting. Thus doe we Catholikes and the Church of God discern the holy body and bloud by S. Paules rule, not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerkes, but by the very order of your book, the Minister, if any remaine after your Communion, may take home with him to his owne use, and therefore is no more holy by your owne judgement then the rest of his meates) but from al other either vulgar or sanctified meates, as the Catechumens bread, and our usual holy bread. If al this be plaine and true, and you have nothing agreable to the Apostles nor Christes Institution, but al cleane contrarie ; then *imperet vobis Deus*, and confound you for not discerning his holy body, and for conculcating the bloud of the new Testament.

1 Corinthians xi. 30. Douay, 1633.—Therefore are there among you many weake and feeble, and many sleep.

1633, 1816.—We see here by this, it is a fearful case and crime to defile by sinne (as much as in us lieth) the body of Christ in the Sacrament, seeing God strook many to death for it in the primitive Church, and punished others by grievous sicknes. No marvel that so many strange diseases and deaths fal upon us now in the world.

1 Corinthians xi. 31. Douay, 1633.—But if we did judge ourselves, we should not be judged.

1633, 1816.—We may note here that it is not enough only to sinne no more, or to repent lightly of that which is past : but that we should punish ourselves according to the weight of the faults past and forgiven : and also that God wil punish us by temporal scourges in this life or the next, if we doe not make ourselves very cleane before we come to receive his holy Sacrament. Whose heavy hands we may escape by punishing ourselves by fasting and other penance.

1 Corinthians xi. 33. Douay, 1633.—Therefore, my Brethren, when you come together to eate, expect one another.

1633, 1816.—Returning now to their former fault and disorder for the which he tooke this occasion to talke of the Holy Sacrament, and how great a fault it is to come unworthily to it, he exhortheth them to keep their said suppers or feasts in unitie, peace, and sobrietie, the rich expecting the poore, &c.

1 Corinthians xi. 34. Douay, 1635.—If any man be an hungred, let him eate at home, that you come not together unto judgement. And the rest I wil dispose, when I come.

1635, 1816. — Many particular orders and decrees, more then be here or in any other book of the New Testament expressly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, set downe by tradition, which our whole ministracion of the MASSE is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premisses proved to be most consonant ; Calvin's Supper and Communion in al points wholly repugnantly to the same. And that it agreeth not to these other not written traditions, they easily confesse. The Apostles delivered unto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the signe of the crosse, without which (saith S. Augustin) no Sacrament is rightly perfited: the Protestants have taken it away. The Apostles taught the Church to keep a Memorie or invocation of Saints in this Sacrifice; the Calvinists have none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead: they have none. Likewise that water should be mixed with the wine, and so forth. Therefore if Calvin had made his new administration according to al the Apostles written words, yet not knowing how many things besides, the Apostle had to prescribe in these words (the rest I wil dispose, when I come) he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposit to the very Scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and al good accidents of Christ's principal Sacrament, we trust al the world wil see their folly and impudencie.

1 Corinthians xiv. 2. Douay, 1633.—For he that speaketh with tongues speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries.

1633, 1816.—To talke in a strange language, unknownen also to himself, profiteth not the hearers, though in respect of God who understandeth al tongues and things, and for the mysteries which he uttereth in his spirit, and for his owne edification in spirit and affection, there be no difference; but the Prophet or Expositour treating of the same matters to the understanding of the whole assemblie, edifieth not himself alone but al his hearers.

1843.—So as to be *heard*, that is so as to be understood by them.

1635, 1816.—*A more ample declaration of the sense of this 14th Chapter.* This then being the scope and direct drift of the Apostle as is most cleere by his whole discourse, and by the record of al antiquitie: let the godly, grave, and discret Reader take a tast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by perverse application of God's holy word, upon some smal similitude and equivocation of certaine termes against the approved godly use and truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the primitive Church by miracle; and that nothing is meant of those tongues which were the common languages of the world or of the faithful, understood of the learned and civil people in every great citie, and in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be given by miracle and without study, yet being knowen to the Jewes, Romans, or Greeks, in every place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous guift also of interpretation. And therefore this Apostle (as the Evangelists also and others did their books) wrote his Epistles in Greek to the Romanes and to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the guift of interpretation, wherof he speaketh here; but in a notable, knowen, and learned speach, interpretable of thousands in every countrie. No more did S. Augustin our Apostle speaking in Latin and bringing in the Scriptures and service in Latin, preach and pray in tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one Countrie this day. And therefore S. Bede saith, that being then foure divers vulgar languages in our countrie, the Latin was made common to them al. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of every several province in respect of the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is univer-

sally of al the West Church more or lesse learned, and pertaineth much more to unitie and orderly conjunction of al nations in one faith, service, and worship of God, then if it were in the sundry barbarous speaches of every province. Wherin al Christians that travel about this part of the world or the Indes either, wheresoever they come, shal find the self same Masse, Mattins, and Service, as they had at home. Where now if we goe to Germanie, or the Germans or Genevians come to us, each others Service shal be thought strange and barbarous. Yea and the service of our owne language within a few hundreth yeares (or rather every age) shal wholly become barbarous and unknowen to ourselves ; our tongue (as al vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath given al the world a ful demonstration whether our Forefathers were not as wise, as faithful, as devout, as fearful to breake God's lawes, and as likely to be saved, as we are in al our tongues, translations, and English praier. Much vanitie, curiositie, contempt of Superiours, disputes, emulations, contentions, schismes, horrible errorrs, profanation, and divulgation of the secret Mysteries of the dreadful Sacraments, which of purpose were hidden from the vulgar, (as S. Deny's and S. Basil testifie) are fallen by the same ; but vertue or sound knowledge none at al.

Wherin this also is a grosse illusion and untruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth upon the peoples understanding, hearing, or knowledge ; the principal efficacie of such things and of the whole ministrie of the Church, consisting specially of the very vertue of the worke, and the publike office of the priests, who be appointed in Christes behalfe to dispose the Mysteries to our most good ; the infant, innocent, idiote, and unlearned, taking no lesse fruit of Baptisme and al other divine offices, meet for every ones condition, then the learnedst Clerke in the Realme ; and more, if they be more humble, charitable, devout, and obedient, then the other, having lesse of these qualities and more learning.

Which we say not as though it were inconvenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and service of the Church (for that to their comfort and necessarie knowledge, both by preaching, catechising, and reading of good Catholike books, Christian people doe learne in al nations, much more in those countries where the service is in Latin then in

our Nation, God knoweth :) But we say that there be other waies to instruct them, and the same lesse subject to danger and disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke themselves some body, understand as little of the sense of divers Psalmes, Lessons, and Oraisons in the vulgar tongue, as if they were in Latin, yea, and often take them in a wrong, perverse, and pernicious sense, which lightly they could not have done in Latin. We say, that such as would learne in devotion and humilitie, may, and must rather with diligence learne the tongue that such Divine things be written in, or use other diligence in hearing sermons and instructions, then for a few men's not necessarie knowledge, the holy universal order of God's Church should be altered. For if in the kingdom of England only it be not convenient, necessarie, nor almost possible, to accomodate their Service Book to every province and people of divers tongues ; how much lesse should the whole Church so doe consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may we doe concerning the service in Latin, which is no strange nor miraculously gotten or understood tongue, but common to the most and chiefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendom, expounded in every house, schoole, church, and pulpit ; and is so wel known for every necessarie part of the divine Service, that by the diligence of parents, Maisters, and Curates, every Catholike of age almost, can tel the sense of every ceremonie of the Masse, what to answer, when to say Amen at the Priests benediction, when to confesse, when to adore, when to stand, when to kneel, when to receive, what to receive, when to come, when to depart, and al other dueties of praying and serving, sufficient to salvation. And thus it is evident that S. Paul, speaketh not of the common tongues, of the Churches Services.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Service, praier, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth ; but only of a certaine exercise of mutual conference, wherin one did open to another and to the assemblie, miraculous guifts and graces of the Holy Ghost, and such Canticles,

Psalmes, secret Mysteries, sorts of languages, and other Revelations, as it pleased God to give unto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gifts to pride and vanitie, and namely that gift of tongues; which being indeed the least of al gifts, yet most puffed up the havers, and now also doth commonly puffed up the Professours of such knowledge, according as S. Augustin writeth therof. This exercise and the disorder therof was not in the Church (for any thing we can read in antiquitie) these fourteen hundred yeares; and therefore neither the use nor abuse, nor S. Paules reprehension or redressing therof, can concerne any whit the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greeke at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Againe, the publike Service had but one language; in this exercise they spake in many tongues. In the publike Service every man had not his owne special tongue, his special interpretation, special Revelation, proper Psalmes, but in this they had. Againe, the publike Service had in it the ministration of the Holy Sacrament principally; which was not done in this time of conference. For into this exercise were admitted Catechumens, and Infidels, and whosoever would: in this women before S. Paules order did speake and prophecie; so did they never in the ministration of the Sacrament: With many other plaine differences; that by no meanes the Apostles words can be rightly and truly applied to the Corinthians Service then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilfulnes, so untruly and perversly to apply them.

Neither is here any thing meant of the private praier which devout persons of al sorts and sexes have ever used, specially in Latin, as wel upon their primars as Beads. For the private praier here spoken of, were psalmes or hymns and sonnets newly inspired to them by God; and in this conference or prophecyng, utered to another's comfort, or to themselves and God only. But the praier, psalmes, and holy words of the Christian people used privately, are not composed by them, nor diversly inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the *Pater noster*, the *Ave Maria* and the *Creed*, our *Ladies Mattins*, the *Litanies*,

and the like. Therefore the Apostle prescribeth nothing here therof, condemneth nothing therein, toucheth the same nothing at al. But the devout people in their ancient right may and ought stil use their Latin primars, beades, and praiers, as ever before. Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholly forbideth not, but sometimes granteth to have them translated; and would gladly have al faithful people in order and humilitie, learne, as they may, the contents of their praiers: and hath commanded also in some Councils, that such as cannot learne distinctly in Latin (specially the *Pater noster* and *the Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in al necessities, and more agreable to the use of al Christian people ever since their conversion, to pray in Latin, then in the vulgar, though every one in particular understand not what he saith: so it is plaine that such pray with as great consolation of Spirit, with as litle tediousnes, with as great devotion and affection, and oftentimes more, then the other: and alwaies more then any Schismatike or Heretike in his knowen language. Such holy Oraisons be in manner consecrated and sanctified in and by the Holy Ghost that first inspired them: and there is a reverence and Majestie in the Churches tongue dedicated in our Saviour's Crosse, and giveth more force and valure to them said in the Churches obedience, then to others. The Children cried Hosanna to our Saviour, and were allowed, though they knew not what they said: It is wel neer a thousand yeares that our people which could nothing else but *barbarum frendere*, did sing *Alleluja*, and not, *Praise ye the Lord*: and longer agoe since the poore husband men sang the same at the plough in other countries: and *Sursum corde*, and *Kyrie eleison*, and the psalmes of David sung in Latin in the service of the primitive Church, have the ancient and flat testimonies of S. Cyprian and other Fathers, see S. Hierom's Latin translation read in the Churches of Africa. Praiers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct us: but their special use is, to offer our harts, desires, and wants to God, and to shew that we hang of him in al things; and this every Catholike doth for his condition, whether he understand the words of his praier or not. The simple sort cannot understand al psalmes, nor scarce the learned, no though they be translated or read in knowen tongues: men must not cease

to use them for al that, when they are knowen to containe God's holy praises. The simple people when they desire any thing specially at God's hand, are not bound to know, neither can they tel, to what petition or part of the Paternoster their demand pertaineth, though it be in English never so much. They cannot tel no more what is *Thy Kingdom come*, then *Adveniat regnum tuum*; nor whether their petition for their sicke children or any other necessitie pertaine to this part or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part els. It is enough that they can tel, this holy Oraison to be appointed to us, to cal upon God in al our desires; more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar (as to thinke God is authour of sinne, when they read, *Lead us not into temptation*) and seldom not any edification at al. For though when the praiers be turned and read in English: the people knoweth the words, yet they are not edified to the instruction of their mind and understanding, except they knew the sense of the words also and meaning of the Holy Ghost. For if any man thinke that S. Paul, speaking of edification of man's mind or understanding, meaneth the understanding of the words only, he is foully deceived. For, what is a child of five or sixe yeares old edified or increased in knowledge by his Paternoster in English? It is the sense therfore, which every man cannot have, neither in English nor Latin, the knowledge wherof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth never a whit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. Finally both the one and the other without charitie and humilitie maketh the heretikes and Schismatikes with al their English, and what other tongues and intelligence soever, to be as sounding brasse and a tinkling cymbal.

To conclude, for praying either publikly or privately in Latin, which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest and godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*: and with this notable saying of S. Augustin, *Any thing that the whole Church doth practise and observe throughout the world, to dispute therof as though it were not to be done, is most insolent madnesse.*

1 Corinthians xv. 44. Douay, 1633.—It is sown a natural body : it shal rise a spiritual body. If there be a natural body, there is also a spiritual.

1633, 1816.—As to become spiritual doth not take away the substance of the body glorified : no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

Colossians ii. 8. Douay, 1633.—Beware lest any man deceive you by Philosophie, and vaine fallicie ; according to the tradition of men, according to the elements of the world, and not according to Christ.

1633, 1816.—Philosophie and al humane science, so long as they be subject and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of al heresie and infidelitie. For the which S. Hierom, and before him Turtullian, cal Philosophers, *the Patriarkes of Heretikes*, and declare that al the old heresies rose only by too much admiring of prophane Philosophie. And so doe these new Sects no doubt in many things. For, other arguments have they none against the presence of Christ in the B. Sacrament, but such as they borow of Aristotle and his like, concerning quantitie, accidents, place, position, demensions, senses, sight, tast, and other straits of reason, to which they bring Christes mysteries. Al philosophical arguments therfore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world*. The better to resist which fallacies and traditions of heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and useth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great philosophers S. Denys, S. Augustin, and the rest, used the same to the great honor of God and benefit of the Church. So came S. Cyprian, S. Ambrose, and the Greek Fathers, furnished with al secular learning unto the studie of Divinitie, wherof see S. Hierom.

Hebrews v. 11. Douay, 1633.—Of whom we have great speach and inexplicable to utter : because you are become weake to heare.

1633, 1816.—Intending to treat more largely and particularly of Christes or Melchisedech's Priesthoods, he forewarneth them that the mysterie therof is farre passing their capacitie, and that through

their feebleness in faith, and weakness of understanding, he is forced to omit divers deep points concerning the priesthood of the new Law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the Altar, called Masse, was a principal and pertinent matter: which the Apostles and fathers of the Primitive Church used not to treat of so largely and particularly in their writings, which might come to the hands of the unfaithful, who of all things, tooke soonest scandal of the B. Sacrament, as we see, Jo. 6.—*He spake to the Hebrewes (saith S. Hierom) that is to the Jewes, and not to faithful men, to whom he might have been bold to utter the Sacrament.* And indeed it was not reasonable to talke much to them of that Sacrifice which was the resemblance of Christes death, when they thought not right of Christes death itself. Which the Apostle's wisdom and silence our Adversaries wickedly abuse against the holy Masse.

Hebrewes vii. 17. Douay, 1633.—For he witnesseth, *That thou art a Priest for ever, according to the order of Melchisedech.*

1633, 1816.—Christ is not called a Priest for ever, only for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieth or maketh intercession for us, or for that the effect of his death is everlasting; for all this proveth not that in proper signification his Priesthood is perpetual; but according to the judgement of all the Fathers grounded upon this deep and divine discourse of S. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent act and order of Melchisedech, and the state of the new law, he is a Priest for ever according to Melchisedech's Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priests, in the formes of bread and wine: In which things only the said Highpriest Melchisedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mystery, and their incredulity or feebleness to whom he wrote: yet it is evident in the judgement of all the learned Fathers (without exception) that ever wrot either upon this Epistle, or upon the xiv. Genesis, or the Psalme cix., or by occasion have treated of the Sacrifice of the Altar, that the eternity and proper act of Christes Priesthood, and consequently the immutability of the new Law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so wel known to the Adversaries of Christ's Church and Priesthood ; and so granted, that they be forced impudently to cavil upon certaine Hebrew particles, that Melchisedech did not offer in bread and wine ; yea and when that wil not serve, plainly to deny him to have been a priest ; which is to give check-mate to the Apostle, and overthrow al his discourse. Thus whiles these wicked men pretend to defend Christes only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Arnobius saith, By the mysterie of bread and wine, he was made a priest for ever. And againe, The eternal memorie, by which he gave the food of his body to them that feare him in Psalmes cix., cx. In the Church he must needes have his eternal Priesthood according to the Order of Melchisedech. S. Hierom to Evagrius—Aaron's priesthood had an end, but Melchisedech's, that is Christes and the Churches, is perpetual, both for the time past and to come. S. Chrysostom therfore calleth the Churches Sacrifice, an host or Sacrifice that cannot be consumed. S. Cyprian—an host which being taken away, there could be no religion. Emissenns—a perpetual oblation and a redemption that runneth or continueth everlastingly. And our Saviour expresseth so much in the very institution of the B. Sacrament of his body and bloud : specially when he calleth the later kind, *the new Testament in his bloud*, signifying that as the old law was established in the bloud of beasts, so the new (which is his eternal Testament) should be dedicated and perpetual in his bloud : not only as it was shed on the Crosse, but as given in the Chalice. And therefore into this sacrifice of the Altar (saith S. Augustin and the rest) were the old sacrifices to be translated. See S. Cyprian, &c.

Finally, if any of the Fathers, or al the Fathers, had either wisdom, grace, or intelligence of God's word and mysteries, this is the truth. If nothing wil serve our adversaries, Christ Jesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

Hebrewes vii. 18. Douay, 1633.—Reprobation certes is made of the former commandement, because of the weakenesse and unprofitableness thereof.

1633, 1816.—The whole law of Moyses conteining al their old Priesthood, Sacrifice, Sacraments, and ceremonies, is called the *Old commandement* ; and the new Testament conteining the Sacrifice

of Christes body and blood, and al the sacraments and graces given by the same, is named the *New mandatum*: for which our forefathers called the Thursday in the holy week, *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, and Sacrifices, for that they were insufficient and unperfect, being taken away: and this new Sacrifice, after the order of Melchisedech, given in the place thereof.

Hebrewes vii. 19. Douay, 1633.—For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God.

1633, 1816.—Ever observe, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

Hebrewes vii. 21. Douay, 1633.—But this with an othe, by him that said unto him: *Our Lord hath sworne, and it shal not repent him; thou art a Priest for ever.*

1633, 1816.—This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church. Christ by his death, and blood shed in the Sacrifice of the Crosse, confirming it, sealing it, and making himself the surety and pledge thereof. For though the new Testament was instituted, given and dedicated in the supper, yet the warrant, confirmation, and eternal operation thereof, was atchieved upon the crosse, in the one oblation and one general and everlasting redemption there made.

Hebrewes vii. 23. Douay, 1633.—And the other indeed were made Priestes, being many, because that by death they were prohibited to continue.

1633, 1816.—The Protestants not understanding this place, feine very foolishly, that the Apostles should make this difference betwixt the old state and the new: that in the old, there were many Priests, in the new, none at al but Christ. Which is against the prophet Esay, specially prophecying of the Priests of the new Testament, (as S. Hierom declareth upon the same place,) in these words, *You shal be called the Priests of God; the Ministers of our God, shal it be said to you*: and it taketh away al visible Priesthood, and consequently the lawful state that the Church and God's people have in earth, with al Sacraments and external worship.

The Apostle then meaneth first, that the absolute sacrifice of con-

summation, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or al the Sacrifices of the Jewes law, or wrought by any or by al of them, because they were a number at once, and succeding one another, every of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ only was wrought upon the Crosse. Secondly, S. Paul insinuateth thereupon, that Christ never losseth the dignitie or practice of his eternal Priesthood, by death nor otherwise, never yealdeth it up to any, never hath Successours after him, that may enter into his roome, or right of Priesthood, as Aaron and al other had in the Levitical Priesthood, but that himself worketh and concurreth with his Ministers the Priests of the New Testament, in al their actes of Priesthood, as wel Sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

This therefore was the fault of the Hebrewes, that they did not acknowledge their Levitical Sacrifices and Priesthood to be reformed and perfited by Christes Sacrifice of the Crosse: and against them the Apostle only disputeth, and not against our Priests of holy Church, or the number of them, who al confesse their Priesthood and al exercises of the same, to depend upon Christes only perpetual Priesthood.

1843.—The Apostle notes this difference between the high priests of the law, and our high priest Jesus Christ; that they being removed by death, made way for their successors; whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the New Testament, in all their functions. Secondly, That no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest Jesus Christ, has offered once, and for ever.

Hebrewes vii. 27. Douay, 1633.—Which hath not necessitie daily (as the Priestes) first for his owne sinnes to offer Hostes, then for the peoples. For this he did once, in offering himself.

1633, 1816.—This is the special pre-eminence of Christ, that he offereth for other men's sinnes only, having none of his owne to offer for, as al other Priests both of the old new law have. And this againe is the special dignitie of his owne Person, not communicable to any other of what order of Priesthood soever, that he by his death (which is the only oblation that is by the Apostle

declared to be irreiterable in itself) paid the one full sufficient ransom for the redemption of all sinners.

Hebrewes viii. 2. Douay, 1633.—A Minister of the Holies, and of the true tabernacle, which our Lord might and not man.

1633, 1816.—Christ living and reigning in heaven continueth his priestly function still, and his Minister not of Moyses, Sancta and tabernacle, but of his own body and blood, which be the true holies, and tabernacle not formed by man, but by God's own hand.

1843.—The Holies—that is, the sanctuary.

Hebrewes viii. 3. Douay, 1633.—For every high Priest is appointed to offer gifts and hosts, wherefore it is necessarie that he also have something that he may offer.

1633, 1816.—Even now being in heaven, because he is a Bishop and Priest, he must needs have somewhat to offer, and wherein to do sacrifice; and that not in spiritual sort only, for that could not make him a Priest of any certain Order. And it is most false and wicked to hold with the Calvinists, that Melchisedech's Priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named Sacrifice: neither could Christ or Melchisedech be any otherwise a Priest then every faithful man is: which to hold (as the Calvinists following their own doctrine must needs do) is directly against the Scriptures, and no lesse against Christ's one oblation of his body upon the Crosse, then it is against the daily Sacrifice of his body upon the altar. Therefore he hath a certain host in external and proper manner, to make perpetual oblation thereby in the Church: for visible and external act of sacrificing in heaven he doth not exercise.

Hebrewes viii. 4. Douay, 1633.—If then he were upon the earth, neither were he a Priest; whereas there were that did offer gifts according to the law.

1633, 1816.—It is by his death, and resurrection to life againe, that his body is become apt and fit in such divine sort to be sacrificed perpetually. For if he had lived in mortal sort still, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable. And so the Church and Christian people should have lacked a priesthood and Sacrifice, and Christ himself should not have been a Priest of a peculiar Order, but either must have offered in the things that Aaron's priests did, or else have been no Priest at all. For to have offered only spiritually, as all faithful men do, that could not be

enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Isychyus.

1843.—That is, if he were not of a higher condition than the levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the Priesthood and its functions, which by the law were appropriated to their tribe.

Hebrewes viii. 5. Douay, 1633.—That serve the exemplar and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle. See (quoth he) that thou make al things, according to the exemplar which was shewed thee in the mount.

1633, 1816.—As the Church or state of the new Testament is commonly called *Regnum cælorum and Dei*, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the patern given to Moyses, to frame his tabernacle by, was the Church, rather then the heavens themselves: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison between the state of heaven and the old law. Though incidently, because the condition of the new Testament more neerly resembleth the same then the old state doth, he sometime may speake somewhat therof also.

1843.—The priesthood of the law and its functions were a kind of an example, and shadow of what is done by Christ in his Church militant and triumphant, of which the tabernacle was a pattern.

Hebrewes viii. 7. Douay, 1633.—For if that former had been void of fault, there should not certes a place of a second been sought.

1633, 1816.—The promises and effects of the law were temporal, but the promises and effects of Christes Sacraments in the Church be eternal.

Hebrewes viii. 10. Douay, 1633.—For this is the Testament which I wil dispose to the house of Israel after those daies saith our Lord: Giving my lawes into their mind, and in their hart wil I superscribe them, and I wil be their God, and they shal be my people.

1633, 1816.—This also and the rest following is fulfilled in the Church and is the proper effect of the New Testament, which is the grace and spirit of love graffed in the harts of the faithful by the Holy Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

Their mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first, in the chalice of his blood, called therefore *the new Testament in his blood*; and which was straight after ratified by the death of the Testatour upon the Crosse.

Hebrewes viii. 11. Douay, 1633.—And every one, shal not teach his neighbour, and every one his brother, saying, Know our Lord: because al shal know me from the lesser to the greater of them.

1633, 1816.—So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Joel, and our Saviour so speaketh when he saith that such as believe in him, shal worke miracles of divers sorts. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe, with much like reason and shew of Scriptures as the Protestants have to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

1843.—So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him.

Hebrewes ix. 15. Douay, 1633.—And therefore he is the Mediatour of the New Testament; that death being a meane, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance.

1633, 1816.—The Protestants doe unlearnedly imagin, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other Sacrifice after his death. Whereas indeed they might as wel say, there ought never to have been Sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their arguments made against the Sacrifice of the Church upon the Apostle's discourse, prove as wel, or rather only, that there were no Sacrifices of Aaron's Order or Levitical law at al. For against the Jewes false opinion concerning them, doth he dispute, and not a word touching the Sacrifice of the Church, unto which in al this discourse he never opposeth Christes Sacrifice upon the Crosse: al

Christian men wel knowing that the host and oblation of those two, though they differ in manner and external forme, yet it is indeed al one.

The Apostle then sheweth here plainly, that al the sinnes that ever were remitted since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christes passion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c., were no Sacrifices, as by the Heretikes foolish deduction it should doe. S. Paul not opposing Christes passion to them, for the intent to prove them to have been no Sacrifices: but to prove, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of al his fellowes: read (so many as may read Heretical bookes) his commentarie upon this place, and there you shal see him gather upon this that Christes death had force from the beginning, and was the remedie for al sinnes since the creation of the world, therefore there must be no more but that one sacrifice of Christes death. Which must needs by this deduction hold (as it doth indeed) no lesse against the old Sacrifices then the new Sacrifice of the Church, and so take away al, which is against the Apostle's meaning and al religion.

Hebrewes ix. 20. Douay, 1633.—Saying, This is the bloud of the Testament, which God hath commanded unto you.

1633, 1816.—Christes death was necessarie for the ful confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the Sacrifice of his last Supper, being also within the compasse of his Passion. Which is evident by the wordes pronounced by Christ over the holy Chalice, which be correspondent to the wordes that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old law, having also expresse mention of remission of sinnes therby as by the bloud of the new Testament. Whereby it is plaine, that the Blessed Chalice of the altar hath the very sacrificial bloud in it that was shed upon the Crosse, in and by which, the new testament, (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many divine things, which to the Heretikes or ignorant may seeme to be spoken only of Christes

Sacrifice upon the Crosse, be indeed verified and fulfilled also in the Sacrifice of the altar. Wherof S. Paul for the causes aforesaid would not treat in plaine termes. See Isychius applying al these things to the immolation of Christ also in the Sacrament.

Hebrewes ix. 23. Douay, 1633.—It is necessarie therefore that the examplers of the celestials be cleansed with these: but the celestials themselves with better hosts then these.

1633, 1816.—Al the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and Sacraments of the new Testament, which are here called celestials, for that they are the lively image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christes blood, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle sodenly passeth in the sentence immediately following, and turneth his talke to Christes entrance into heaven, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

Hebrewes ix. 25. Douay, 1633.—Nor that he should offer himself often, as the high Priest entreth into the Holies every yeare in the blood of others.

1633, 1816.—As Christ never died but once, nor never shal die againe, so in that violent, painful, and bloody sort he can never be offered againe, neither needeth he so to be offered any more, having by that one action of Sacrifice upon the Crosse, made the ful ransom, redemption, and remedie for the sinnes of the whole world. Nevertheless, as Christ died and was offered after a sort in al the Sacrifices of the Law and Nature, since the beginning of the world (al which were figures of this one oblation upon the Crosse) so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more neerly, divinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old law, or other sacrifice that ever was; as being indeed (though in hidden, sacramental, and mystical, and unbloody manner) the very self-same B. body and blood, the self-same host, oblation and Sacrifice, that was done upon the Crosse.

And this truth is most evident by the very forme of wordes used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of al the holy Doctours. Our

Sacrifice, saith S. Cyprian, is correspondent to the Passion of Christ. And, the Sacrifice that we offer, is the Passion of Christ. S. Augustin—In those carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinnes, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed. In them he was foreshewed as to be killed: in these he is shewed as killed. S. Gregorie Nazianzene saith that the Priest in this sacrifice *Immiscet se magnis Christi passionibus*, so often as we offer the host of his Passion, so often we renew his Passion. And, he suffereth for us againe in myserie. And Isichius—By the Sacrifice of the only begotten many things are given unto us, to wit, the remission, or pardoning of al mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said Fathers and others, by reason of the difference in the manner of Christes presence and oblation in respect of that on the Crosse, called this the *unbloody Sacrifice*, as Calvin himself confesseth, but answereth them in the pride of Heretical spirit, with these words, *I passe not for it, that the ancient Writers doe so speake*: calling the distinction of bloody and unbloody Sacrifice, scolastical and frivolous, and a *divelish devise*. With such ignorant and blasphemous men we have to doe, that thinke they understand the Scriptures better then al the Fathers.

1843.—Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the Cross he has furnished the full ransom, redemption and remedy for all the sins of the world. But this hinders not that he may offer himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption of our souls.

Hebrewes x. 1. Douay, 1633.—For the law having a shadow of good things to come, not the very image of the things: every yeare with the self-same hosts which they offer incessantly, can never make the commers thereto perfect.

1633, 1816.—The Sacrifices and ceremonies of the old law, were so farre from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joyes celestial, that they were but mere shadows, unperfectly and obscurely representing the graces of the new Testament and of Christes death: whereas al the holy Churches

rites and actions instituted by Christ in the Priesthood of the new law, containe and give grace, justification, and life everlasting to the faithful and worthy receivers; and therefore they be not shades or darke resemblances of Christes passion, which is the fountaine of al grace and mercie, but perfect images and most lively representations of the same, specially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same priest Christ Jesus (though by the ministrie of man and in mysterie), is the most pure and neer in image, character, and correspondence, to the Sacrifice, Christes passion, both in substance, force, and effect, that can be.

Hebrewes x. 2. Douay, 1635.—Otherwise they should have ceased to be offered, because the worshippers once cleansed, should have no conscience of sinne any longer.

1633, 1816.—If the hosts and offerings of the old Law had been of themselves perfect to al effects of redemption and remission: as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christes Sacrifice on the Crosse or any other absolute and universal oblation or remedie for sinne, but by and of their owne efficacie could have generally purged and cleansed man of al sinne and damnation: then they should have never needed to be so often repeated and reiterated. For being both generally available for al, by their opinion, and particularly applied (in as ample sort as they could be) to the several infirmities of every offender, there had been no sinnes left. But sinnes did remaine, even those sinnes for which they had offered Sacrifices before, notwithstanding their Sacrifices were particularly applied unto them; for offering yearely they did not only offer Sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before: the Sacrifices being rather records and attestations of their sinnes, then a redemption or ful remission, as Christes death is. Which being once applied to man by Baptisme, wipeth away al sinnes past, God never remembering them any more, nor ever any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisit. Their Sacrifices then could not of themselves remit sinnes, much lesse make the general redemption, without relation to Christes passion. And so you see it is plaine everywhere, that the Apostle proveth not by the often repetition of the Jewish Sacrifices, that they were no Sacrifices at al, but that they were not of that

absolute force or efficacie, to make redemption or any remission, without dependance of the one universal redemption by Christ : his whole purpose being, to inculcate unto them the necessitie of Christes death, and the oblation of the new Testament. As for the Churches holy Sacrifice, it is cleane of another kind then those of the Jewes, and therefore he maketh no opposition betwixt it and Christes death or sacrifice on the Crosse, in al this Epistle : but rather as a sequele of that one general oblation, covertly alwaies inferreth the same : as being in a different manner the very self-same host and offering that was done upon the Crosse, and continually is wrought by the self-same Priest.

1843.—If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is ; there would have been no occasion of so often repeating them ; as there is no occasion for Christ's dying any more for our sins.

Hebrews x. 5. Douay, 1633.—Therefore comming into the world he saith ; *Host and oblation thou wouldest not : but a body thou hast fitted to me.*

1633, 1816.—He meaneth not that God would no host, nor Sacrifice any more as the Protestants falsely imagin : for that were to take away not only the Sacrifice of Christes body upon the altar, but the Sacrifice of the same body upon the Crosse also. Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Jewes, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his owne body they should please.

If Christ had not had a body, he could not have had any worthy matter or any matter at al to Sacrifice in visible manner, other then the hosts of the new Law. Neither could he either have made the general redemption by his one oblation upon the Crosse, nor the daily Sacrifice of the Church : for both which his body was fitted by the divine wisdom. Which is a high conclusion, not understood of Jewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his divine nature could not be either Priest or Host) fit to be the Sacrifice and Priest of his Father, in a more worthy sort then al the Priests or oblations of the old law. And that this body was given him, not only to be the Sacrifice upon the Crosse, but also upon the altar. S. Augustin affirmeth in these wordes : The table which the Priest of the new Testament doth exhibit, is of his body and bloud : for

that is the Sacrifice which succeeded al those Sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the Psalme, *BUT_A BODY THOU HAST FITTED TO ME*, because instead of al those Sacrifices and oblations his body is offered, and is ministred to the partakers or receivers. And againe, Who so just and holy a Priest, as the only Sonne of God? What might so conveniently be offered for men, of men, as man's flesh? and what so fit for this immolation or offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgin's womb? and what can be offered and received so gratefully, as the flesh of our Sacrifice, made the body of our Priest?

Hebrewes x. 8. Douay, 1633.—Saying before: *Because hosts and oblations and holocausts, and for sinne thou wouldest not, neither did they please thee*, which are offered according to the law.

1633, 1816.—By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that al hostes and Sacrifices be not taken away by Christ as the Heretikes foolishly conceive: but that the old Hosts of brute beasts be abrogated to give place to that which is the proper host of the new law, that is, Christes owne body.

Hebrewes x. 11. Douay, 1633.—And every Priest indeed is ready daily ministring, and often offering the same hosts, which can never take away sinnes.

1633, 1816.—As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrewes too much attributing to their legal Sacrifices, and for that they did not referre them to Christes only oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christes passion above the Sacrifices of the law) are forced to repeat often, that the Apostle's reason of many Priests and often repetition of the selfsame Sacrifices, concerneth the Sacrifices of the Law only, unto which he opposeth Christes Sacrifice and Priesthood: and speaketh no word of or against the Sacrifice of the new Testament; which is the Sacrifice of Christes owne Priesthood, Law, and institution, yea the same Sacrifice done daily unbloudily, that once was done bloudily; made by the same Priest, Christ Jesus, though by his ministers

hands ; and not many Hosts, as those of the old Law were, but the very self-same in number, even Christes owne body that was crucified. And that you may see that this is the judgement of al antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much adoe withal among the simple and unlearned, yet wel perceived that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 years : we wil set downe some of their words, whose authoritie and exposition of the Scriptures must prevaile in al that have wisdom or the feare of God, above the false and vaine glosses of Calvin and his followers.

Thus then first saith S. Ambrose. What we then ? doe not we offer every day ? We offer surely ; but this Sacrifice is an exemplar of that ; for we offer alwaies the self-same, and not now one lamb, to-morrow another, but alwaies the self-same thing ; therefore it is one Sacrifice. Otherwise, by this reason, because it is offered in many places, there should be many Christes ; not so, but it is one Christ in every place, here whole and there whole, one body. But this which we doe, is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwaies the self-same, &c. Primasius, S. Augustine's scholer, doth also pre-occupate these Protestants objections thus ; What shal we say then ? doe not our Priests daily offer Sacrifice ? They offer surely, because we sinne daily, and daily have need to be cleansed : and because he cannot die, he hath given us the Sacrament of his body and bloud : that as his Passion was the Redemption and absolution of the world, so also this oblation may be redemption and cleansing to al that offer it in truth and veritie. So saith this holy Father, to wit, that as the Sacrifice of the Crosse was a general redemption, so this of the altar is, to al that use it, a particular redemption or application of Christes redemption to them. In which sense also V. Bede calleth the holy Masse, the everlasting redemption of body and soule. Againe the same Primasius—The divinity of the word of God which is every where, maketh that there are not many Sacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgin's womb, not many bodies, even so also one Sacrifice, not divers, as those of the Jewes were.

S. Chrysostom also, and after him Theophylact and others object

to themselves thus : Doe not we also offer every day ? We offer surely. But this sacrifice is an exemplar of that, for we offer alwaies the self-same, and not now one lamb, to-morrow another, but the self-same ; therefore this is one Sacrifice. Otherwise because it is offered in many places, there should be many Christes. And a litle after—Not another Sacrifice, as the high Priest of the old Law, but the self-same we doe alwaies offer, rather working a remembrance or commemoration of the Sacrifice. Thus did al the ancient Fathers Greek and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the divine Sacrifice, as the Greeks and Latines doe use in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries upon them, and understood them (I trow) as wel as the Protestants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleved, taught, and practised in this thing, let him read the first holy Council of Nice, and the rest which we have cited by occasion before, and might cite but for tediousnes ; a truth most knowen and agreed upon in the Christian religion.

Hebrewes x. 29. Douay, 1633.—How much more think you, doth he deserve worse punishments which hath troden the Sonne of God under foot, and esteemed the bloud of the Testament polluted, wherein he is sanctified, and hath done contumelie to the spirit of grace.

1633, 1816.—Whosoever maketh no more account of the bloud of Christes Sacrifice, either as shed upon the Crosse, or as in the holy Chalice of the altar (for our Saviour calleth that also the bloud of the new Testament) then he doth of the bloud of calves and goats, or of other common drinkes, is worthy death, and God wil in the next life, if it be not punished here, revenge it with grievous punishment.

Hebrewes xiii. 10. Douay, 1633.—We have an altar, whereof they have not power to eate which serve the tabernacle.

1633, 1816.—He putteth them in mind by these words, that in following too much their old Jewish rites, they deprived themselves of another manner and a more excellent Sacrifice and meat : meaning of the holy altar, and Christes owne blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar (saith Isychius) is the altar of*

Christ's body, which the Jewes for their incredulity must not behold. And the Greek word (as also the Hebrew, answering thereunto in the old Testament) signifieth properly an altar to Sacrifice on, and not a metaphorical and spiritual altar. Whereby we prove against the Heretikes, that we have not a common table or profane communion board, to eate meer bread upon, but a very altar in the proper sense, to Sacrifice Christes body upon: and so called of the Fathers in respect of the said body sacrificed. And when it is called a table, it is in respect of the heavenly food of Christ's body and blood received.

Hebrewes xiii. 15. Douay, 1633.—By him therefore let us offer the host of praise alwaies to God, that is to say, the fruits of lips confessing to his name.

1633, 1816.—Though it may signifie the spiritual Sacrifice of praise and thanksgiving of what sort soever: yet it specially may be thought to signifie the great sacrifice of the Blessed body and blood of Christ: not as upon the crosse, which was but once done in bloody sort, but as in the Church and new Testament, where it is daily done unbloudily, being the proper host of laud and thanksgiving, and therefore called the Eucharist, and being the fruit and effect of Christ and his Priestes lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words. And when we read in the psalme and other places of the old Testament, of the host of praise, it may be thought to be a prophetic of the new Sacrifice, and not of every vulgar thanksgiving: And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speake. What is (saith S. Augustin) a more holy Sacrifice of praise, then that which consisteth in thanksgiving, al which the faithful doe know in the Sacrifice of the Church. Againe, The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a litle afterward: Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he wil not take calves nor goats, but wil take the sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedech. Thus you see, when the holy Fathers handle the Scriptures, they find Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake only of a common thanksgiving.

Apocalypse viii. 3. Douay, 1633.—And another Angel came and stood before the altar, having a golden censar ; and there were given to him many incenses that he should give of the prayers of al Saints upon the altar of gold, which is before the throne of God.

1633, 1816.—The Priest standing at the altar praying and offering for the people in the time of the high mysteries, Christ himself also being present upon the altar, is a figure of this thing, and thereunto he alludeth.

CHAPTER XII.

GRACE OF GOD AND HOLY SPIRIT.

Psalme xlvi. 6. Douay, 1635.—God is ascended in jubilation : and our Lord in the voice of trumpet.

1635.—Christ, God and man, after his Passion, rose from death and ascended : not leaving his Church desolate, but making her joyful by another comforter, the Holie Ghost.

Psalme xciv. 2. Douay, 1635.—Let us prevent his face in confession : and in Psalmes let us make jubilation to him.

1635.—Let us be more diligent, and prevent our accustomed time, for no man can prevent God's Grace with anie good worke, who first preventeth us, els we can neither doe, nor thinke anie good thing. Not only in singing his praise with voice, but also with musical instruments.

Psalme xciv. 8. Douay, 1633.—To day if ye shal heare his voice, harden not your harts.

1635.—Though some have often repelled, and resisted God's Grace, yet if they receive it being offered againe, it wil availe them to remission of sinnes.

Psalme cii. 3. Douay, 1635.—Who is propitious to al thine iniquities : who healeth al thine infirmities.

1635.—The first benefit of grace is remission of sinnes : the second is curing evil habites, or dispositions.

Psalme cii. 4. Douay, 1635.—Who redeemeth thy life from deadly falling : who crowneth thee in mercie and commiserations.

1635.—The third to conserve from falling againe ; the fourth to give victorie and reward in abundant measure.

Psalme cii. 5.—Who replenisheth thy desire in good things : thy youth shal be renewed as the eagles.

1635.—The fifth to grant al lawful petitions temporal and spiritual, which are good for the soule, the sixth resurrection of flesh in glorie.

Psalme cxviii. 18. Douay, 1635.—Reveale mine eies : and I shal consider the mervelous things of thy law.

1635.—Illuminate myne understanding by thy grace, that I may be able to see the mervelous great and just reasons of thy Law, instructing al, threatning the perverse, encouraging the wel disposed, punishing the wicked, rewarding the good, doing right to al.

Psalme cxviii. 175. Douay, 1635.—My soule shal live, and shal prayse thee : and thy judgements shal help me.

1635. — By this assistance of grace, the soule continueth in spiritual life, and praiseth God.

Psalme cxxvi. 2. Douay, 1635.—It is in vaine for you to rise before light : rise ye after ye have sitten, which eate the bread of sorow.

1635, 1816.—It is vaine to attempt anie thing without God's grace assisting they that so doing, and thinking they have done something, rest after their painful travel, must rise againe and begin anew, because that which they seeme to have done wel, is nothing worth, nor shal have reward.

Psalme cxlii. 7. Douay, 1635.—Heare me quickly, o Lord : my spirit hath faynted.

1635.—In great tentations God's grace and helpe is more presently needful to prevent our weaknes, lest we yeald consent.

Ecclesiastes iv. 9. Douay, 1635.—It is better therfore that two be together, then one : for they have profite of their societie.

1635. — Besides the commendation of charitie and freindship amongst men, which is one proper sense of this place : S. Jerom expoundeth it also of the necessitie of Christ's dwelling in man's soule, and of his continual assisting grace : that man alone lie not open to the decepts of the adversaries. The benefit of felowship (sayth he) is streightwayes shewed in the profit of societie. For if the one fal (as the just falleth often) Christ raiseth up his partner : for woe to him, who falling hath not Christ in him, to raise him up. If one also sleepe, that is, be dissolved by death, and have Christ with him, being warmed, and quickned, he sooner reviveth. And if the Divel be stronger in impugning against a man, the man shal stand, and Christ wil stand for his man, for his companion. Not that Christ's power alone is weake against the divel, but that free wil is left to man, and we doing our endeavour he becommeth stronger in fighting. And if the Father, the Sonne, and the Holie Ghost come withal, this sodalitie is not soone broken : yet that which is not soone broken may sometimes be broken. For this triple cord was in Judas the Apostle, but because after the morsel the divel entered into him, this cord was broken. Thus S. Jerom

teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or in the next : neither wil Christ without man's consent and endeavour, stay him from falling, nor raise him up being fallen.

Ecclesiasticus xxiii. 1. Douay, 1635.—O Lord, father, and dominatour of my life, leave me not in their counsel : nor suffer me to fal in them.

1635.—Man being weake and the enemie suttle and strong, he is not able to resist tentations without God's special grace, for which the wise man therefore prayeth, instructing al by his example to doe the same.

Isaie xliii. 1. Douay, 1635.—And now thus sayth our Lord that created thee, o Jacob, and formed thee, o Israel ; Feare not, because I have redeemed thee, and called thee by thy name : thou art mine.

1635.—Christ calleth and indueth sinners with grace, without anie precedent, good worke, or desire in them, even as he createth of nothing.

Isaie lv. 1. Douay, 1635.—Al ye that thirst come to the waters : and you that have no silver, make hast, bye, and eate ; come bye without silver, and without any exchange wine and milke.

1635.—Grace is offered to al, but those only are justified and replenished with more grace and spiritual guifts, that co-operate doing that which in them lieth, desiring and thirsting justice, for such (saith our Saviour) shal have their fil.

Jeremie xiii. 23. Douay, 1635.—If the Æthiopian can change his skinne, or the Leopard his spots : you also can doe wel when you have learned evil.

1635.—Custome is as it were another nature, hard to be altered : yet God's grace raiseth some inveterate sinners to true repentance, but this is rare. And of themselves without grace no sinners can rise nor repent.

Baruch iii. 29. Douay, 1635.—Who hath ascended into heaven, and taken her, and brought her downe from the clouds ?

1635.—It is impossible to finde true wisdom without God's grace, and by his grace it is easily found.

Ezechiel xxxvi. 27. Douay, 1635.—And I wil put my spirit in the middes of you : and I wil make that you walke in my precepts, and keep my judgements, and doe them.

1635.—An evident text that by God's grace some men doe keep the commandments.

Daniel xii. 4. Douay, 1635.—But thou Daniel shut up the words, and seale the book, even to the time appointed: verie many shal passe over, and there shal be manifest knowledge.

1635.—Daniel's prophecie is shut and sealed, not to be interpreted by human wit, but by the spirit of God, wherewith the Church is illuminated, taught, governed, moved, and vivificated.

Zacharias x. 8. Douay, 1635.—I wil hisse to them, and wil gather them together because I have redeemed them: and I wil multiplie them as they were multiplied before.

1635.—Christians are sweetly drawne by internal inspiration without clamours and violent perswasion of words.

Matthew xii. 24. Douay, 1633.—But the Pharisees hearing it, sayd: This fellow casteth not out Divels but in Beelzebub the Prince of the Divels.

1633, 1816.—The like blasphemie against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive to the Diavel.

Matthew xii. 31. Douay, 1633.—Therefore I say to you: Everie sinne and blasphemie shal be forgiven men, but the blasphemie of the Spirit shal not be forgiven.

1633, 1816.—He meaneth not that there is any sinne so great, which God wil not forgive, or whereof a man may not repent in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Jewes against the evident workes of the Holy Ghost, and likewise Arche-heretikes who wilfully resist the known truth and workes of the Holy Ghost in God's Church) are hardly forgiven, and seldom have such men grace to repent. Otherwise among al the sinnes against the Holy Ghost (which are commonly reckened six) one only shal never be forgiven, that is dying without repentance wilfully, called Final impenitence; which sin he committeth that dieth with contempt of the Sacrament of Pennance, obstinately refusing absolution, by the Churches ministerie: as S. Augustine plainly declareth in these wordes: Whosoever he be that beleeveth not man's sinnes to be remitted in God's Church, and therefore despiseth the bountifulnes of God in so mighty a work, if he in that obstinate mind continue til his lives end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes.

Luke xi. 20. Douay, 1633.—But if I in the finger of God doe cast out Divels; surely the kingdom of God is come upon you.

1633.—This finger is the Spirit of God.

Luke xvii. 21. Douay, 1633.—Neither shal they say: Loe here, or Loe there. For loe the Kingdom of God is within you.

1633, 1816.—Whiles they aske and looke for a temporal Kingdom in pompe and glorie, loe their King and Messias was now among them, whose spiritual Kingdom is within al the faithful that have dominion over sinne.

John iii. 8. Douay, 1633.—The Spirit breatheth where he wil; and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth: so is every one that is borne of the Spirit.

1633, 1816.—We follow rather S. Augustine and those ancient Fathers, which most commonly understand this place of the Holy Ghost, and not of the winde: although both senses be good.

Romans i. 9. Douay, 1633.—For God is my witnes, whom I serve in my Spirit in the Ghospel of his Sonne, that without intermission I make a memorie of you.

1633, 1816.—Diverse Heretikes when they heare that God is a Spirit, and must be served and adored in spirit, imagin that he must be honoured only inwardly, without ceremonies and external works: which you see is otherwise, for that the Apostle served God in Spirit, by preaching the Ghospel. To serve God then in Spirit, is to serve him with faith, hope, and charitie, and with al workes proceeding of them: as to serve him carnally is, with workes external, without the said internal virtues.

Romans v. 5. Douay, 1633.—And hope confoundeth not because the charitie of God is powred forth in our harts, by the Holy Ghost which is given us.

1633, 1816.—Charitie also is given us in our first justification, and not only imputed unto us, but indeed inwardly powred into our harts by the Holy Ghost, who with and in his guifts and graces is bestowed upon us. For this Charitie of God is not that which is in God, but that which he giveth us, as S. Augustine expoundeth it. Who referreth this place also to the grace of God given in the Sacrament of Confirmation.

1 Corinthians xii. 8. Douay, 1633.—To one certes by the Spirit is given the word of wisdom: and to another, the word of knowledge according to the same Spirit.

1633, 1816.—Al these Guifts be those which the learned cal *Gratias gratis datas*: which he bestowed often even upon il livers, which have not the other graces of God whereby their persons should be grateful, just and holy in his sight.

1 Corinthians xv. 10. Douay, 1633.—But by the grace of God I am that which I am; and his grace in me hath not been void, but I have laboured more abundantly then al they: yet not I, but the grace of God with me.

1633, 1816.—In him God's grace is not void, that worketh by his free wil according to the motion and direction of the same grace.

Idem. 1633, 1816.—God useth not man as a brute beast or a block: but so worketh in him and by him that free-wil may concur in every action with his grace, which is alwaies the principal. The Heretikes to avoid this concurrence in working and labouring, translate, which is with me: where the Apostle rather saith, which laboureth with me.

2 Corinthians iii. 5. Douay, 1633.—Not that we be sufficient to thinke any thing of ourselves, as of ourselves: but our sufficiencie is of God.

1633, 1816.—This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free wil only, and not of God's special grace. Secondly against the Protestants, who on the contrarie side refer al to God, and take away man's freedom and proper motion in his thoughts and doings: The Apostle confessing our good cogitations to be our owne, but not as comming of ourselves, but of God.

Ephesians i. 4. 1633.—As he chose us in him before the constitution of the world, that we should be holy and immaculate, in his sight in charitie.

1633, 1816.—We learne here that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God: contrarie to the doctrine of the Calvinistes.

Hebrewes xii. 15. Douay, 1633.—Looking diligently lest any man be wanting the Grace of God: lest any root of bitternes spring up doe hinder, and by it many be polluted.

1633, 1816.—That we be not good, there is noe lacke on God's part, who offereth his grace to us: but the defect is in ourselves that are not answerable to God's calling of us and grace towards us.

James ii. 1. Douay, 1633.—My Brethren, have not the faith of our Lord Jesus Christ of glorie in acception of persons.

1633, 1816.—The Apostle meaneth not, as the Anabaptists and other seditious persons sometimes gather hereof that there should be

no difference in Commonweales or assemblies betwixt the magistrate and the subject, the free man and the bond, the rich and the poore, betwixt one degree and another: for God and nature, and the necessitie of man, have made such distinctions, and men are bound to observe them. But it is meant only or specially, that in spiritual guifts and graces, in matters of faith, Sacraments and salvation, and bestowing the spiritual functions and charge of soule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself calleth al, and endoweth al sorts with his graces; so in such and the like things we must not be partial, but count al to be fellowes, Brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or have the Christian faith with or in such differences or partialities.

1 John ii. 4. Douay, 1633.—He that saith he knoweth him; and keepeth not his commandements, is a lier, and the truth is not in him.

1633, 1816.—To know God here, signifieth (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in societie with him, and to have familiar and experimental knowledge of his graces. If any man vant himselfe thus to know God, and yet keepeth not his commandements, he is a lier, as al Calvinistes and Lutherans, that professe themselves to be in the favour of God by only faith: affirming that they neither keep, nor possibly can keep his commandements.

1 John ii. 20. Douay, 1633.—But you have the unction from the Holy one, and know al things.

1633, 1816.—They that abide in the unitie of Christes Church, have the *unction*, that is, the Holy Ghost, who teacheth al truth. Not that every member or man thereof hath al knowledge in himself personally, but that everie one which is of that happie societie to which Christ promised and gave the Holy Ghost, is partaker of al other men's guifts and graces in the same Holy Spirit, to his salvation. Neither need any to seek truth at Heretikes hands or others that be gone out, when it is within themselves, and only within themselves in God's Church. *If thou love unitie* (saith St. Augustin) for thee also hath he, whosoever hath any thing in it. Take away envie, it is thine which I have, it is mine which thou hast, &c.

Apocalypse ii. 4. Douay, 1633.—But I have against thee a few things, because thou hast left thy first charitie.

1633.—By this we see is plainely refuted that which some Heretikes hold, that a man once in grace or charitie can never fal from it.

Apocalypse iii. 20. Douay, 1633.—Behold I stand at the doore and knock. If any man shal heare my voice and open to me the gate, I wil enter in to him, and wil sup with him, and he with me.

1633.—God first calleth upon man and knocketh at the door of his hart, that is to say, offereth his grace. And it lieth in man to give consent by free-will holpen also by his grace.

CHAPTER XVI.

CHRIST'S DESCENT INTO HELL.

1635.—PROEMIAL Annotations upon the Book of Psalmes.

For (S. Jerome) in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of several books, when he commeth to the Psalmes, without mention of other Authours, saith: David our Simonides, Pindarus, and Alcæus, Flaccus also, Catullus and Cerenus, soundeth out Christ, with harpe and ten stringed Psalter, rising up from hel: so attributing the summe of this whole booke to the Royal Prophet David, as if he supposed no other Authour.

Actes ii. 27. Douay, 1633.—Because thou wilt not leave my soul in hel, nor give thy Holy one to see corruption.

1633, 1816.—Who but an infidel (saith S. Augustin) wil deny Christ to have descended into Hel? As his soul suffered no paines in Hel, so neither did his body take any corruption in the grave.

Where (in hel) al the Faithful, according to the Creed, ever have beleved that Christ according to his soul, went downe to Hel, to deliver the Patriarches and al just men there holden in bondage til his death, and the Apostle here citing the Prophet's wordes, most evidently expresseth the same, distinguishing his soule in Hel, from his body in the grave: yet the Calvinists to defend against God's expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but upon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly, here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and usual significations of, *soule*, and *Hel*, into *body* and *grave*: saying for *my soule in Hel*, thus, *my body, life, person*, yea (as Beza in his new Testament, An. 1556) *my carcas* in the grave. And this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: First, that al Hebrewes and Greekes, and al that understand these tongues, know that the foresaid Hebrew and Greeke wordes are as proper,

peculiar and usual to signifie *soul* and *Hel*, as *anima* and *infernus* in Latin: yea as *soul* and *Hel* in English doe properly signifie the soule of man, and *Hel* that is opposite to Heaven: and that they are as unproperly used to signifie body and grave, as to say in English, soul for body, or *Hel* for grave. Secondly, it doth so mislike the Heretikes themselves, that Castaleo one of their five Translatours refelleth it, and to make it the more sure he for *in inferno* translateth *in orco*: that is in *Hel*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that *carcas* was no fit word for the body of Christ, and therefore *I have* saith he, *changed it, but I retaine and keepe the same sense stil*: meaning, that he hath now translated it *soule*, but that he meaneth thereby as before, Christ's dead body. Fourthly, he saith plainly that translating thus: *Thou shalt not leave my carcas in the grave*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christ's descending into *Hel*; which he calleth foul errors, and marvelleth, that *most of the ancient Fathers were in that error*; namely of Christ's descending into *Hel*, and delivering the old Fathers. What need we more? he opposeth himself both against plaine Scriptures and al Ancient Fathers, perverting the one, and contemning the other, to overthrow that truth which is an Article of our Creed. Whereby it is evidently false which some of them say for their defense, that none of them did ever of purpose translate falsely.

Christ was not in paines himself, but loosed other men of those dolours of *Hel*, wherewith it was impossible that himself should be touched.

Ephesians iv. 9. Douay, 1633.—And that he ascended, what is it, but because he descended also first into the inferiour parts of the earth.

1633.—He meaneth specially of the descending to *Hel*.

1 Peter iii. Douay, 1633, 1816.—Argument. After the example of Christ most innocent: whose body though they killed yet his soule lived and preached afterward to the soules in *Hel*, (namely to those in the time of Noe's flood, being a figure of Baptisme) rose againe, and ascended.

1 Peter iii. 19. Douay, 1633.—In the which spirit comming he preached to them also that were in prison.

1633.—Augustin confesseth this place to be exceeding hard to understand, and to have many difficulties which he could never

explicate to his owne satisfaction. Yet unto Heretikes this and al other texts be easy, not doubting but that is the sense which themselves imagin, whatsoever other men deeme thereof. S. Augustin only findeth himself sure of this, that Christ's descending into Hel in soule after his death, is plainly proved hereby. Which thing he declareth there, to be conformable to divers other expresse words of holy Writ, and namely to this same Apostle's sermon, Acts ii. And at length he concludeth thus, *therefore who but an infidel, wil deny that Christ was in hel?* Calvin then (you see) with al his followers are infidels, who instead of this descending of Christ in soule after his death, have invented another desperate kind of Christ's being in Hel, when he was yet alive on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius, and divers others upon this place, prove Christ's descending to Hel. As they likewise declare upon the words following, that he preached to the spirits or soules of men deteined in Hel or in prison. But whether this word *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus Patrum*, called Abraham's bosom or some other place of temporal chastisement; and, to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called *Incredulous in the daies of Noe*; Al these things S. Augustin calleth great profundities, confessing himself to be unable to reach unto it: Only holding fast and assured this article of our Faith, that he delivered none deputed to damnation in the lowest Hel, and yet not doubting but that he released divers out of places of paines there. Which cannot be out of any other place then Purgatorie. See the said epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to reherse, our special purpose being only to note briefly the things that touch the controversies of this time.

1843.—See here a proof of a third place, or middle state of souls: for these spirits in prison to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned, because heaven is no prison and Christ did not go to preach to the damned.

1 Peter iii. 20. Douay, 1633.—which had been incredulous some time, when they expected the patience of God in the daies of Noe, when the arke was a building: in the which few, that is eight, soules were saved by water.

1633, 1816.—They that take the former words, of Christ's descending to Hel, and delivering certaine there detained, doe expound this, not of such as died in their infidelitie or without al faith in God, for such were not delivered ; but either of some that once were incredulous, and afterward repented before their death ; or rather and specially of such as otherwise were faithful, but yet trusted not Noe's preaching by his worke and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to passe, were sorie for their errour, and died by the floud corporally, but yet in state of salvation, and being chastised for their fault in the next life, were delivered by Christ's descending thither. And not they only but al others in the like condition. For the Apostle giveth these of Noe's time but for an example.

CHAPTER XVII.

ROMISH ESTABLISHMENT.

CONTINUATION of the Church, vol. i. page 827.

Albeit there were greater Schismes, Heresies, and more revoltes from God's law and service in this fifth age, then in the former: Yet the true Church and Religion continued stil, and were no lesse conspicuous then before. Which being cleere and evident, touching many principal Articles, we wil here only remitte the reader to some special places, for confirmation thereof: neither wil we be prolix in declaring other points denied, or called into controversie at this time, by the impugners of Catholike Religion.

(The Temple.)—This being the onlie ordinarie place for Sacrifice, there were for other uses of daylie prayer, preaching, and hearing the word of God, other Synagogues built (as it were Parish Churches), in great number, in Jerusalem itself foure hundred and foure score, and manie more in the whole kingdom, as the Hebrew traditions testifie. Of al which places, especially of the Temple, there was venerable respect had. For which cause, when Joiada the High Priest gave order to kil Athalia, he sufferd it not to be done in the Temple, but commanded first to draw her forth. And as peculiar places, so special Psalmes and Hymnes were appointed for divers purposes and occasions.

Psalm xxxviii. 1. Douay, 1635.—Unto the end, to Idithun himself, a canticle of David.

1635.—Some expound this Psalme of the Jewes in captivitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament. To be song by Idithun and his scolders, and successours, or rather by Christians.

Psalme xxxix. 11. Douay, 1635.—Thy justice I have not hid in my hart; thy truth and thy salvation I have spoken. I have not hid thy mercy and thy truth from the great Council.

1635.—In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiaphas, Pilate, and their counsels, Saint Paul

preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coasts of the earth.

Psalm xlvii. 13. Douay, 1635.—Compass Sion, and embrace ye her ; tel ye in her Towers.

1635.—Consider the fortresses of the Church, which are the holie Fathers, and Doctours, that watch and defend his wals.

Psalm xlvii. 14. Douay, 1635.—Set your harts on her strength ; and distribute ye her houses, that you may declare it in another generation.

1635.—So rest you assured for al matters of faith in this pillar of truth. Observe and marke diligently how manie particular Churches were speedily founded in the world, and declare this to other generations, that they may also hold fast the same faith, or returne unto it, if they be relapsed ; or at last embrace it, if sooner they have not.

Psalm xlvii. 15. Douay, 1635.—Because this is God, our God for ever, and for ever and ever ; he shal rule us evermore.

1635.—Christ God incarnate that worketh al this, is our very God and Saviour, not for a few yeares, an hundred, six hundred, or a thousand, but for ever and ever. He shal rule as a King, and consequently have a kingdom, his militant Church, evermore, to the very end of this world. As he shal likewise have his triumphant Church in eternitie.

Psalm lxxxvi. 1, 2, 3, 4, 5. Douay, 1635.—1. The foundation thereof in the holie mountaynes.

2. Our Lord loveth the gates of Sion above al the Tabernacles of Jacob.

3. Glorious things are said of thee, o citie of God.

4. I wil be mindeful of Raab, and Babylon knowing me.

5. Behold the foreners, and Tyre, and the people of the Æthiopians, these were there.

1635.—Christ's Church was first founded in Jerusalem on whit-sunday, in mount Sion, which hath two tops, in one of which the Temple stood, in the other David towre or palace. The Prophet in the person of Christ saith he wil commend unto his Apostles and other Apostolical men, that they convert al nations (as our Saviour gave expresse commission and commandment naming here Raab, which is Ægypt and Babylon.

The Philistrims, Tyrians, Æthiopians, and the rest, shal be regenerate in this Church, which for the assured certaintie thereof

(after the Prophets manner of speaking) is affirmed in the preference as if it were then done.

It shall be reported, or one shall say to another : Lo, this and that man, all these and all these men are regenerate by Baptisme in the Church of Christ. God himselfe, Christ God and Man founded this Church.

1816, 1843.—To this Sion, which is the church of God, many shall resort from all nations.

The meaning is, that Sion, namely, the church, shall not only be able to commemorate *this* or *that* particular person of renown born in her, but also to glory in great multitudes of people and princes, of her communion ; who have been foretold in the writings of the prophets and registered in the writings of the Apostles.

Psalm xcii. 1, 2. Douay, 1635.—1. Our Lord hath reigned, he hath put on beautie : our Lord hath put on strength, and hath girded himselfe. For he hath established the round world, which shall not be moved.

2. Thy seat is prepared from that time : thou art from everlasting.

1635.—Our Saviour founding his Church by his death began then to reigne therein gloriously descending in soule into Limbus, and in bodie to his grave ; he then put on all armour of strength to reforme the world, and to enlarge his Kingdom, according to his owne prediction where he said : If I be exalted from the earth, I will draw all things unto myselfe. Not only in Jurie and Samaria, but the whole earth : and the same Church shall not be destroyed. Christ being eternal, hath an everlasting Church.

Psalm xc. 13. Douay, 1635.—before the face of our Lord, because he commeth : because he commeth to judge the earth. He will judge the round world in equitie, and peoples in his truth.

1635.—Christ judgeth now in the world by his ministers, discerning and deciding causes, rewarding and punishing, but especially he will judge all in the last day.

Psalm xcvi. 6. Douay, 1635.—Moyses and Aaron in his Priests : and Samuel among them that invoke his name : they invoked our Lord and he heard them.

1635.—Here it is evident (and S. Augustin sayth this place taketh away all doubt), that Moyses was a Priest, against those that for maintaining the heresie of Lay-headship, denie it. By example of their praying and obtaining, the Psalmist confirmeth his pro-

pherie, that Priests of the new Testament shal pray, and obtaine mercie of Christ for the Church.

1816, 1843.—By this it is evident, that Moses also was a Priest, and indeed the chief priest, inasmuch as he consecrated Aaron, and offered sacrifice for him. So that his pre-eminence over Aaron makes nothing for Lay Church headship.

Psalm cxxxv. 1. Douay, 1635.—Confesse ye to our Lord because he is good : because his mercie is for ever.

1635.—Whose goodnes is incomparable. This second part of everie verse, first pronounced by the Priests, confessing and praising God's mercie above al his workes, was stil repeated by musicians, or other assistants, in manner as now in Litanies (o Lord deliver us) and (We beseech thee to heare us). And as Gloria Patri, &c. is added in the end of Psalmes, and our Lord's prayer and the Angelical salutation are often repeated in divers Offices, and in the Rosarie.

Proverbs ix. 1. Douay, 1635.—Wisdome hath built herself an house, she hath cut out seven pillars.

1635.—According to the literal sense, wherein the mystical is grounded (both intended by the holie Ghost). Wisdom which is God himself, Creatour and Conserver of al things, whose special good pleasure and delight is to be with men, built his house the Church, first in the Patriarchs, Priests, Prophets and his other faithful servants in the old Testament ; partly before, but more conspicuously in the people of Israel, establishing the same with seven, that is (according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief governers, by whom the whole people were directed in al spiritual causes ; as the Psalmist likewise induceth God, saying : I have confirmed the pillers thereof. And as S. Paul afterwards calleth S. Peter, S. James, and S. John pillers. In this house wisdom also prepared a banquet, appointed victimes of divers sorts, as grateful Sacrifices to God, and thereto invited al men in much better order, and to their more profite, then the adultresse woman, follie and wicked concupiscence, inciteth to her carnal and worldlie pleasures, which bring to eternal ruine. And for this purpose God never ceased to send Priests and Prophets to invite the people of Israel, to this strong towre fensed with wals. In the Allegorical sense, the same divine increated Wisdom, the second person in the B. Trinitie, the divine Word co-eternal to the Father, built himself a house, his humane bodie in the Virgin's

womb, and thereunto as to the head, adjoynd the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, where also appeareth his Priesthood, according to the Order of Melchisedec, and called thereto such as before were unwise, and of smal understanding: because as the Apostle saith: God chose the weake of this world to confound the strong. As S. Augustin expoundeth this passage.

Ecclesiastes x. 15. Douay, 1635.—The labour of fools shal afflict them, that know not to goe into the citie.

1635.—Such as seeke by sense and reason to obtaine true knowledge, enter not into the citie, the Church.

Ecclesiastes x. 16.—Woe to thee o land, whose King is a childe, and whose Princes eate in the morning.

1635.—S. Jerom (as in most part of his commentaries upon this booke) expoundeth this passage in two senses: simply according to the first apparence of the letter; and mystically concerning the Church. The wiseman seemeth indeed (sayth he) to reprove the principalitie of yong men, and to condemn luxurious judges; for that in the one by want of age is infirme wisdom; in the other, mature age is weakened by delicacies. And contrarywise he approveth a Prince of good parts, and liberal education, and commendeth those judges which doe not preferre voluptuousnes before publike affayres; but after great labour and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctour) something more sacred seemeth to lye hid in the letter: that in Scripture they are called yong men, who forsake old Auctoritie, and contemne ancient precepts of forefathers; who neglecting God's commandment, desire to establish traditions of men. Touching which points, our Lord threateneth Israel by Isaias, for that this people hath refused the water of Siloe that runneth with silence, and hath turned away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil give yong men to be their Princes, and deluders shal rule over them. Read Daniel: Thou shalt finde God ancient of dayes. Read the Apocalypse of S. John: Thou shalt finde the head of our Saviour, white as snow, and as white wool. Jeremie also because he was wise, and gravitie was reputed in his wisdom, was forbid to cal himself a childe. Woe therefore to the land, whose King is the divel, who alwayes coveting novelties, rebelled in Absolam against the father. Woe to that land whose Judges and Princes love the pleasures of

this world. Who, until the day of death come, say : Let us eate and drinke for to-morrow we shall dye. Contrariwise blessed is the land of the Church whose king is Christ, the sonne of the freeborne, descending from Abraham, Isaac, and Jacob, the stock of Prophets, and of al Saints, over whom sinne ruled not : and for that cause they were truly free ; of whom was borne the holie Virgin Marie more free ; having no shrub nor branch out of the side, but the whole fruit sprung forth into floure : saying in the Canticles, I am the floure of the field, the lillie of the valleyes. The Princes also of this land are the Apostles, and al Saints, who have their King the sonne of the freeborne, the sonne of the freewoman, not of the bondwoman Agar, but borne of the freedom of Sara. Neither doe they eate in the morning, nor quickly. For they seeke not pleasure in this present world : but shal eate in their due time, when the time of reward shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present world is confusion : but of the future world is perpetual fortitude. Thus farre S. Jerom, whose discourse we have here cited at large for a taste of his profound exposition of this whole book, that such as have opportunitie, may read the rest in the authour himself.

Canticles ii. 9. Douay, 1635.—My beloved is like unto a roe, and to a fawne of harts. Behold he standeth behind our wal, looking through the windowe, looking forth by the grates. 10. Behold my beloved speaketh to me : Arise, make haste my love, my dove, my beautiful one, and come.

1635.—The Church praising Christ resteth secure under his protection. Hee for the weakes sake permitteth her not to be molested, til she be prepared to suffer with patience. She feeling Christ's assistance, confesseth, and preacheth boldly his Ghospel and truth against al Pagans and Heretikes. Who though he shew not himself visibly, yet encourageth her to approach unto him : commandeth his pastours to destroy heresies. And so she repositeth in him.

Canticles viii. 8, 10, 11. Douay, 1635.—Our Sister is little, and hath no breasts. What shal we doe to our Sister in the day when she is to be spoken unto.

10. I am a wal : and my breasts are as a towre, since I was made before him as one finding peace.

11. The peace-maker had a vineyard, in that which hath peoples : he delivered the same to keepers, a man bringed for the fruite thereof a thousand pieces of silver.

1635.—Christ againe sheweth his affection towards his Church of the Gentiles calling her his owne Sister, and the Synagogue's sister, promising and bestowing on her manie excellent benefits. The Church of Gentiles rejoiceth in the strong defence, wherewith her Saviour hath established her. Keepers of this vineyard were the Prophetes and Apostles, and their Successours are stil the keepers thereof.

Canticles viii. 12.—My vineyard is before me. A thousand are thy peace-makers, and two hundred for them that keepe the fruits thereof.

1816, 1843.—Mystically signifieth the Jews who are to be spoken to, that is, converted towards the end of the word: and then shall become a wall, that is, a part of the building, the church of Christ.

Canticles viii. 14. Douay, 1635.—Flye, o my beloved, and be like to the roe, and to the fawne of harts upon the mountaines of aromatical spices.

1635.—Christ sheweth that together with the Pastors, himself especially hath care of his Church, alwayes assisting the visible gouverners thereof with his invisible grace. The whole Church militant wel contented, yea desiring Christ's Ascension into heaven, for the good of al that here serve him, prayeth him, from thence to send abundance of his grace, that we may ascend the high mountaines of perfect charitie and zeale of God's honour, that he wil make our soules such hilles, the garden of al vertues, and so vouchsafe to dwel therein. Amen.

Isaiah xliiii. 14. Douay, 1835. — Thus sayth the Lord your redeemer, the holie one of Israel: For your sake have I sent forth into Babylon, and have plucked downe al the barres, and Chaldees glorying in their shippes.

1635.—God made Cyrus conquerour of Babylon, not for his owne sake, but for Israel, that he might release their captivitie. For God perpetually disposeth of Kingdomes for the good of his Church.

Isaiah lix. 21. Douay, 1635.—This is my covenant with them, sayth our Lord. My spirit that is in thee, and my words that I have put in thy mouth, shal not depart out of thy mouth, and out of the mouth of thy seede, and out of the mouth of thy seed's seede, saith our Lord, from this present and for ever.

1635.—The Church hath stil the spirit of truth and therefore can never erre.

1816, 1843.—Note here a clear promise of perpetual orthodoxy to the Church of Christ.

Jeremiah vii. 12. Douay, 1635.—Goe ye to my place in Silo, where my name dwelt from the beginning: and see what I have done to it for the malice of my people Israel:

1635.—It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Jerusalem; but if the people be not sanctified he is not tied to the place.

Matthew v. 15. Douay, 1633.—You are the light of the world. A citie cannot be hid, situated on a mountaine.

1635.—This light of the world, and citie on a mountayne, and candle upon a candlesticke, signifie the Clergie, and the whole Church, so built upon Christ the mountayne, that it must needes be visible, and cannot be hid nor unknowen. And therefore, the Church being a candle not under a bushel, but shining to al in the house, (that is) in the world, what shal I say more, (saith S. Augustine) then that they are blind which shut their eyes against the candle that is set on the candlesticke. The good life of the Clergie edifieth much, and is God's great honor: whereas the contrarie dishonoureth him.

Matthew xiv. 31. Douay, 1633. — And incontinent Jesus stretching forth his hand took hold of him, and said into him: O Thou of litle faith, Why didst thou doubt.

1633.—Notwithstanding the infirmities of them that governe the Church; yet Christ sustaineth them; and holdeth them up, yea and by them whosoever they are, he upholdeth and preserveth his Church.

Matthew xxiii. Douay, 1633, 1816, Argument.—The Scribes and Pharisees after al this, continuig stil incorrigible, although he wil have the doctrine of their Chaire obeied, yet against their workes (and, namely, their ambition) he openly inveigheth, crying to them eight woes for their eightfold hypocrisie and blindnes: and so concluding with the most worthy reprobation of that persecuting Generation and their mother citie Jerusalem, with her Temple.

Matthew xxiii. 2, 6, 8, 10. Douay, 1633.—Saying: Upon the chaire of Moyses have sitten the Scribes and the Pharisees.

6. And they love the first places at Suppers, and the first chaires in the Synagogues.

8. But be not you called Rabbi. For one is your Maister, and al you are brethren.

10. Neither be ye called Maisters: for one is your Maister, Christ.

1633, 1816.—God preserveth the truth of Christian Religion in the Apostolike See of Rome, which is in the new Law answerable to

the chaire of Moyses, notwithstanding the Bishops of the same were never so wicked of life: yea though some traitour as il as Judas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said: Doe that which they say, but doe not as they doe.

He condemneth not due places of superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud hart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

In the Catholike Church there is one Maister, Christ our Lord, and under him one Vicar, with whom al Catholike Doctours and teachers are one, because they teach al one thing. But in Arch heretikes it is not so, where every one of them is a diverse Maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, every one, of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists, Calvin.

Wicsefe, and the like heretikes of this time, doe hereupon condemne degrees of schoole and titles of Doctours and Maisters: where they might as wel reprove S. Paul for calling himself Doctour and Maister of the Gentiles: and for saying that there should be alwayes Doctours in the Church. And whereas they bring the other words folowing, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious division and partiality of such as make themselves Ringleaders of Schismes and Sects, as Donatus, Arius, Luther, and Calvin.

1843.—The meaning is, that our Father in heaven is incomparably more to be regarded than any father upon earth: and no master to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, and for our masters and teachers.

Matthew xxvi. 10. Douay, 1635.—And Jesus knowing it, said to them: Why doe you molest this woman? for she hath wrought a good worke upon me.

1635, 1816.—Cost bestowed for religion, devotion, and signification, is a meritorious worke, and often more meritorious then to

give to the poore ; though both be very good, and in some case the poor are to be preferred ; yea in certaine cases of necessitie, the Church wil breake the very consecrated vessels and jewels of silver, and gold, and bestow them in workes of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then best releved, when most was bestowed upon the Church.

Marke vii. 11. Douay, 1635.—But if you say : If a man say to father or mother, (corban) (which is a guift) whatsoever proceedeth from me, shal profit thee.

1635, 1816.—To give to the Church or Altar is not forbidden, but the forsaking of a man's parents in their necessitie, pretending or excusing the matter upon his giving that which should relieve them, to God or the Altar, that is impious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

The Argument of the Actes of the Apostles.

1635, 1816.—The Ghospel having shewed, how the Jewes most impiously rejected Christ (as also Moyses and the Prophets had foretold of them) and therefore deserved to be rejected themselves also of him : now followeth this booke of the Actes of the Apostles (written by S. Luke in Rome the fourth yeare of Nero, An. Dom. 61, and sheweth, how notwithstanding their deserts Christ of his mercy (as the Prophets also had foretold of him) offered himselfe unto that unworthy people, yea after that they had Crucified him, sending unto them his twelve Apostles to move them to penance, and so by Baptisme to make them of his Church : and whiles al the twelve were so occupied about the Jewes ; how of a persecuting Jewe he made an extraordinarie Apostle (who was Saint Paul) and to avoid the scandal of the Jewes (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his twelve by and by, who were his knowen Apostles, unto the Gentils, who never afore had heard of Christ, and were worshippers of many Gods, to move them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church ; and how the incredulous Jewes every where resisted the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and never ceasing until he fell into the handes of the Gentils: that so (as he not only every where, but also the Prophets afore him, and Christ had foretold) the Ghospel might be taken away

from them, and given to the Gentils : even from Hierusalem (whose reprobation also by name had been often foretold) the head citie of the Jewes, where it began, translated to Rome the head citie of the Gentils. Al this wil be evident by the partes of the booke : which may be these sixe.

First. How Christ ascending in the sight of his Disciples promised unto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem : and from thence dilate it into al that Countrie, that is into al Jurie ; yea and into Samaria also, yea into al Nations of the Gentils, be they never so farre off. *You shal receive (saith he) the vertue of the Holy Ghost comming upon you : and you shal be witnesses unto me in Hierusalem, and in al Jurie, and Samaria, and even to the utmost of the earth.*—Chap. i.

Secondly. The beginning of the Church in Hierusalem, accordingly.—Chap. ii.

Thirdly. The propagation of it, consequently into al Jurie, and also to Samaria.—Chap. viii.

Fourthly. The propagation of it to the Gentils also.—Chap. x.

Fifthly. The taking of it away from the obstinate Jewes, and giving of it to the Gentils, by the ministrie of S. Paul and S. Barnabas.—Chap. xiii.

Sixthly, of taking it away from Hierusalem itselſe, the head citie of the Jewes, and sending it (as it were) to Rome, the head citie of the Gentils, and that, in their persecuting of Paul so farre, that he appealed to Cæsar, and so delivering him after a sort unto the Romanes : as they had before delivered to them also Christ himselfe. Whereas S. Peter's first comming thither, was upon another occasion, as shal be said anone. Of which Romanes and Gentils therefore, the same S. Paul being now come to Rome (the last chapter of the Actes) foretelleth the obstinate Jewes there, saying. *You wil not heare, but they wil heare.* That so the prediction of Christ above rehearsed might be fulfilled : *And even to the utmost of the earth.* And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold to S. Paul (Acts xxvii. 24.) *Thou must appeare before Cæsar.* Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the cheefe seat of his Church : as also indeed the Fathers and al other Catholikes have in al ages looked thither, when they were in any great doubt : no lesse then

the Jewes to Hierusalem, as they were appointed in the old Testament.—Deut. xvii. 8.

And so this booke doth shew the true Church, as plainly as the Ghospel doth shew the true Christ, unto al that doe not wilfully shut their owne eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Jewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also. *Until the fulnes of the Gentils shal be come in*: that then also, *Al Israel may be saved*: And then is come the end of the world. For so did Christ most plainly foretel us. *This Ghospel of the kingdom shal be preached in the whole world, for a testimonie to al Nations: and then shal come the consummation.* For the conversion of which Nations, and accomplishing the fulnes of al Gentils, the foresaid Church Catholike, being mindful of her office, *to be Christ's witnes even to the utmost of the earth*, doth at this present (as alwaies) send preachers to convert and make them also Christians: whereas the Protestants and al other Heretikes doe nothing els but subvert such as before were Christians.

And this being the summe and scope of this Booke, thus to give us historically a just sight of the fulfilling of the Prophets and Christes prediction about the Church: it is not to be marvelled at, why it telleth not of S. Peter's comming to Rome: considering that his first comming thither was not, as S. Paule's was, by the Jewes deliverie of him, working so to their owne reprobation, but upon another occasion, to wit, to confound Simon Magus. For who also seeth not, that it maketh no mention of his preaching to any Gentils at al, those few only, (Acts x.) excepted who were the first, and therefore (lest the Gentils should seeme lesse cared for of God, then the Jewes,) Peter being the head of al, was elected of God, to incorporate them into the Church, as before he had done the Jewes. *God (saith he) among us chose that by my mouth the Gentils should heare the word of the Ghospel, and beleeve.* And S. James thereupon: *Simon hath told how God first visited to take of the Gentils a people to his name.* But otherwise (I say) here is no mention of Peter's preaching to any Gentils: no nor of the other eleven Apostles. Wil any man therefore inferre, that neither Peter, nor the other eleven preached to any Nation or citie of the Gentils: No the meaning of the Holy Ghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentils; but

only to the Jewes ; thereby to set out unto the world the great mercy of Christ towards these unworthy Jewes, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentils in so many Nations were converted by one Apostle only, who *from Hierusalem even to Illyricum, replenished the Ghospel of Christ*. And this parting of the worke so made by S. Peter with the rest doth S. Paule himselfe touch : *That we unto the Gentils, and they unto the Circumcision*. Neverthelesse before his comming to Rome, (as it is evident, Acts the last chapter) there planted by S. Peter and others (as likewise by S. Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Jewes, and the translating it to the multitude of the Gentils), but also so notable was the same Church of Rome, that S. Paul writing his epistle to the Romanes, before he came thither, saith : *Your faith is renowned in the whole world*. And therefore with the rest of the Gentils, be that Nation whereof Christ told the Jewes, saying : *The Kingdom of God shal be taken way from you, and shal be given to a Nation yealding the fruits thereof*.

Acts xi. 24. Douay, 1633.—Because he was a good man, and ful of the Holy Ghost and faith. And a great multitude was added to our Lord.

1635, 1816.—As before a few, so now great numbers of Gentils are adjoynd also to the visible Church, consisting before only of the Jewes. Which Church hath been ever since Christ's Ascension, notoriously seen and knowen, their preaching open, their Sacraments visible, their disciples visible, their Heades and Governours visible, the provision for their maintenance visible, their dispersion visible : the Heretikes that went out from them visible ; the joyning either of Men or Nations unto them visible, their peace and rest after persecutions visible : their Governours in prison visible, the Church praieth for them visibly, their Councils visible, their gifts and graces visible; their name (Christians) knowen to al the world. Of the Protestants invisible Church we heare not one word.

Actes xi. 26. Douay, 1633.—Whom when he had found, he brought him to Antioche. And they conversed there in the Church a whole yeare : and they taught a great multitude, so that the Disciples were at Antioche first named Christians.

1633, 1816.—This name Christian, ought to be common to al the Faithful, and other new names of Schismatikes and Sectaries must

be abhorred. *If thou heare* (saith S. Hierom) any where, such as be said to be of Christ, not to have their names of our Lord Jesus Christ, but to be called after some other certaine name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants) know thou that they belong not to the Church of Christ, but to the Syngogue of Antichrist. Lactantius also saith thus: When Phrygians, or Novatians, or Valentinians, or Marcionites, or Ambromorphites, or Arians, or any other be named, they cease to be Christians, who having lost the name of Christ, have done on the names of men. Neither can our new Sectaries discharge themselves, for that they take not to themselves these names, but are forced to beare them as given by their Adversaries. For, so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselves: which notwithstanding were callings that proved them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicans, Franciscans, Jesuites, Thomists, or such like, it is nothing, except they could prove that the orders and persons so named, were of divers faithes and Sectes, or differed in any necessarie point of religion, or were not al of one Christian name and Communion: and it is as ridiculous as if it were objected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, and (which is most like) some Rechabites, some Nazarcites.

Neither doth their objection, that we be called Papistes, help or excuse them in their new names. For besides that it is by them scornfully invented (as the name Homousians was of the Arians) this name is not of any one man, Bishop of Rome or elsewhere, known to be the author of any Schisme or Sect, as their callings be: but it is of a whole state and order of Governours, and that of the cheefe Governours, to whom we are bound to cleave in religion and to obey in al things. So to be a Papist is to be a Christian Man, a child of the Church, a subject of Christ's Vicar, and therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diversitie of Heretikes bearing the names of new Maisters, let us ever have in readines this saying of S. Hierom to Pope Damasus: *Vitalis* I know not, *Melctius* I refuse, I know not *Paulinus*; whosoever gathereth not with thee, scattereth; that is

to say, whosoever is not Christ's, is Antichrist's. And againe, If any man joyne with Peter's Chaire, he is mine.

We must here further observe that this name, Christian, given to al beleivers and to the whole Church, was specially taken to distinguish them from the Jewes and Heathens which beleaved not at al in Christ: and the same now severeth and maketh knowen al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, who professed Christ's name, and sundry Articles of faith, as true beleivers doe, the name *Christian* was too common to sever the Heretikes from true faithful men: and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, upon the Beleivers which in al points were obedient to the Churches doctrine. When Heresies were risen, saith S. Pacianus, and endeavoured by divers names to teare the dove of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c. And so those that before were called Christians, are now surnamed also Catholics. *Christian is my name*, saith he, *Catholike my surname*. And this word *Catholike*, is the proper note whereby the holy Apostles in their Creed taught us to discern the true Church from the false heretical congregation of what sort soever. And not only the meaning of the word, which signifieth universalitie of times, places, and persons, but the very name and word itself, by God's providence, alwaies and only appropriated to the true beleivers, and (though sometimes at the beginning of Sectes chalenged) yet never obtained by Heretikes, giveth so plaine a marke and evidence, that S. Augustine said: In the lappe of the Church the very name of *Catholike* keepeth me. And againe, We receive the Holy Ghost if we love the Church, if we be joyned together by charitie, if we rejoyce in the *Catholike* name and faith. And againe, We must hold the communion of that Church which is named *Catholike*, not only of her owne, but also of her enemies. For, wil they nil they, the Heretikes also and Schismatikes themselves, when they speake not with their owne fellowes but with strangers, cal the *Catholike* Church nothing els but the *Catholike* Church; for they could not be understood unles they discern it by this name, wherewith she is called of al the world. The Heretikes when they see themselves prevented of this name *Catholike*, then they plainely reject it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*: which S. Augustin calleth

wordes of blasphemie, and some Heretikes of this time cal them scornefully cartholikes, and cacolikes. Another calleth it *the most vaine terme Catholike*. Another calleth the Catholike religion *a Catholike Apostasie or defection*: Yea and some have taken the word out of the Creed, putting Christian for it: But against these good fellowes let us follow that which S. Augustine giveth as a rule to direct a man the right and sure away from the diversitie and doubtfulnes of al errour, saying: If after these troubles of mind then thou seeme to thyself sufficiently tossed and vexed, and wilt have an end of these molestations, follow the way of Catholike discipline, which from Christ himselfe by the Apostles hath proceeded even unto us, and shall proceed from hence to the posteritie.

Acts xiii. Argument. Douay, 1633, 1816.—The Preachers of the Church of Antioche preparing themselves, the Holy Ghost out of them al chooseth Saul and Barnabas. They being first consecrated Bishops, goe their appointed circuit over al the land of Cypress, the Proconsul whereof is also converted, seeing the miraculous excecation of a Jew by Paul: Thence, into Pamphilia: and Psidia, where in Antioche Paul preached to the Jewes, shewing that Jesus is Christ, and that in him is salvation, and not in their Law of Moyses: warning them to beware of the reprobation foretold by the Prophets. But the next Sabboth, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie side. Finally the Jewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.

Acts xiii. 3. Douay, 1633.—Then they fasting and praying, and imposing hands upon them, dismissed them.

1633, 1816.—Because al blessings and consecrations were done in the Apostles times by the external ceremonie of imposition of hands, divers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy wordes and ceremonies and a very solemne action: yet whatsoever is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoever was done in the whole divine mysterie of the B. Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys writeth) purposely kept close in their open speaches and writings which might come to the hands or ears of Infidels, the sacred wordes and actions of the Sacraments.

And S. Ambrose saith, The imposition of the hands is mystical wordes, wherewith the elected is conformed and made apt to his function, receiving authoritie (his conscience bearing witness) that he may be bold in our Lordes steed to offer Sacrifice to God. And S. Hierom, *The imposition of hands is the Ordering of Clerkes, which is done by praier of the voice, and imposition of the hand.* And this is in some inferiour orders also: but Paul and Barnabas were ordered to a higher function then inferiour Priests, even to be Bishops throughout al Nations. Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how farre the officers of our soules in the Church doe passe the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

Acts xiv. 22. Douay, 1633.—And when they had ordained to them Priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they beleaved.

1633, 1816.—We see by this, first that S. Paul and Barnabas were Bishops, having here authority to give holy Orders; secondly, that there was even then a difference betwixt Bishops and Priests, though the name in the primitive Church was often used indifferently; lastly, that alwaies fasting and praying were preparatives to the giving of holy Orders.

Acts xv. 2. Douay, 1633. — No litle sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe up, and certaine others of the rest, to the Apostles and Priests unto Hierusalem, upon this question.

1633, 1816.—We learne by this example, what is to be done when any controversie ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofes seeming to make for either part; for so of contentious part—taking there should be no end, but the more writing, wrestling, striving there were, every one for his own fansie, eloking it with the title of God's word and Scripture, the more Schismes, Sectes, and divisions would fal: as we see specially in the restles Heresies of our time. Whose fautors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synodes, but each man to his owne phantastical spirit, his owne sense of Scriptures, and his owne wilful obdurate rebellion against God's Church and his Superiours in the same. But here we see S. Paul and S. Barnabas, men that were Apostles, and ful of the

Spirit of God, and the other parties, though never so much partial to the ceremonies of their Law, by their former long use and education therein, yet not to stand stiffly to their owne opinion on either side, but to condescend to referre the whole controversie and the determination thereof to the Apostles, Priests, or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops, and their determination in Council. This is God's holy and wise providence among other judgements in his Church, to keepe the Christian people in truth and unitie, and to condemne Sectes and false teachers and troublers of the Church. By which judgements and order, whosoever wil not or dare not be tried in al their doctrine and doings, they shew themselves to mistrust their owne cause, and to flye from the light and ordinance of God. Without which order of appeasing al differences in faith and constructions of the Scriptures, the Church had been more defectual and insufficient, than any Commonwealth or Societie of men in the world: none of which ever wanteth good meanes to decide al discords, and dissension arising among the subjects and citizens of the same.

Actes xv. 6. Douay, 1635.—And the Apostles and Ancients assembled to consider of this word.

1633, 1816.—The Heresies of our Protestants which would have al men to give voice, or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles and Priests or Ancients assembled to dispute of the matter, though many devout people were in the citie the same time. Neither did ever anie other in the Ancient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be ever present. Secular men or women, be their guifts nevar so great, cannot be judges in causes of faith and religion. *If any thing, saith God, be hard and doubtful, thou shalt come to the Priests of the levitical stocke, and thou shalt follow their sentence.* Againe, *The lippes of the Priest shal keepe knowledge, and the Law thou shalt require of his mouth.* Againe, *Aske the Law of the Priest.* Much more must we referre al to our Bishops and Pastours, whom God hath placed in the regiment of the Church with much larger priviledge then ever he did the old Priests over the Synagogue, to whom it is said, *He that despiseth you despiseth me.* And it is to be noted that the Bishops so gathered in Counsel, represent the whole Church, have the authoritie of the whole Church, and the

spirit of God to protect them from error, as the whole Church. SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenarie or general Council* (saith S. Augustin) *is the consent of the whole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of al common wealthes, represent the whole body, and to have it otherwise, (as the Churches Rebels wish) were to bring al to hel and horror, and themselves to be perpetually, by the seditious and popular persons, upholden against Law, reason and religion, in their wickednes.

A council was called to discusse the matter, which Council was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governours of the Church being not farre dispersed, and as many learned men as were necessarie, might be in Hierusalem or easily called thither. And it was not a Provincial Council or Synode only, but a general Council, consisting of the cheefe Apostles and Bishops that then were, though the number was nothing so great as afterward used to assemble, when the Church was spred into al Nations.

Actes xix. 21. Douay, 1633.—And when these things were ended, Paul purposed in the Spirit when he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I have been there I must see Rome also.

1633, 1816.—Of taking away the Ghospel from Hiersalem the head citie of the Jewes, and giving it to Rome, the head citie of the Gentils.

Acts xxvii. 23. Douay, 1633.—For an Angel of the God whose I am, and whom I serve, stood by me this night.

1633, 1816.—S. Paul had many visions, specially to assure him that he should go to Rome and stand before Cæsar, our Lord himself before appearing to him, and here an Angel for that purpose. Whereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried and honoured til the worldes end.

The argument to the Epistle to the Romanes.

1633, 1816.—So then, the Epistle to the Romanes was not the first that he wrote; But yet it is and alwaies was set first, because of the primacie of that Church. For which cause also he handleth in it such matters as pertained not to them alone, but to the universel Church, and specially to al the Gentils, to wit, the very frame (as it were) of the Church of Christ. So saith S. Augustin; giving us

briefly the argument in english thus, *As being a legate for our Lord himself, that is, for the corner stone, he knitteth together in Christ by the band of Grace, both peoples, as wel of the Jewes as of the Gentils.* Shewing that neither of them had in their Gentilitie or Judaisme any workes to brag of, or to chalenge to themselves justification or salvation thereby, but rather sinnes they had to be sorie for, and to humble themselves to the faith of Christ, that so they might have remission of them, and strength to doe meritorious workes afterward. In which sort because the Gentils did humble themselves, therefore had they found mercy though they never wist of the Law of Moyses: but the Jewes, because they stood upon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the workes of the Law) and so would not humble themselves to beleeve in Christ crucified, they missed of mercy, and became reprobate, excepting a few *Reliquie* that God of his goodnes had reserved to himself. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Jewes also open their eyes, acknowledge their errours, and submit themselves to Christ and his Church, in like manner. In the meane time those that have found the grace to be Christians, he exhorteth to perseverance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptisme in good workes: and to be careful of unitie, bearing therefore one with another, both Jew and Gentil, al that they may, and giving no offense to them that are weake. Thus he disputeth and thus he exhorteth through the whole epistle: though if we wil divide it by that which is principal in each part, we may say, that unto the 12th chap. in his disputation; and from thence to the end, is exhortation.

Now in these points of faith, and in al others (as also in example of life) the commendation that he giveth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into every place. I rejoyce therefore in you. And againe: You have obeied from the hart unto that forme of doctrine, which had been delivered to you. And thereupon againe, I desire you, Brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you have learned, and avoid them. For such doe not serve Christ our Lord, but their owne belly: and by sweet speaches and benedictions seduce the harts of innocents. Therefore to shun Luther and Calvin, and al

their crewes, we have just reason and good warrant. They make dissentions and scandals against the Doctrine of the Romane Church. Let no man therefore be seduced by their sugred wordes.

Romans i. 8. Douay, 1633.—First I give thanks to my God through Jesus Christ for al you, because your faith is renowned in the whole world.

1633, 1816.—The holy Doctours upon these words of the Apostle, and specially by our Maister's promise made to Peter, that his faith should not faile, give great testimonie for the providence of God in the preservation of the Romane faith. S. Cyprian thus—They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church whence Priestly unities rose; not considering the Romanes to be them whose faith (the Apostle being the commender) was praised, to whome misbeleefe cannot have accesse. So S. Hierom—Know you that the Romane faith, commended by the Apostles mouth, wil receive no such deceites, nor can be possibly changed, though an Angel taught otherwise, being fensed by S. Pauls authoritie. Againe Pammach and Occanum—Whatsoever thou be that avouchest new sectes, I pray thee have respect to the Romane eares, spare the faith which was praised by the Apostles voice. And in another place: Wil ye know, o Paula and Eustachium, how the Apostle hath noted every province with the proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs Sepulchres? Where soundeth, Amen, like thunder from heaven, or where are the temples (void of Idols) so shaken as there? Not that the Romanes have another faith then the rest of the Christian Churches, but that there is in them more devotion and simplicities of faith. In another place the same holy Doctour signifieth that it is all one to say, the Romane faith and the Catholike. So doth S. Cyprian and S. Ambrose. Whereupon this word *Romane* is added to *Catholike*, in many countries where Sectes doe abound, for the better distinction of true beleivers from Heretikes: which in al ages did hate and abhorre the Romane faith and Church, as al malefactours doe their judges and correctours.

1 Corinthians xiv. 23. Douay, 1633.—If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, wil they not say that you be mad.

1633, 1816.—In the primitive Church, when Infidels dwelt neer or among Christians, and oftentimes came unto their publicke preach-

ing and exercises of exhortation and expositions of Scriptures and the like : it was both unprofitable and ridiculous to heare a number talking, teaching, singing Psalmes, and the like, one in this language, and another in that, al at once like a black-saunts, and one often not understood of another ; sometimes not to themselves, and to strangers or to the simple standers-by not at al. Where otherwise if they had spoken either in knowen tongues, or had done it in order, having an expositour or interpreter withal, the Infidels might have been convinced.

1 Corinthians xiv. 26. Douay, 1633.—What is it then Brethren ? when you come together, every one of you hath a psalme, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation : let al things be done to edification.

1633, 1816.—We see here that those spiritual exercises consisted specially, first in singing or giving forth new Psalmes or praiers and lauds : secondly, in Doctrine, teaching, or reading lectures : thirdly, in Revelation of secret things either present or to come : fourthly, in speaking tongues of strange Nations : lastly, in translating or interpreting that which was said, into some common known language, as into Greek, Latin, &c. Al which guifts they had among them by miracle from the Holy Ghost.

1 Corinthians xiv. 27. Douay, 1633.—Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret.

1633, 1816.—Al these things they did without order, of pride and contention, they preached, they prophecied, they praied, they blessed, without any seemly respect one of another, or observing of turnes or entercourse of uttering their guifts. Yea women without cover or veile, and without regard of their sexe, or the Angels, or Priests, or their owne husbands, malapertly spake tongues, taught or prophecied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women utterly that public exercise, and teaching men, in what order and course, as wel for speaking in tongues, as interpreting and prophecying, it should be kept.

Galatians i. 8. Douay, 1633.—But although we, or an Angel from Heaven, evangelize to you beside that which we have evangelized to you, be he anathema.

1633, 1816.—Manie worthie observations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may

we gather of the text itself, First, that the credit of any man or Angel, for what learning, eloquence, shew of grace or vertue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholike Church : of which point Vicentius Lirinensis excellently treateth. Whereby we may see that it is great pitie and shame, that so many follow Luther and Calvin and such other leud fellowes, into a new Ghospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in guifts of learning or eloquence, much lesse in good life.

Argument of the epistle of Paul to the Ephesians.

1633, 1816.—In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentils no lesse than the Jewes, and making one blessed Church of both. Wherein his intention is to move them to persever (for otherwise they should be passing ungrateful) and specially not to be moved with his trouble, who was their Apostle, knowing (belike) that it would be a great tentation unto them, if they should heare soon after, that he were executed : therefore also arming them in the end of the Epistle, as it were in complete harnesse.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becometh Christians : and afore al other things, that they be most studious to continue in the unities of the Church, and obedience of the Pastours thereof, whom Christ has given to continue and to be our stay against al Heretikes, from his Ascension, even to the full building up of his Church in the end of the world.

2 Timothy ii. 10. Douay, 1633.—Therefore I sustaine al things for the elect, that they also may obtaine the salvation, which is in Christ Jesus, with heavenly glorie.

1633.—Marke here that the elect (though sure of salvation) yet are saved by meanes of their Preachers and Teachers, as also by their owne endeavoures.

1 Peter v. 13. Douay, 1633.—The Church saluteth you, that is in Babylon, co-elect ; and Marke my sonne.

1633, 1816.—The Protestants shew themselves here (as in al places where any controversie is, or that maketh against them) to be most dishonest and partial handlers of God's word. The ancient Fathers, namely S. Hierom, Eusebius and many more agree, that Rome is meant by the word Babylon, here also, as xvi. and xvii. of

the Apocalypse : saying plainly, that S. Peter wrote this epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea, (where the Jewes were captives,) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after the seat of al Ethnicke superstition and idolatrie, and the slaughter-house of the Apostles and other Christian men, the Heathen Emperours then keeping their cheefe residence there.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree to have been Peter's scholer at Rome, and that he there wrote his Ghospel : yet our adversaries fearing hereby the sequele of Peter's or the Pope's supremacie at Rome, denie that he ever was there, or that this Epistle was written there, or that Babylon doth here signifie Rome : But they say that Peter wrote his Epistle at Babylon in Chaldea, though they never read either in Scriptures or other holy or profane historie, that this Apostle was ever in that towne : But see their shameless partiality. Here Babylon (they say) is not taken for Rome, because it would follow that Peter was at Rome, &c., but in the Apocalypse where al evil is spoken of Babylon, there they wil have it signifie nothing els but Rome, and the Romane Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So doe they follow in every word no other thing but the advantage of their owne heresie.

2 Timothy ii. 20. Douay, 1633.—But in a great house there are not only vessels of gold and of silver, but also of wood and of earth : and certaine indeed unto honour, but certaine unto contumelie.

1633, 1816.—He meaneth not that Hymenæus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grievous sinners : but that evil men who for the punishment of their sinnes become heretikes, were before they fell from their faith as vessels of contumelie, within the Church. Yea and often also after they be severed in hart, and in the sight of God, so long as they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of themselves, nor cast out by the Governours of the Church, so long (we say) they be after a sort in the Church : though properly and indeed they be out of the compasse of God's house. Many of those that are openly

severed in Sacraments, service and communion, there is no question but they are out of the Church.

Apocalypse xvii. 5. Douay, 1633.—And in her forehead a name written “Mysterie” Babylon the great, mother of the fornications and the abominations of the earth.

1633, 1816.—In the end of S. Peter’s first Epistle, where the Apostle dateth it at Babylon, which the ancient writers (as we there noted) affirme to be meant of Rome: The Protestants wil not in anywise have it so, because they would not be driven to confesse that Peter ever was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, they wil needs have Rome to be this Babylon, this great whore, and this purple harlat. For such fellowes, in the exposition of holy Scripture, be led only by their prejudicate opinions, and heresies, to which they draw al things without al in-differencie and sinceritie.

But S. Augustin, Aretas, and other Writers, most commonly expound it, neither of Babylon itselſe a citie of Chaldea or Ægypt, nor of Rome, or any one citie, which may be so called spiritually, as Hierusalem before, chap. ii., is named spiritual Sodom and Ægypt, but of the general societie of the impious, and of those that preferre the terrene Kingdom and commoditie of the world, before God and eternal felicitie.

The Authour of the Commentaries upon the Apocalypse set forth in S. Ambrose name, writeth thus: This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God; But otherwise it signifieth the whole citie of the Divel, that is the universal corps of the reprobate. Tertulian also taketh it for Rome, *thus Babylon* (saith he) *in S. John is a figure of the citie of Rome, being so great, so proud of the Empire, and the destroyer of the Saints.* Which is plainly spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutour of the Apostles and their Successours, the seat of Nero, Domitian and the like, Christ’s special enemies, the sinke of Idolatrie, sinne, and false worship of the Pegan Gods. Then was it Babyllyon when S. John wrot this, and then was Nero and the rest figures of Antichrist, and that citie the resemblance of the principal place (wheresoever it be) that Antichrist shal reigne in, about the later end of the world.

Now to apply that to the Romane Church and Apostolike See,

either now or then, which was spoken only of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did slea above 30 Popes, Christ's Vicars, one after another, and endeavour to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, and Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome: Nero as in the Babylon of Rome. Which distinction the Heretikes might have learned by S. Peter himself, Ep. i. 5, writing thus. The Church saluteth you that is in Babylon, co-elect. So that the Church and the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome: which is now and ever was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal have his seat there, as it may wel be (though others think that Hierusalem rather shal be his principal citie:) yet even then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driven out of Rome, if it be possible. For, to Christ's Vicar and the Romane Church he will bear as much good wil as the Protestants now doe, and he shal have more power to persecute him and the Church, then they have.

S. Hierom to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to sinne and il life, that be in so great and populous a citie, alludeth at length to these words of the Apocalypse, and maketh it to be Babylon, and the purple whore. But straightway, lest some naughtie person might thinke he meant that of the Church of Rome which he spake of the Societie of the wicked only, he addeth: There is there indeed the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, and Gentilitie trodden under foot, the name of Christian daily advancing itself on high. Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, insomuch that the said holy Doctour signifieth that the holines of the Church there, hath wiped away the blasphemie

written in the forehead of her former iniquities. But of the difference of the old state and dominion of the heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo.

Apocalypse xvii. 6. Douay, 1633.—And I saw the woman drunken of the bloud of the Saints, and of the bloud of the Martyrs of Jesus. And I marvelled when I had seen her, with great admiration.

1633, 1816.—It is plaine that this woman signifieth the whole corps of al the persecutors that have and shal shead so much bloud of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of Saints, no more than the bloud of theeves, mankillers, and other malefactours: for the sheading of which by order of justice, no common wealth shal answer.

Apocalypse xvii. 9. Douay, 1633.—And here is understanding that hath wisdom. The seven heads are seven hills, upon which the woman sitteth, and they are seven Kings.

1633, 1816.—The Angel himself here expoundeth the seven hilles to be al one with the seven heads and the seven Kings: and yet the Heretikes blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seven hilles litterally, upon which in old time Rome did stand; that so they might make the unlearned beleve that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by sevens, whether he talke of heads, hornes, candlestikes, Churches, Kings, hilles, or other things: and that he alluded not to the hilles, because they were just seven, but that *seven* is a mystical number, as sometimes *ten* is, signifying universally al of that sort whereof he speaketh, as that the seven heads, hilles, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Christians: being heads or mountains for their height in dignitie above others. And some take it, that there were seven special Empires, Kingdoms, or States that were or shal be the greatest persecutours of God's people, as of Ægypt, Chanaan, Babylon, the Persians, and Greeks, which be five: sixtly of the Romane Empire, which once persecuted most of al other, and which (as the Apostle here saith) yet is, or standeth.

But the seventh, then when S. John wrote this, was not come, neither is yet come in our daies : which is Antichrist's state, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophecie, 2 Thess. ii.

Apocalypse xvii. 18. Douay, 1633.—And the woman which thou sawest is the great citie, which hath Kingdom over the Kings of the earth.

1633, 1816.—If it be meant of any one citie, and not of the universal societie of the reprobate which is the citie of the Divil, as the Church and the universal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Constantine's daies, who made an end of the persecution. For by the authoritie of the old Romane Empire, Christ was put to death first, and afterwards the two cheefe Apostles, and the Popes their Successours, and infinit Catholike men throughout the world by lesser Kings which then were subject to Rome. Al which Antichristian persecutions ceased when Constantine reigned, and yealded up the citie to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other ; of the citie of the Divil, as the author of the homilies upon the Apocalypse in S. Augustin, declareth.

CHAPTER XVIII.

AUTHORITY OF KINGS AND GOVERNMENTS.

1 Kings viii. 11. Douay, 1635.—And sayd, This shal be the right of the King, that shal reigne over you : Your Sonnes he wil take and put in his chariots, and wil make them unto him the horsemen, and running footmen before his chariots.

1635.—Samuel here by God's appointment, to dissuade the people from their desire of a King, at least to admonish them beforehand, what they are like to find by experience, reciteth such things, as Kings abusing their power doe oftentimes practise, by reason of their high dignitie, and litle feare of controlement, but unjustly and unlawfully ; according to the doctrine of ancient Fathers. Amongst others S. Cyprian, calleth the exaction of Kings here recited, *grievous injuries*. S. Hierom—*rigorous or cruel governments and servitude*. S. Gregorie proveth the same by two contrarie examples. Seeing, sayth he, that which was here foretold was punished in Achab and Jesabel, it sheweth, that it was not right by divine judgement, which they exacted. And when the elect King David was to build an altar to our Lord, he would not take part of Ornan's field, except he payed a just price for it. Moreover the law prescribing the dutie of Kings commandeth them not to multiplie horses, not to *heape riches, not to take high courage, that their harts be not lifted up into pride over their brethren*. Nevertheles Kings have great prerogatives (more than Dukes and Judges) besides, and above, but never contrarie to the law ; that albeit they cannot take their subjects lands or goods, neither for themselves, nor to give to their servants at their pleasure ; yet in divers cases subjects are bound to contribute of their private goods, to supplie the necessitie of the King, or of the commonwealth, as by nature everie part must suffer damage or danger in defence of the principal member, or whole bodie. And if any refuse so to doe, they may justly be compelled.

Furthermore in case Kings or other Princes commit excesses, and oppresse their subjects, yet are they not by and by to be deposed by the people, nor commonwealth, but must be tolerated with patience,

peace, and meeknes, til God by his soveraigne authoritie, left in his Church, dispose of them : which his divine wisdome and goodnes often differeth to doe, as here he expressly forewarneth, saying : *You shal crie in that day from the face of your King, and our Lord wil not heare you.* And the reason is, because he wil punish the sinnes of the people by suffering evil Princes to reign.

Of which important difficultie, falling sometimes between Princes and their subjects, whoso desireth, may search the judgement of ancient Fathers, and see S. Thomas and other Schole Doctours. Here only for better understanding of this present text, these brief points may be observed. First, the people of their owne wil desired to have a King. Secondly, they requested the same at the hands of Samuel their present Superiour. Thirdly, this demand displeased both Samuel and God himself. Fourthly, yet God condescended to grant their suite, but with an admonition, and forewarning of the inconveniences, which they should finde and feele. Fifthly, God himself designed the person that should be King, revealed him by vision, and commanded Samuel to anoint him. Sixthly, God nevertheless by guiding the lot, more manifestly declared and confirmed his election. Seventhly, God deposed the same King for transgressing his law and disobeying his commandment, appointing another by the ministerie of Samuel. Eightly, notwithstanding his deposition, he remained in his dignitie til his death which happened by other meanes. By al which it appeareth, that God constituted Saul the first King of the Jewes, the people suing to have a King ; but deposed him for evil behaviour, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually bereaved of the Crowne and Kingdome during his life.

1 Kings xxiv. 7. Douay, 1635.—And he sayd to his men : Our Lord be merciful unto me, that I doe not this thing to my Master the annointed of our Lord, that I should lay my hand upon him, because he is the annointed of our Lord.

1635.—Saul being annointed King by God's appointment, could not lawfully be slaine by his subjects without like ordinance from God. For though David was also already annointed, yet that was not to reigne presently, but when Saul should die, or otherwise be taken away.

1 Kings xxvi. 9. Douay, 1635.—And David said to Abisaie : Kil him not : For who shal extend his hand upon the annointed of our Lord, and shal be innocent.

1635.—David is resolute, and often repeateth, that it is not lawful for private subjects to kil their Prince, no although himselfe was annointed to succede.

2 Kings xxiv. 24. Douay, 1635.—To whom the King answering, said: Not so as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocausts given gratis. David, therefore, bought the floore, and the oxen, for fiftie sicles of silver.

1635.—If subjects had not proprietie in their goods, but that the right and dominion of al perteyned to the Prince, then could nothing at al in anie case be given gratis by the subject, but only yealded as due to his soveraigne.

3 Kings xxi. 2. Douay, 1635.—Achab, therefore, spake to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbes, because it is nigh, and joyning to my house, and I wil give thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of silver, so much as it is worth.

1635.—If no subject were Lord of anie Land, but only at the King's pleasure, and Kings were proper Lords of al the Lands in their Kingdomes, then Achab might have taken Naboth's vineyard, especially giving him a better, or money for it. Neither was it vaine scruple in Naboth, to conserve his ancestor's inheritance. For both his denial is here justified, and Achab's extortion condemned. S. Ambrose counteth Naboth a martyr.

1 Paralipomenon xvi. 4. Douay, 1635.—And he appoynted before the Arke of our Lord of the Levites, that should minister, and should remember his workes, and glorifie and prayse our Lord the God of Israel.

1635.—That he also disposed certaine offices to Levites was by special priviledge, which was no prejudice to the High Priest's authoritie, for superiour power is proved by God's institution, rather then by factes, either of good men, which doe manie things by way of dispensation, or of evil usurping without warrant, that to them perteyneth not. For it is cleere that God instituted supreme spiritual power in the high Priests. And al Kings and temporal Princes are to receive the law at the Priest's hand. Eleazar the high Priest was appointed to consult our Lord for Josue. Finally, by God's ordinance, *the law of truth was in the mouth of Priests.*

2 Paralipomenon ix. 8. Douay, 1635.—Be the Lord thy God blessed, who would ordayne thee over his throne. King of the Lord

thy God : Because God loveth Israel and wil preserve it for ever : therefore hath he sette thee King over it, to doe judgements and justice.

1635.—They are called Kings of God, which reigne by his grace and according to his wil. Whereupon they use this stile : By the grace of God, King of England, Jerusalem, &c.

2 Paralipomenon xiv. 2. Douay, 1635.—And Asa did that which was good and pleasing in the sight of his God, and he overthrew the altars of strange service, and the excelses.

1635.—It perteyneth properly to the King to destroy the exterior practise of Idolatrie, but to the Priests and Prophets to informe the interioire mind and conscience of everie one.

2 Paralipomenon xxvi. 16. Douay, 1635.—But when he was strengthened, his hart was elevated to his destruction, and he neglected our Lord his God : and entering into the temple of our Lord, he would burne incense upon the altar of incense.

1635.—For usurping spiritual authority which pertayned not to him, the high Priest with his assistantes opposed themselves against the King ; and God confirmed their sentence by striking the same King with leprosie. And so he was not only cast out of the temple, but also out of his Kingdom, and common conversation with other men, and forced to dwel in a separate house without the citie according to the law. Neither could he be buried in the proper sepulchres of the Kings.

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1635.—Finally, whereas divers good Princes disposed things belonging to Divine service in the temple, correcting faults, and punishing offenders in that behalfe, they did the same without prejudice to the High Priest's supremacie in spiritual causes, and their godlie actes make nothing for the English Paradox of Layheadship. For superiour authoritie and ordinarie power is not proved by factes good or evil, but rather by God's ordinance and institution. For as the facts of usurpers make no lawful prescription, so neither the factes of good men, doe change God's general ordinance and law. But are done either by waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As King David by dispensation did eate the holie bread, which was ordained for Priests onlie. He disposed of Priests and Levites offices about the arke of God by way of execution, according to the law. And of the like offices in the temple (when it should be built,) by divine

inspiration. And Salomon by commission from God deposed Abiathar the High Priest from his office, and put Sadoc in his place. Wherefore albeit good Kings did excellently wel in calling together the Priests, and disposing them in their offices, for execution of God's service, yea in commanding what they should doe, and in punishing Priests, yet they did such things as God's Commissioners, not as ordinarie Superiours in spiritual causes, and stil the ordinarie subordination made by the law, stood firme and inviolable, the High Priest supreme Judge of al doubts in faith, causes, and quarrels in religion, when other subordinate inferiour Judges varied in their Judgements.

Job xxxvi. 7. Douay, 1635.—He shal not take away his eyes from the just man, and he placeth Kings in the throne for ever, and there they are extolled.

1635.—If Kings reigne wel, their praise remaineth for ever.

Psalmes xlvi. 3. Douay, 1635. — Because our Lord is high, terrible, a great King over al the earth.

1635.—To al the wicked, not only of one or few kingdoms, but of al the earth.

Ezechiel xlv. 7. Douay, 1635.—To the Prince also on this side and on that side, according to the separation of the sanctuarie, and according to the possession of the citie, against the face of the separation of the sanctuarie, and against the face of the possession of the citie, from the side of the Sea even to the Sea, and from the side of the East even to the East. And the length according to everie part from the West border to the East border.

1635.—The Prince's portion of land was round about the clergie's portion, that he might defend them, and the people's part round about the Prince's that they might defend him.

Matthew xvii. 26. Douay, 1635.—And he said ; Of strangers. Jesus said to him : Then the children are free.

1635, 1816.—Though Christ to avoid scandal, payd tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the King's Sonne, as wel by his eternal birth of God the Father, as temporal of David) and also his Apostles, as being of his familie, and in them their successours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priviledge being grounded upon the very law of nature itself, and therefore practised even among the Heathen, good Christian Princes have confirmed and ratified by their lawes, in the

honour of Christ, whose ministers they are, and as it were the King's Sonnes, as S. Hierom declareth plainly in these wordes. We for his honour pay not tribute, and as the King's Sonnes, are free from payments. Hierom upon this place.

Matthew xxii. 21. Douay, 1635.—They say to him: Cæsar's. Then he saith to them: Render therefore the things that are Cæsar's, to Cæsar; and the things that are God's, to God.

1635, 1816.—Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more soveraigne dutie. And therefore Princes have to take heed how they exact, and others how they give to Cæsar, that is, to their Prince, the things that are due to God, that is to his Ecclesiastical ministers. Whereupon S. Ahanasius reciteth these goodly wordes out of an epistle of the ancient and famous Confessour Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee and remember that thou art mortal; feare the day of judgement, intermedle not with Ecclesiastical matters, neither doe thou command us in this kind, but rather learne them of us. To thee God hath committed the Empire, to us he hath committed the things that belong to the Church. And as he that with malicious eyes carpeth thine Empire, gainsaieth the ordinance of God; so doe thou also beware, lest in drawing unto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written: give ye the things that are Cæsar's, to Cæsar; and the things that are God's, to God. Therefore neither is it lawful for us in earth to hold the Empire, neither has thou (Oh Emperour) power over incense and sacred things. And S. Ambrose to Valentian the Emperour (who by the il counsel of his mother Instina an Arian, required of S. Ambrose to have one Church in Milan deputed to the Arian Heretikes) saith: We pay that which is Cæsar's, to Cæsar: and that which is God's, to God. Tribute is Cæsar's, it is not denied; the Church is God's, it may not verily be yealded to Cæsar; because the Temple of God cannot be Cæsar's right. Which no man can denie, but it is spoken with the honour of the Emperour, for what is more honourable than that the Emperour be said to be the Sonne of the Church? For a good Emperour is within the Church, not above the Church.

Marke xii. 17. Douay, 1635.—And Jesus answering, said to them: Render therefore the things are Cæsar's, to Cæsar; and that are God's to God. And they marveled at him.

1635, 1816.—These men were very circumspect and wary to doe

al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to uphold their Heresies, doe not only inculcate men's dutie to the Prince, dissembling that which is due to God; but also give to the Prince more than due, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate; Obey God, doe as he commandeth, Serve him first, and then the Prince.

Luke iii. 20. Douay, 1635.—He added this also above al, and shut up John into prison.

1635, 1816.—The fault of Princes and other great men, that can not only abide to heare their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warne them as Prophets and Priests doe, from God,) is exceeding great.

Romanes xiii. 1. Douay, 1635.—Let every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordeined.

1635, 1816.—Because the Apostles preached libertie by Christ from the yoke of the law and servitude of sinne, and gave al the faithful both example and commandement to obey God more then men, and withal ever charged them expressly to be obedient and subject to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed over the Church of God: there were many in those daies newly converted that thought themselves free from al temporal Potestates, carnal Lords, and humane creatures or powers, wherupon the bond man tooke himselfe to be loose from his servitude, the subject from his Sovereigne, were he Emperour, King, Duke, or what other secular Magistrate soever; specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. For which cause and for that the Apostles were unruly charged of their Adversaries, that they withdrew men from order and obedience, from civil lawes and officers; S. Paul here (as S. Peter doth i. chap. 2 verse) cleareth himself, and expresly chargeth every man to be subject to his temporal Prince and Superiour. Not every man to al that be in Office or Superiorite, but every one to him whom God hath put in authoritie over him, by that he is his Maister, Lord, King, or such like. Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostles could not wil men

to obey in matters of faith) but to them in such things only as concerns the publike peace and Policie, and whatsoever causes soever consists with God's holy wil and ordinance. For against God no power may be obeiéd.

S. Chrysostom here noteth that power, rule and Superioritie, is God's ordinance, but not eftsoones al Princes; because many may usurp, who reigne by his permission only, and not by his appointment; nor al actions that every one doeth in and by his soveraigne power; as Julian's apostasie and affliction of Catholikes. Pharoó's tyrannical oppression of the Israelites. Achab's persecution of the Prophets. Nero's executing of the Apostles. Herod's and Pilat's condemning of Christ; al which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their evil doings, turned and ordered the same to good effects.

Romanes xiii. 2. Douay, 1635.—Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation.

1635, 1816.—Whosoever resisteth or obeieth not his lawful Superiour in those causes wherin he is subject unto him, withstandeth God's appointment, and sinneth deadly, and is worthy to be punished both in this world by his Superiour, and by God in the next life. For in temporal governement and causes, the Christians were bound in conscience to obey their Heathen Emperours; though on the other side they were bound under paine of damnation to obey their Apostles and Prelates, and not to obey their Kings or Emperours in matters of religion. Whereby it is cleere that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherin they be our Superiours.

Romanes xiii. 4. Douay, 1635.—For he is God's minister unto thee for good. But if thou doe evil, feare; for he beareth not the sword without cause. For he is God's Minister; a revenger unto wrath, to him that doeth evil.

1635, 1816.—That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute and external compulsion, which he here attributeth to them. And the Christian men then had not doubt whether they should obey their Spiritual powers. But now the disease is cleane contrarie. For al is given to the secular power, and nothing to the spiritual, which expresly is ordained by Christ and the Holy Ghost; and al the faithful are

commanded to be subject therunto, as to Christ's owne word and wil. There were Heretikes called *Begardi*, that tooke away al rule and Superioritie. The wicklifists would obey nor Prince nor Prelate, if he were once in deadly sinne. The Protestants of our time (as we may see in al countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in spiritual ; in which order both these States have blessedly flourished in al Christian countries ever since Christes time, and it is the very way to preserve both, as one day al the world shal confesse with us.

Romanes xiii. 6. Douay, 1635.—For therfore you give tributes also. For they are the Ministers of God, serving unto this purpose.

1635, 1816.—Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever ; yet they may exempt by priviledges whom they thinke good. As in al countries Christian ; Priests for the honour of Christ, whose Ministers they be, have by the grants and ancient charters of Kings been excepted and exempted. Notwithstanding they were never unready to serve voluntarily their Sovereigne, in al common causes, with whatsoever they had.

1 Timothy ii. 2. Douay, 1635.—For Kings and al that are in preeminence ; that we may lead a quiet and a peaceable life in al pietie and chastitie.

1635.—Even for Heathen Kings and Emperours by whom the Church suffereth persecution ; much more for al faithful Princes and Powers and people both spiritual and temporal, for whom as members of Christe's body, and therefore joyning in praier and oblation with the Ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice.

1 Peter ii. 13. Douay, 1633.—Be subject therefore to every humane creature of God ; whether it be to King, as excelleng :

1633, 1816.—So is the Greeke, but the Protestants in favour of temporal lawes made against the Catholike religion translate it very falsely, thus, *To al manner ordinance of man* : themselves boldly rejecting Ecclesiastical decrees as men's ordinances.

1635, 1816.—So he calleth the temporal Magistrate elected by the people, or holding their Sovereignty by birth and carnal propagation, ordained by the worldly wealth, peace and prosperitie of the

subject: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding and governing the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the form of regiment used ever since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giving them their several authorities. Afterwards God guided the lot for choice of S. Matthias, in Judas place, and the Holy Ghost expresly and namely severed and chose Paul and Barnabas unto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *the Holy Ghost hath placed you to rule the Church of God.*

And although al power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and providence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and commonwealth to chuse to themselves some kind or forme of regiment, under which they be content to live for their preservation in peace and tranquility. But spiritual superiority is farre more excellent, as in more excellent sort depending not of man's ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ's body mystical, and therefore another manner of commonwealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, even to the world's end, as S. Paul writeth to the Ephesians.

Lest therefore the people, being then in so precise sort alwaies warned of the excellencie of their Spiritual Governours and of their obedience towards them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutours of the faith, as Nero and others were then: Therefore S. Peter here warneth them to be subject for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth "humane creatures."

Some simple Heretikes, and others also not unlearned, at the beginning, for lack of better places, would have proved by this, that the King was Head of the Church, and above al Spiritual Rulers: and to make it sound better that way, they falsely translated it, *To the King as to the cheefe Head*, in the Bible of the yeare 1562. But it is evident that he calleth the King, the precellent or more

excellent, in respect of his Vicegerents which he calleth Dukes or Governours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they have the rule of men's soules: who could not in that charge be under such Kings or Emperours as the Apostle speaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much less the cheefe members. See a notable place in S. Ignatus ep. and Smyrnenses, where he exhorteth them first to honour God, next the Bishop, and then the King.

This is an invincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giveth no more to any Prince then may and ought to be done and granted to a Heathen Magistrate. Neither is there any thing in al the New Testament that proveth the Prince to be Head or cheefe Governour of the Church in spiritual or Ecclesiastical causes, more then it proveth any heathen Emperour of Rome to have been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subject to them, even for conscience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties, and more no Scriptures bind us to doe to Christian Kings.

Apocalypse xviii. 9. Douay, 1633.—And the Kings of the earth, which have fornicated with her, and have lived in delicacies, shal weep and bewaile themselves upon her, when they shal see the smoke of her burning.

1633, 1816.—Kings and Marchants are most encombered, danged and drowned in the pleasures of this world: whose whole life and traficke is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their joyes and of al that made their heaven here, to be turned into paines and damnation eternal, then shal houle and weep too late.

CHAPTER XIX.

POPE AND COUNCILS.

1635.—Brief Remonstrance, vol. i. p. 33. Thus we see the face and briefe summe of Religion in the begining of the World, til the flood: and the state of the Church, which was alwaies Visible, consisting of men, good and bad, with a continual *Succession* of Rulers, as wel spiritual as temporal. For the first borne were both Priests and Princes in every familie. And amongst the same one ever chief of al. From which ranke Cain was excluded, or rather excluded himselfe, by *going forth from the face of our Lord*. Whereupon holy Moyses recitheth this Monarchical succession of one chiefe and *Supreme Head*, from Adam by the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathusala, Lamech, and Noe. Nevertheless he setteth downe also the progenie of Cain, the first beginner of a worldlie, schismatical, and heretical conventicle, opposite to the Citie of God. He denied God's providence, protesting to Abel, *That there was no Justice nor Judge, nor other world than this, no reward for virtue, nor punishment for sinne, and so desperately he killed Abel*. Of these negative principles proceeded other like detestable opinions, and most wicked life, savage and barbarous crueltie, and al kind of impietie. And in processe of time albeit manie remained in true faith and unities of the Church, yet by conversation with such miscreants, especially by occasion of Mariages between the faithful and infidels, almost the whole world was corrupted in manners. But Noe was just and perfect. In punishment therefore of so great and enormous sinnes, God sent the general flood, wherby al Cains progenie, and al other infidels were wholly destroyed and extinguished, and the true Church notably purged, only just Noe and his familie reserved. By whom the same true Church was continued, and the world againe replenished with men.

Genesis xxvi. 12. Douay, 1635.—And Isaac sowed in that land, and he found that same year an hundred fold: and our Lord blessed him.

1635.—For this increase of wealth the king and people at first envied Isaac, but afterwards perceiving that God Almighty, whom he served, so blessed him, the rest of the land remaining barren, they sought to make league with him (v. 28). Even so the Kings and nations of the world, first envying and persecuting Christ's Church, at length seeing it still prosperous, became with all humilitie children of the same Church, and servants of Christ, being overcome not by force of armes but by patience and peaceable endeavours of those whom they most hated. Whereof excellently saith S. Leo. Although Rome renowned by many victories, dilated her Empire by land and by sea, yet was it lesse that martial travel subdued, then that which Christian peace hath obtained. The Bishops of Rome having larger Jurisdiction spiritual, than ever the Roman Cæsars had temporal Dominion.

Numeri. iii. 32. Douay, 1635.—And the Prince of the Princes of the Levites, Eliazar, the sonne of Aaron the Priest, shall be over them that watch for the custodie of the Sanctuarie.

1635.—One chiefe Monarch in the Church to whom all other superiors are subordinate.

Deutronomie v. 5. Douay, 1635.—I was arbiter and mediatur betwixt our Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mount, and he said:

1635.—The title of Mediator lawfully ascribed to God's lieutenants in earth.

Deutronomie xvii. Douay, 1635. Argument.—Perfect hostes not maimed nor defective, must be offered to God, idolaters stoned to death. When inferior judges differ, the cause must be decided by the High Priest in consistorie, who is warranted not to erre therein, and all are bound to obey his sentence. The dutie also of a King (whom in future time God will condescend to give to them) is described, with special charge to receive the law of God at the Priestes hands.

Deutronomie xvii. 8. Douay, 1635.—If thou perceive that the judgements with thee be hard and doubtful between bloud and bloud, cause and cause, leprosie and not leprosie: and thou see that the word of the judges within thy gates doe vary: arise, and goe up to the place, which our Lord thy God shall choose.

1635.—For a full and assured decision of all controversies, God here instituted to his people a Supreme Tribunal, that in case inferior judges varied in judgment, recourse might be had to the

Council of Priests, where one chiefe judge, the High Priest, was appointed to give sentence, and al others commanded to receive and obey the same.

1816, 1843.—Here we see what authority God was pleased to give to the Church guides of the Old Testament, in deciding without appeal, all controversies relating to the law: promising that they should not err therein: and surely he has not done less for the Church guides of the New Testament.

Deutonomie xvii. 9. Douay, 1635.—And thou shalt come to the Priests of the Levitical stocke, and to the judge that shal be at that time: and thou shalt aske of them, who shal show thee of the truth of the judgement.

1635.—God so assisted this Consistorie with his spirit of truth, that their sentence was infalible: though otherwise they might erre, either in life, or in private opinion. Wherefore, our Saviour, distinguishing between their publike doctrine and their works, taught the people, that for so much as the Scribes and Pharisees sate in Moyses chaire, and yet transgressed God's commandements, *every one should observe and doe as they said, but not doe according to their workes.*—Matt. 23. And S. John ascribeth the true sentence given by Caiphaz in the Council, to his office of High Priest, saying: (Joan xi.) *He said not this of himselfe, but being the High Priest of that yeare, he prophecied that Jesus should die for the Nation, and to gather into one the children of God.* Where the High Priest by vertue and priviledge of his office, uttereth the truth, which himself neither meant nor understood. And this happened when the Law and Priesthood of the Jews was to decline and give place to Christ's new ordinance, and therefore no doubt God ever directed the sentence of the high Priest: and most specially now Christ preserveth the Apostolike See from error in faith, and in general decrees touching manners: yea, though the chiefe visible Judge were as wicked as Caiphaz. And therefore the Protestant's evasion is frivolous, limiting the Priest's sentence to bind the subjects, *so long as he is the true Minister of God, and pronounceth according to his word.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting themselves to his sentence, the controversie should be endles, and this Consistorie nothing worth: but stil be new examinations, and new judgments, whether the former were according to God's word or no.

Deutonomie xvii. 12. Douay, 1635.—But he that shal be

proud, refusing to obey the commandment of the Priest, which at that time ministereth to our Lord thy God, and the decree of the judge, that man shal die, and thou shalt take away the evil out of Israel.

1635.—This also convinceth, that al were bound to accept of the high Priest's sentence, the law condemning him of pride, *that refuseth to obey the commandment of the Priest*, which at that time ministred to our Lord; and for his disobedience punishing him with death.

2 Kings vii. 16. Douay, 1635.—And thy house shal be faithful, and thy Kingdom for ever before thy face, and thy throne shal be firme continually.

1635.—The See Apostolike and Priestly power in the Church of Christ, is this perpetual kingdome.

Continuance of the Church, vol. i. p. 640.

Thus much concerning particular points of faith and religion. And it is no lesse evident, that the universal Church and Citie of God stil continued: yea was more visible and conspicuous to the whole world then before. First, by God's marvelous protection thereof in the desart, and famous victories and conquests in the land of Chanaan. And by the exelent lawes given to this people, which al nations admired, and none had the like (Deut. iv.). For in this fourth age, besides other lawes and precepts, the spiritual and temporal States were more distinguished, and the Ecclesiastical Hierarchie especially disposed in subordination of one supreme head, with inferiour govener, ech in their place and office, for edification of the whole bodie. For Moyses being chief ruler and conductour of the Israelites out of Ægypt, received and delivered to them the written law (Ex. xx.). And for observation and conservation thereof by God's expresse appointment (Levit. viii.) consecrated Aaron the ordinarie High Priest, himself remaying stil extraordinarie Superiour, also above Aaron. And after Aaron he consecrated in like manner his sonne Eleazar High Priest, and successour to his father (Num. xx.) To whom succeeded others in this order (Paralip. vi.) Phinees, &c., &c., and Sadoc, in whose time the temple was founded.

Line 34, page 642.—Finally, for decision of al controversies and ending of strife, the High Priest was expresly ordayned supreme judge (Deut. xvii.) and al were commanded in paine of death to submitte their opinions, and obey his sentence: with promise of

God's assistance wherby his deffinitions were certaine and infalible. For in consultations of doubts and difficult cases, God inspired him with doctrine of veritie (Exod. xxviii., xxix., &c.) Which judgment Seate Christ admonished the Jewes to repayre unto and follow (Matt. xxiii.), though the judges themselves did not the things which they taught. Insomuch that Caiphas, through the assistance of God's spirite, being otherwise a wicked man, yet pronounced the truth, that one must die for the people. Which therefore S. John the Evangelist ascribeth to his Chayre and Office, because he was High Priest that yeare (Joan. xi.).

1 Paralipomenon xvi. 4. Douay, 1635.—And he appoynted before the Arke of our Lord of the Levites, that should minister, and should remember his workes, and glorifie, and prayse our Lord the God of Israel.

1635.—That he also disposed certaine offices to Levites was by special previledge, which was no prejudice to the High Priest's authoritie, for superiour power is proved by God's institution, rather then by factes, either of good men, which doe manie things by way of dispensation, or of evil usurping without warrant, that to them pertayneth not. For it is cleare that God instituted supreme spiritual power in the High Priest (Deut. xvii.). And al Kings and temporal Princes are to receive the law at the Priest's hand (v. 18). Eleazar the High Priest was appointed to consult our Lord for Josue (Num. xxviii.). Finally by God's ordinance, the law of truth was in the mouth of Priests (Malac. ii.).

2 Paralipomenon xv. 17. Douay, 1635.—But the Excelses were leaft in Israel: neverthesse the hart of Asa was perfect al his daies.

1635.—King Asa destroyed the places where Idols were served (xiv. 2), but tollerated the places where some offered sacrifices to God, beside the proper altar in Jerusalem, because this was dispensable and not the other.

Paralipomenon xix. 11. Douay, 1635.—And Amarias the Priest and your Bishop shal be chiefe in those things, which pertayne to God: moreover Zabadias the sonne of Ismahel, who is the prince in the house of Juda, shal be over those works which pertayne to the king's office: and you have maisters the Levites before you, take courage, and doe diligently, and our Lord wil be with the good.

1635.—A most plaine distinction of spiritual and temporal

authoritie and offices, not instituted by Jesaphat, nor any other king, but by God himself. (Deut. xvii., Num. xxvii.)

2 Paralipomenon xxiii. 8. Douay, 1635.—The Levites therefore, and al Juda did according to al things which Joiada the High Priest had commanded, and they tooke everie one the men that were under them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to goe forth. For Joiada the High Priest permitted not the companies to depart, which were accustomed to succeed one another everie weeke.

1635.—In case of right and necessitie we see here what the High Priest could doe and did by his authoritie: who otherwise inter-medled not in the King's affaires.—chap. xix. verse 11.

2 Paralipomenon xxvi. 5. Douay, 1635.—And he sought our Lord in the daies of Zacharias that understood and saw God; and when he sought our Lord, he directed him in al things.

1635.—So long as this King observed the ordinance of God to be directed by the High Priest, Num. xxvii. 21, he prospered in his affaires.

1635.—Continuance of the Church, vol. ii. page 833.

The progenie also of Aaron continued in their office and function of Priesthood, with succession of High Priests, as before from Aaron to Sadoc, partlie in the line of Eleazar, partlie of Ithamar, both Aaron's sonnes, so from Sadoc, by the like succession of both families. For of Eleazar is recorded this Genealogie, 1 Paral. vi. Sadoc, Achimaas, Azarias, Johanan, Azarias, Amarias, Achitob, &c., and Josedech, who was High Priest in the captivitie, verse 15, being caried into Babilon in the first transmigration with King Jechonias, before the general captivitie of al, as it seemeth (4 Reg. iv. 24,) his father Zaraias yet living, who was slaine nine years after by Nebuchodonosor. (4 Reg. 25.) And amongst these there were some High Priests of Ithamar's line. To witte Joram and some others, or els some of the above mentioned had other names, recited by Josephus, lib. 10. chap. xi., &c. &c.

1635.—Line 8 to 22, vol. ii. page 836.

Wherefore albeit: good Kings did exceleently wel in calling together the Priests, and disposing them in their offices, for execution of God's service, yea in commanding what they should doe, (iv. Reg. 18, 19, 22,) and in punishing Priests, yet they did such things as God's Commissioners, not as ordinarie superiours in spiritual causes, and stil the ordinarie subordination made by the law, Deut. xvii.

Num. xxvii. stood firme and inviolable, the High Priest supreme Judge of al doubts in faith, causes, and quarels in religion, when other subordinate inferiour Judges varied in their judgments. Of which offices Malachias the prophet (chap. ii.) admonisheth Priests in his time, that wheras they were negligent, not performing their dutie, their sinne was the greater, for that their authoritie stil remained, and the perpetual Rule of the law, that the lips of the Priest shal keep knowledge, and they (other men generally) shal require the law of his mouth, because he is the Angel of the Lord of hosts. And al Princes and others were to receive the law at the Priest's hand of the Levitical Tribe.

This was the warrant of stabilitie in truth of the Synagogue in the Old Testament. Much more the Church and Spouse of Christ, whose excellencie and singular priviledges Salomon describeth in his canticle of canticles, hath such warrant. Of this spouse al the Prophets write, and that more plainly then of Christ himselfe, foreseeing more adversaries bending their forces against her, as S. Augustine observeth, then against Christ her head. And the same holy father in manie places teach, that she neither perisheth nor loseth her beautie for the mixture of evil members, in respect of whom she is blacke, but fayre in respect of the good, (Can. i.) Notwithstanding therfore sinners remaining within the Church, Schismatikes and Heretikes breaking from the Church, stil she remaineth the pillar and firmament of Truth, the virgin daughter of Sion.

Judith iv. 5. Douay, 1635.—Eliachim the Priest wrote to al, that were against Esdrelon, which is against the face of the great field beside Dothian, and to al, by whom there might be passage of way.

1635.—The High Priest managed also the temporal affayres of the common welth, at this time, by consent and commission of King Manasses, as is most probable these things hapning shortly after his repentance, 2 Paral. xxxiii.

Matthew x. 2. Douay, 1633.—And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother.

1633.—Peter the first, not in calling, but in preeminence. For as S. Ambrose saith, (2 Cor. xii.) Andrew first folowed our Saviour before Peter, and yet the primacie Andrew received not, but Peter. Which preeminence of S. Peter above the other Apostles is so plainly signified in this word, first, by the judgment

even of Heretikes, that Beza, notwithstanding he confesseth the consent of al copies both Latin and Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some favorer of Peter's Primacie. Whereby we have also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted.

Matthew x. 25. Douay, 1633.—It suffiseth the Deciple that he be as his Maister, and the servant as his Lord. If they have called the good man of the house, Beelzebub, how much more them of his household.

1633.—No marvel therefore if Heretikes cal Christ's vicar Antichrist, when there forefathers, the faithles Jewes, called Christ himselfe Beelzebub.

Matthew xiii. 29. Douay, 1633.—And he said : Noe, lest perhaps gathering up the cockle, you may root up the wheat also together with it.

1633.—The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the later day. Otherwise wher il men (be they Heretikes or other malefactours) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority, either Spiritual or temporal, to be chastized or executed.

Matthew xvi. Argument. Douay, 1635, 1816.—The obstinate Pharisees and Saducees, as though his foresaid miricles were not sufficient to prove him to be Christ, require to see some one from Heaven. Wherupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine : and Peter (the time now approaching for him to goe into jurie to his Passion) for confessing him to be Christ, he maketh the Rock of his Church ; giving fulnes of Ecclesiastical power accordingly. And after he so rebuketh him from dissuading his Crosse and passion, that he also affirmeth the like suffering in everie one, to be necessarie to salvation.

Matthew xvi. 13. Douay, 1633.—And Jesus came into the quarters of Cæsarea Philippi : and he asked his Disciples, saying : Whom say men that the sonne of man is ?

1633, 1816. — Christ intending here to take order for the founding, regiment and stabilitie of his Church after his decease, and to name the Person to whom he meant to give the general charge therof, would before by interrogatories draw out (and namely

out of that one whom he thought to make the cheefe) the profession of that high and principal Article: that he was the Sonne of the living God, which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith, and al other points thereon depending.

Matthew xvi. 14. Douay, 1633.—But they said: Some John the Baptist, and other some Elias, and others Hieremie, or one of the Prophets.

1633, 1816.—When Christ asked the people's opinion of him, the Apostles al indifferently made answer: but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole fellowship answered for al.

Matthew xvi. 17. Douay, 1633.—And Jesus answering, said to him: blessed art thou Simon Bar Jona: because flesh and bloud hath not revealed it to thee, but my Father which is in Heaven.

1633, 1816.—Though some other as Nathanael, (John i. 49) seemed to have before beleaved and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilarie and others thinke, that none before this did further utter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruities and Christes special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infalible, should have the preeminence of this first profession of Christes natural divinitie, or, that he was by nature the very Sonne of God; a thing so farre above the capacities of nature, reason, flesh, and bloud, and so repugnant to Peter's sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publik profession therof he is counted blessed, as Abraham was for his faith; and hath great promises for himself and his posteritie, as the said Patriarch had for him and his seed. According as S. Basil saith: because he excelled in faith, he received the building of the Church committed to him.

Matthew xvi. 18. Douay, 1633.—And I say to thee: that thou art Peter; and upon this rock wil I build my Church, and the gates of Hell shal not prevaile against it.

1633, 1816.—Our Lord recompenceth Peter for his confession, giving him a great reward, in that upon him he builded his Church.—Theophilactus upon this place.

1633, 1816.— Christ (in John i. 42,) fortold and appointed that this man then named Simon, should afterwards be called Cephas, or Petrus, that is to say, a rock ; not then uttering the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) for that upon him as upon a firme rock his Church should be builded. Wherunto S. Hilarie agreeing saith : O happie foundation of the Church in the imposing of thy new name, &c. And yet Christ here doth not so much cal him by the name Peter or Rock, as he doth affirme him to be a rock ; signifying by that Metaphori, both that he was designed for the foundation and ground work of his house, which is the Church, and also that he should be of invincible force, firmitie, durableness, and stabilitie, to sustaine al the windes, waves, and stormes that might fal or beate against the same. And the adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very expresse Scriptures, and Christes own wordes, giving both the name and the thing to this Apostle. And the simple may learne by S. Basil's wordes, how the case standeth. Though (saith he) Peter be a rock, yet he is not a rock as Christ is. For Christ is the true immoveable rock of himself, Peter is unmovable by Christ the rock. For Jesus doth communicate and impart his dignities, not voyding himself of them, but holding them to himself, bestowing them also upon others. He is the light : and yet You are the light : he is the Priest, and yet he maketh Priests ; he is the rock, and he made a rock.

1633, 1816.— Upon that which he said Peter was, wil he build his Church ; and therefore by most evident sequele he foundeth his Church upon Peter. And the adversaries wrangling against this, doe against their owne conscience and knowledge ; specially seeing they know and confesse that in Christes wordes speaking in the Syriake tongue, there was no difference at al between Petrus and Petra ; yea and that the Greeke wordes also, though differing in termination, yet signifie one thing, to wit, a rock, or stone, as themselves also translate it, John i. 42. So that they which professe to folow the Hebrew, or Syriake, and the Greeke, and to translate immediatly out of them into Latin or English, should if they had dealt sincerely, have thus turned Christes wordes : (Thou art a rock, and upon this rock : or, Thou art Peter, and upon this Peter wil I build my Church.) For so Christ spake by their owne confession without any difference. Which doth expressly stop them of al their vaine evasions, that Petrus, the former word, is referred to

the Apostles, and Petra, the later word, either to Christ only, or to Peter's faith only; neither the said original tongues bearing it, nor the sequels of the wordes, upon this, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the wordes following which are directly addressed to Peter's person nor Christes intention by any meanes admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church. For his Father gave him that dignitie, and he tooke not that honour to himself, nor sent himself, nor tooke the keyes of Heaven of himself, but all of his Father. He had his commission the very houre of his incarnation. And though S. Aug. sometimes referre the word (Petra) to Christ in this sentence (which no doubt he did because the terminations in Latin are divers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greek, and therefore the Adversaries which otherwise flee to the tongues, should not in this case alleage him) yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expounded it of Peter in many places, and alleageth also S. Amb. for the same in his Hymne which the Church singeth. And so do we alleage the Holy Council of Chalcedon, Tertullian, &c. &c.; every one of them saying expressly, that the Church was founded and builded upon Peter. For though sometimes they say the Church to be builded on Peter's faith, yet they meane not (as our adversaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man: but upon faith as in him who here confessed that faith.

1633, 1816.—The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatives. As though Peter had been the Proctour only of the Church or of the Apostles, confessing the faith and receaving these things in other men's names. Where the holy Doctours meane only, that these prerogatives were not given to him for his owne use, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings; and that these great privileges given to Peter should not decay or die with his person, but be perpetual in the Church in his successours. Therefore S. Hierom to Damasus taketh this Rock not to be Peter's person only, but his successours

and his Chaire. I (saith he) folowing no cheefe or principal but Christ, joyne myself to the communion of Peter's Chaire, upon that Rock I know the Church was built. And of that same Apostolike Chaire S. August. saith: That same is the Rock which the proud gates of Hel do not overcome. And S. Leo—Our Lord would the Sacrament or mysterie of this guift so to pertaine unto the office of al the Apostles, that he placed it principally in Blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his guiftes, as it were through the whole body; that he might understand himself to be an aliene from the divine mysterie that should presume to revolt from the soliditie or stedfastnes of Peter.

1633, 1816.—The Church or house of Christ was only promised here to be builded upon him (which was fulfilled, John xxi. 15), the foundation, stone, and other pillers or matter being yet in preparing; and Christ himself being not only the super-eminent foundation but also the founder of the same; which is in an other more excellent qualitie then was in Peter, for which he calleth it my Church: meaning specially the Church of the New Testament. Which was not perfectly formed and finished, and distincted from the Synagouge til Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

1633, 1816.—Because the Church is resembled to a house or a citie, the adversarie powers also be likened to a contrarie house or towne, the gates wherof, that is to say, the fortitude, or impugnationes, shal never prevaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevaile against the Church builded upon Peter, which the Fathers cal Peter's See and the Romane Church. Count (saith S. Augustin) *the Priests from the very See of Peter, and in that order of Fathers consider who to whom hath succeeded: that same is the Rock which the proud gates of Hel do not overcome.* And in an other place, that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it.

1843.—As S. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz., that he, to whom he had already given the name of Peter, signifying a rock, St. John i. 42, should be a rock indeed, of invincible strength, for the support

of the building of the Church ; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor ; and should have accordingly all fullness of ecclesiastical power, signified by the keyes of the kingdom of heaven. The words of Christ to Peter, spoken in the vulgar language of the Jewes which our Lord made use of, were the same as if he had said in English, Thou art a Rock, and upon this rock I will build my Church. So that, by the plain course of the words, Peter is here declared to be the rock, upon which the Church was to be built : Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St. Matthew vii. 24, 25. That is (gates of Hell), the powers of darkness, and whatsoever satan can do, either by himself, or his agents. For as the Church is here likened to a house, or fortress, built on a rock, so the adverse powers are likened to a contrary house or fortress, the gates of which, *i. e.* the whole strength, and all the efforts it can make, will never be able to prevail over the city or church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the church of Christ.

Matthew xvi. 19. Douay, 1633.—And I wil give to thee the keyes of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shal be bound also in the Heavens ; and whatsoever thou shal loose in earth, it shal be loosed also in the Heavens.

1633, 1816.—In saying, to thee wil I give, it is plaine that as he gives the keyes to him, so he builded the Church upon him. So saith S. Cyprian : To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and shewed the beginning of unitie, did he give this power, that that should be loosed in the heavens, which he had loosed in earth. Whereby appeareth the vaine cavil of our adversaries, which say the Church was built upon Peter's confession only, common to him and the rest, and not upon his Person, more then upon the rest.

1633, 1816.—That is, (the keyes) the authoritie or Chaire, of Doctrine, knowledge, judgment and discretion between true and false doctrine : the height of government, the power of making lawes, of calling Councils, of the principal voice in them, of confirming them, of making Canons, and holesom decrees, of abrogating the

contrarie, of ordaining Bishops and Pastours, or deposing and suspending them: finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of pre-eminent power and authoritie by the word keies, the Scripture expresseth in many places: namely speaking of Christ: I have the keies of death and Hel, that is, the rule. And againe: I wil give the key of the house of David upon his shoulder. Moreover it signifieth that men cannot come into Heaven but by him, the keies signifying also authoritie to open and shut, as it is said, Apoc. iii. of Christ: *Who hath the key of David, he shutteth and no man openeth.* By which words we gather that Peter's authoritie is marvelous, to whom the keies, that is the power to open and shut Heaven, is given. And therefore by the name of keies is given that super-eminent power which is called, in comparison of the power granted to other Apostles, Bishops, and Pastours, *plenitudo potestatis*, fulnes of power.

1633, 1816.—Al kind of disipline and punishment of offenders, either spiritual (which directly is here meant) or corporal, so farre as it tendeth to the execution of the spiritual charge, is comprised under the word bind. Of which sort be Excommunications, Anathematismes, Suspensions, Degradations, and other censures, and penalties, or penances enjoyed either in the Sacrament of Confession, or in the exterior Courts of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church, and the chiefe pastours therof.

1633, 1816.—To loose, is as the cause and the offenders case requireth; to loose them of any the former bandes, and to restore them to the Churches Sacraments, and communion of the faithful, and execution of their function; to pardon also either al, or part of the pennance enjoyed, or what debts soever man oweth to God, or the Church, for the satisfaction of his sinnes forgiven. Which kind of releasing or loosing is called indulgence: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peter's sentence in binding or loosing whatsoever, shal by Christ's promise be ratified in heaven. Leo and others—If now any temporal power can shew their warrant out of Scripture for such soveraigne power, as is here given to Peter, and consequently to his successours, by these words, *whatsoever thou shalt bind*, and by the very keies, wherby greatest soveraigntie is signified in God's church as in his familie and houshold, and therefore principally

attributed and given to Christ, who in the Scriptures is said to have the key of David, but here communicated also unto Peter as the name of rock: If I say any temporal potestate can shew authoritie for the like soveraigntie, let them challenge hardly to be head, not only of one particular, but of the whole universal Church.

1843.—The loosing the bands of temporal punishments due to sins, is called an indulgence: the power of which is here granted.

Matthew xvi. 22. Douay, 1633.—And Peter taking him, began to rebuke him; saying: Lord, be it fare from thee, this shal not be unto thee.

1843.—That is, taking him aside, out of a tender love, respect and zeal for his Lord and Master's honour, began to expostulate with him, as it were to rebuke him, saying, Lord, far be it from thee to suffer death: but the Lord said to Peter, verse 23, Go behind me, satan. These words may signify, begone from me; but the holy Fathers expound them otherwise, that is, come after me, or follow me; and by these words the Lord would have Peter to follow him in his suffering, and not to oppose the divine will by contradiction; for the word satan means in Hebrew an adversary, or one that opposes.

Matthew xviii. 19. Douay, 1633.—Againe I say to you, that if two of you shal consent upon earth concerning every thing whatsoever they shall aske, it shal be done to them of my Father which is in heaven.

1633, 1816.—Al joyning together in the unities of Christes Church in Councils, and Synods, or publicke prayers, is of more force then of any particular man.

Matthew xviii. 1. Douay, 1633.—At that houre the Disciples came to Jesus, saying: Who, thinkest thou, is the greater in the Kingdom of Heaven?

1633, 1816.—The occasion of this question, and of their contention for superioritie, among the rest of their infirmities, which they had before the coming of the holy ghost, was (as certaine holy Doctours write) upon emulation towards Peter, whom only they saw preferred before the rest, in the payment of the tribute, by those wordes of our Saviour: Give it them for me and thee.

Matthew xxii. 2. Douay, 1633.—The Kingdom of Heaven is likened to a man being a King, which made a mariage to his sonne.

1633, 1816.—Then did God the Father make this mariage,

when by the mysterie of the Incarnation he joynd to his Sonne our Lord, the holy Church for his spouse.

Matthew xxii. 3. Douay, 1633.—And he sent his servants to cal them that were invited to the mariage, and they would not come.

1633, 1816.—The first servants here sent to invite, were the Prophets, the second, were the Apostles, and al that afterward converted Countries, or that have and doe reconcile men to the Church.

Matthew xxvi. 69. Douay, 1633.—But Peter sate without in the court, and there came to him one wench, saying: Thou also wast with Jesus the Galilean.

1633, 1816.—S. Gregorie declaring the difference of the Apostles before the receaving of the Holy Ghost and after, saith thus: Even this very Pastour of the Church himself, at whose most sacred body we sit, how weake he was, the wench can tel you, but how strong he was after, His answer to the High Priest declareth, Acts v. 29. We must obey God rather then men.

Mark iii. 10. Douay, 1633.—For he healed many, so that there preassed in upon him for to touch him, as many as had hurts.

1633.—The only touching of Christ's holy Person, or any part of his clothes, or whatsoever belonged to him, did heale al diseases.

Mark xvi. 7. Douay, 1633.—But goe, tel his Disciples and Peter that he goeth before you into Galilee; there you shal see him, as he told you.

1633.—Peter is named in special (as often elsewhere) for pre-rogative.

Luke v. 3. Douay, 1635.—And he going up into one ship that was Simon's, desired him to bring it back a litle from the land. And sitting, he taught the multitudes out of the ship.

1633, 1816.—It is purposely expressed that there were two ships, and that one of them was Peter's, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church risembled by Peter's ship, and that in it is the chaire of Christ, and only true preaching.

Luke v. 6. Douay, 1635.—And when they had done this, they inclosed a very great multitude of fishes, and their net was broken.

1633, 1816. — Likewise by this significative miracle wrought about Peter's fishing, is evidently foreshewed what wonderful successe Peter should have in converting men to Christ, both Jewes and Gentils: as when at one draught, that is to say, at one Sermon,

he drew into his ship, which is Christes Church, a great number of men, as he did now fishes : and so continually by himself and his Successours unto the world's end.

Luke v. 7. Douay, 1633.—And they beckned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke.

1633, 1816.—Peter had so much worke that he called for help and joynd unto him the other ship, representing to us his copartners in the Preaching of the Ghospel, and the conjunction of the Synagogue and the people of Gentilitie unto Peter's ship, that is, to the Church of Christ.

Luke v. 10. Douay, 1633.—In like manner also James and John the sonnes of Zebedee, who were Simon's fellowes. And Jesus said to Simon : fear not ; from this time now, thou shalt be taking men.

1633, 1816.—That al this aforesaid did properly meane Peter's travailles to come, in the conversion of the world to Christ, and his prerogative before al men therin, it is evident by Christ's special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he giveth also, as to Peter's co-operatours and coadjutors, the like office.

Luke vi. 14. Douay, 1633.—Simon whom he surnamed Peter, and Andrew his brother, James and John, Philippe and Bartholomew.

1633, 1816.—Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling.

Luke viii. 45. Douay, 1635.—And Jesus said : Who is it that touched me ? And al denying, Peter said, and they that were with him : Maister, the multitudes throng and press thee, and doest thou say, Who touched me ?

1633, 1816.—It is an evident signe of prerogative, that Peter only is named so often as cheefe of the company.

Luke xxii. 31. Douay, 1633.—And our Lord said : Simon, Simon, behold satan hath required to have you for to sift as wheate.

1633, 1816.—Lastly to put them out of doubt, he called Peter twice by name, and telling him the Divel's desire to sifte and trie them al to the uttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should never faile, and that he being once converted, should after that for ever

confirme, establish or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour over them and the whole Church. Wherby we may learne that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special prevelidge by Christes praier and promise never to faile in faith, and that none other, either Apostle, Bishop, or Priest may chalenge any such singular or special prerogative either of his Office or person, otherwise then joyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the Head were invincible: God so dispensing the aid of his grace, that the assurance and strength which Christ gave to Peter, might redound by Peter to the rest of the Apostles: S. August. also—Christ praying for Peter, prayed for the rest, because in the Pastour and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastour of the Church, because it was said to him: Thou being converted, confirme thy brethren. Neither was this the prevelidge of Peter's person, but of his Office, that he should not faile in faith, but ever confirme al other in their faith. For the Church, for whose sake that prevelidge was thought necessarie in Peter the head therof, was to be preserved no lesse afterward, then in the Apostle's time. Whereupon al the Fathers apply this prevelidge of not failing and confirming other in faith, to the Romane Church and Peter's successours in the same. To which (saith S. Cyprian) infidelitie or false faith cannot come. And S. Bernard saith, writing to Innocentius Pope, against Abailardus the Heritike: We must referre to your Apostleship al the scandals and perils which may fal, in matter of faith specially; for there the defects of faith must be holpen, where faith cannot faile. For to what other See was it ever said: I have prayed for thee Peter, that thy faith do not faile? So say the Fathers: not meaning that none of Peter's seat can erre in person, understanding, private doctrine or writings, but that they cannot nor shal not ever judicially conclude or give definitive sentence for falshood or heresie against the Chatholike faith, in their Consistories, Courts, Councils, Decrees, Deliberations or consultations kept for decision and determination of such controversies, doubts, or questions of faith, as shal be proposed unto them: because Christes prayer and promise protecteth them therein for confirmation of their

brethren. And no marvel that our Maister would have his Vicar's Consistorie and Seat infallible, seeing even in the old Law the High Priesthood and chaire of Moyses wanted not great previledge in this case, though nothing like the Churches and Peter's prerogative. But in both, any man of sense may see the difference between the person and the office, as wel in doctrine as life. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fal to Heresie, and more than al this, some Judas might creepe into the office: and yet al this without prejudice of the Office and Seat, in which (saith S. Augustine) *our Lord hath set the doctrine of truth*. Caiphaz by previledge of his office, prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Evangelists and other panners of holy writ, for the execution of that function had the assistance of God, and so farre could not possibly erre: but that Luke, Mark, Salomon, or the rest might not erre in other their private writings; that we say not. It was not the personal wisdom, vertue, learning, or faith of Christ's Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, S. Chrisastome to the said Innocentius: S. Basil to the Pope in his time: S. Hieron to Damasus; but it was the prerogative of their office and higher degree of Unction, and Christ's ordinance, that would have al Apostles and Pastours in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which God's providence, that is, that one is not honoured and obeyed of al the brotherhood, is the cause of al schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelve being in Apostleship like, Christ would yet for the better keeping of unity and truth have one to be Head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hieron.

John i. 42. Douay, 1633.—And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the sonne of Jona: Thou shalt be called (a) Cephas, which is interpreted, Peter.

1633.—Cephas in Syriake, and Peter in Greeke, in English rocke. See Matthew xvi. 18.

1633, 1816.—This beholding of Simon, insinuateth Christ's designment: and prefering of him to be the cheefe Apostle, the Rocke of the Church and his Vicar; and therefore upon that Divine

providence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake word, as much to say as Rocke or Stone. And S. Paul commonly calleth him by his name Cephas, whereas other, both Greekes and Latines, cal him altogether by the Greeke word, Peter, which signifieth the self-same thing. Whereof S. Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but Peter, did by the word itself aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church.

John v. 43. Douay, 1633.—I am come in the name of my Father, and you receive me not: if another shal come in his owne name, him you wil receive.

1633, 1816.—He meaneth specially Antichrist, how then can the Pope be he, seeing the Jewes receive him not.

John vii. 20. Douay, 1635.—Why seeke you to kil me? the multitude answered, and said, Thou hast a Divel, who seeketh to kil thee?

1633.—No marvel when these speake thus to Christ himself, if Heretikes cal his Vicar Antichrist.

John xxi. 17. Douay, 1633.—He saith to him the third time: Simon, of John, lovest thou me? Peter was stroken sad because he said unto him the third time, Lovest thou me? And he said, to him: Lord thou knowest al things: thou knowest that I love thee. He said to him: Feed my Sheep.

1633, 1816.—As it was promised him, Matt. xvi., that the Church should be builded upon him, and that the keies of Heaven should be given to him: so here it is performed, and he is actually made the general Pastour and Governer of al Christ's sheep. For though the other ten (as Mathias and Paul also afterward) were Apostles, Bishops, Priests, and had authoritie to bind and loose, to remit and retaine, to preach, baptize, and such like, as wel as he: yet in these things and al other Government, Christ would have him to be their head, and they to depend of him as head of their Colledge, and consequently of the whole flocke of Christ, no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giveth him some greater preeminence and regiment than the rest, it is plaine by that he is asked whether he love our Lord more then the other Apostles doe: where, for equal charge no difference of love had been required. To

Peter, (saith S. Cyprian) Our Lord after his resurrection said : *Feed my sheep*, and builded his Church upon him alone, and to him he giveth the charge of feeding his sheep. For although after his resurrection he gave his power alike to al, saying, as my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sinnes, they shal be remitted, &c. Yet to manifest unitie, he constituted one Chaire, and so disposed by his authoritie that unitie should have origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning commeth of unitie : the Primacie is given to Peter, that the Church of Christ may be shewed to be one, and one Chaire. S. Chrysostom also saith thus : Why did our Lord sheed his blood ? truly to redeeme those sheep, the cure of which he committed both to Peter and also his Successours. And a litle after : Christ would have Peter indowed with such authoritie, and to be farre above al his other Apostles. For he saith : Peter, dost thou love me more than al these doe ? Whereupon our Maister might have inferred. If thou love me Peter, use much fasting, sleep on the hard floore, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowes : but omitting al these things, he saith, *Feed my sheep*. For, al the foresaid vertues certes may be done easily of many subjects, not only men but women : but when it commeth to the Government of the Church and committing the charge of so many soules, al womankind must needes wholly give place to the burden and greatnes thereof, and a great number of men also. So writeth he.

And because the Protestants would make the unlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly unlawful and Antichristian, for that he condemned John of Constantinople for usurping the name of universal Bishop, resembling his insolence therein to the pride of Antichrist ; note wel the wordes of this holy Father in the very same place and epistle against the B. of Constantinople, by which you shal easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Govener of the same, as our adversaries fraudulently pretend. It is plaine to al men, saith he, that ever read the Ghospel that by our Lord's mouth the charge of the whole Church was committed to S. Peter, Prince of the Apostles. For to him it was said : *Feed my sheep* : for him was the prayer made that his faith should not faile : to him were the keies of heaven given, and

authoritie to bind and loose: to him the cure of the Church and principalitie was delivered: and yet he was not called the universal Apostle. This title indeed was offered for the honor of S. Peter, Prince of the Apostles, to the Pope of Rome by the holy council of Chalcedon: but none of that See did ever use it or consent to take it. Thus much S. Gregorie. Who though he both practised jurisdiction throughout al Christendom, as other of that See have ever done, and also acknowledged the Principalitie and Sovereigntie to be in Peter and his Successours: yet would he not for just causes use that title subject to vanitie and misconstruction. But both he and al the Popes since have rather called themselves, *Servos Servorum Dei*, the servants of God's servants. Though the word universal Bishop in that sense wherin the Holy Council of Chalcedon offered it to the See of Rome, was true and lawful. For that Council would not have given any Antichristian or unjust title to any man. Only in the B. of Constantinople and other, which in no sense had any right to it, and who usurped it in a very false and tyrannical meaning, it was insolent, unjust, and Antichristian. See also the Epistles of S. Leo the great, concerning his practise of universal jurisdiction, though he refused the title of universal Bishop. And S. Bernard (that you may better perceive that the general charge of Christ's sheep was not only given to Peter's person, but also to his Successours the Popes of Rome) (as S. Chrisostom also before alleaged doth testefie) writeth thus to Eugenius: Thou art he to whom the keies of heaven are delivered, and to whom the sheep are committed. There be other Porters of heaven, and other Pastours of flockes: but thou hast inherited in more glorious and different sort. For they have every one their particular flocke, but to thee al universally, as one flocke to one man, are credited, being not only the pastour of the sheep, but the one pastour of al the pastours themselves. But thou wilt ask me how I prove that? Even by our Lordes word. For to whom of all, I say not only Bishops, but Apostles, were the sheep so absolutely and without limitation committed? If thou love me Peter, feed my sheep. He saith not, the people of this Kingdom or that Citie, but my sheep, without al distinction. So S. Barnard. And hereunto may be added that the second, feed, is in Greeke, a word that signifieth withal to governe and rule, and therefore it is spoken of David also and other temporal governers (as the Hebrew word answering therunto) in the Scriptures often, and the Greeke in profane writers also.

1843.—Our Lord had promised the spiritual supremacy to St. Peter: Matt. xvi. 19; and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church.

John xxi. 18. Douay, 1633.—Amen, Amen, I say to thee, when thou was yonger, thou didst gird thyself, and didst walke where thou wouldest. But when thou shalt be old, thou shalt stretch forth thy hands, and another shal gird thee, and lead thee wither thou wilt not.

1633, 1816.—He prophecieth of Peter's Martyrdom, and of the kind of death which he should suffer, that was crucifying, which the Heretikes, fearing that it were a step to prove he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plaine in this, as that he was at Rome.

Acts i. 15. Douay, 1633.—In those daies Peter rising up in the middes of the brethren, said: (and the multitude of persons together, was almost an hundred and twentie.)

1633, 1816.—Peter in the meane time practised his Superioritie in the companie or Church, publishing an election to be made of one to supply Judas' roome, which Peter did not upon commandment of Christ written, but by suggestion of God's spirit, and by understanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more ful manner afterward at the sending of the Holy Ghost. And this Acte of Peter in prescribing to the Apostles and the rest, this election, and the manner therof, is so evident for his supremacie, that the adversaries confesse here that he was, the cheefe and Bishop of this whole Colleage and companie.

Acts ii. 14. Douay, 1633.—But Peter standing with the eleven, lifted up his voice, and spake to them: Ye men, Jewes, and al you that dwel in Hierusalem, be this known to you, and with your eares receive my wordes.

1633, 1816.—Peter the Head of the rest and now newly replenished with al knowledge and fortitude, maketh the first sermon.

Acts v. 15. Douay, 1633.—so that they did bring forth the sick into the streetes, and laid them in beddes and couches, that when Peter came, his shadow at the least might over shadow any of them, and they al might be delivered from their infirmites.

1633, 1816.—Specially they sought to Peter the cheefe of al, who

not only by touching, as the other, but by his very shadow cured all diseases. Whereupon S. Augustine saith: If then the shadow of his body could help, how much more now the fulness of power? and if then a certaine litle wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent and remaining?—Sermon 39. Speaking of the miracles done by the Saints now reigning in Heaven.

Acts viii. 14. Douay, 1633.—And when the Apostles who were in Hierusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John.

1633, 1816.—Some Protestants use this place to prove S. Peter not to be head of the Apostles, because he and S. John were sent by the twelve. By which reason they might as wel conclude that he was not equal to the rest. For commonly the Maister sendeth the man, and the superiour the inferiour, when the word of sending is exactly used. But it is not alwayes so taken in the Scriptures: for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne, nor otherwise in common use of the world seeing the inferiour or equal may intreat his friend or Superiour to doe his busines for him. And specially a body Politike or a Corporation may by election or otherwise choose their Head and send him. So may the Citizens send their Maior to the Prince or Parliamet, though he be the Head of the citie, because he may be more fit to doe their busines. Also the Superiour or equal may be sent by his owne consent or desire. Lastly, the Colledge of the Apostles comprising Peter with the rest (as every such Body implieth both the Head and the members) was greater then Peter their Head alone, as the Prince and Parliament is greater than the Prince alone. And so Peter might be sent as by authoritie of the whole Colledge notwithstanding he were the Head of the same.

Acts xi. 18. Douay, 1633.—Having heard these things, they held their peace: and glorified God saying: God then to the Gentils also hath give repentance unto life.

1633, 1816.—Good Christians heare and obey gladly such truths as be opened unto them from God by their cheefe Pastours, by vision, revelation, or otherwise.

Acts xii. 4. Douay, 1633.—Whom when he had apprehended, he cast into prison, delivering him to foure quaternions of souldiards to be kept, meaning after the Pasche to bring him forth to the people.

1633, 1816.—As Peter's person was more notorious then others, and therefore better garded then other, for feare he should escape ; so God's providence in preserving and delivering him for the longer government of his Church, is very marvelous.

Acts xii. 17. Douay, 1635.—And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of Prison, and he said ; Tel these things to James and to the brethren. And going forth he went into another place.

1633, 1816.—Though God had so miraculously delivered him, yet he would not tempt God by tarying among his persecutours, but according to Christes commandement fled for a time.

Acts xii. 15. Douay, 1633.—But they said to her : Thou art mad. But she affirmed that it was so. But they said : It is his Angel.

1633, 1816.—If proper Angels (saith S. Chrysostom) be deputed by our Lord to such as have only charge of their owne life, (as one of the just said, The Angel which hath delivered me from my youth upward,) much more are supernal spirits at hand to help them unto whom the charge and burden of the world is committed.

Acts xv. Douay, 1633, 1816. Argument.—Some of those Jewes also that were Christians, doe fal and are authors of the Heresie of Judaizing. They referre the matter to Council : Wherein after great disputation, Peter striking the stroke, and other confirming his sentence with miracles, and with Scriptures : the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. And the faithful thereby are straightwaies quieted in mind. After which, Paul and Barnabas thinking to go againe their above said circuit together, are by occasion of Mark parted, to the greater increase of the Church.

Acts xv. 7. Douay, 1633.—And when there was made a great disputation, Peter rising up said to them: Men, Brethren, you know that of old daies God among us chose, that by my mouth the Gentils should heare the word of the Ghospel, and beleeve.

1633, 1816.—S. Peter as the head of the Church speaketh first, as his Successours have ever had, not only in their personal presence, but in their absence by their Legates and Substitutes, the cheefe voice in al Councils general, none ever received into authoritie and credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they never so great, wanting the Pope's assent, assistance, or confirmation, did

shamfully erre, as Ariminense for the Arians, Ephesinum Secundum for the Nestorians, and such like condemned assemblies.

1633, 1816.—Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peter's special priviledge by God's owne choice, that the first Gentils should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentils himself, for that he was Christes Vicar, being notwithstanding (as his Maister was) Minister Circumsicionis, that is, Apostle of the Jewes ; Christ deferring al preeminence unto him in that point also.

Acts xv. 13. Douay, 1633.—And after they held their peace, James answered, saying : Men, Brethren, heare me.

1633, 1816.—S. James, because he was an Apostle and also Bishop of Hierusalem, gave his sentence next. For the speach interposed of S. Paul and Barnabas was but for their better information in the decision of the matter, and for confirmation of S. Peter's sentence ; though they being Apostles, and Bishops, had voices in the Council also ; as many more had, though their sentences be not here reported. And where S. James in his speach saith, I judge, it is not meant that he gave the principle definitive sentence : for he (as al the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. Al the multitude (saith S. Hierom) held their peace, and into his sentence James the Apostle and all the Priests did passe toghether. For though S. James did particularize certaine points incident to the question debated, as of eating strangled meates, &c., yet the proper controversie for which the Council assembled, was Whether the Gentils converted were bound to observe the Law of Moyses : and it was concluded that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments and ceremonies of the same. This is the substance and principal purpose of this Council's decree, which doth bind for ever ; and Peter (saith S. Hierom in the same place) was Prince or Authour of this decree : the matter of fornication and Idolothytes being but incident to the question or resolution ; and the forbidding of eating strangled and bloud, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated ; the Church of God having the true sense of difference of times, places, and persons, when and how farre such things are to be observed, and when not. And in such things

as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, *The former general or plenarie Councils may be amended by the later.*

Acts xxv. 19. Douay 1633.—But certaine questions of their owne superstition they had against him, and of one Jesus deceased, whom Paul affirmed to live.

1633, 1816.—This whom he termeth by contempt, one Jesus, hath now made al the Romane Emperours and Princes of the world to know him, and hath given the seat of the Ceasars to his poor servants, Peter and his Successours.

Romans iii. 4. Douay, 1633.—God forbid. But God is true, and every man a lyer, as it is written : that thou maiest be justified in thy wordes, and overcome when thou art judged.

1633.—God only by nature is true, al mere men by nature may lie, deceive and be deceived : yet God by his grace and spirit may and doth preserve the Apostles and principal Governours of his people and the Church and Councils in al truth, though they were and are mere men.

1843.—God only is essentially true. All men in their own capacity are liable to lies and errors : nevertheless God, who is the truth, will make good his promise of keeping his Church in al truth.

Romanes xvi. 16. Douay, 1633.—Salute one another in a holy kisse. Al the Churches of Christ salute you.

1633, 1816.—Hereof, and by the common usage of the first Christians, who had special regard of unitie and peace among themselves, and for signe and protestation therof kissed one another, came our holy ceremonie of giving the Pax, or kissing one another in the sacrafice of the blessed Masse.

1 Corinthians ix. 5. Douay, 1633.—Have we not power to lead about a woman a Sister, as also the rest of the Apostles, and our Lord's Brethren, and Cephas ?

1633, 1816.—The Heretikes perversly (as they doe al other places for the advantage of their Sect) expound this of the Apostles wives, and for, woman, translate wife, al belles sounding wedding to them. Where the Apostle meaneth plainely the devout women that after the manner of Jewrie did serve the Preacher of necessaries, of which sort many followed Christ, and susteined him and his of their substance. So doth Chrysostom, Theodorete, and al the Greeks take it. So doth S. Augustin, and S. Hierom, both disputing and proving it by the very words of the text ; S. Ambrose also upon this

place. And the thing is most plaine. For to what end should he talke of burdening the Corinthians with finding his wife, when himself cleerly saith that he was single.

1843.—Some erroneous translators have corrupted this text, by rendering it, a sister, a wife ; while as it is certain, St. Paul had no wife, and that he only speaks of such devout women, as, according to the custom of the jewish nation, waited upon the preachers of the ghospel, and supplied them with necessaries.

2 Corinthians xii. 11. Douay, 1633.—I am become foolish : you have compelled me. For I ought to have been commended of you : for I have been nothing lesse then they that are above measure Apostles : although I am nothing.

1633, 1816.—Though al were in that they were Apostles, of one and the same order, yet we may see that some had marvelous great pre-eminence and privilege above others in the same office, specially S. Peter and S. John, whom S. Paul often calleth great Apostles, *above measure or passing Apostles, the Pillars, &c.*

Galatians i. 18. Douay, 1633.—Then, after three years I came to Hierusalem to see Peter : and taried with him fifteen daies.

1633, 1816.—In what estimation S. Peter was with this Apostle, it appeareth : seeing for respect and honour of his person, and of duety as Tertullian saith (notwithstanding his great affairs Ecclesiastical) he went so farre to see him : not in vulgar manner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and majestie. For which cause, and to fill himself with the perfect vew of his behaviour, he abode with him fifteen daies. See S. Hierom, who maketh also a mysterie of the number of daies that he tarried with S. Peter. See S. Ambrose and S. Chrysostom upon this place.

Galatians ii. 11. Douay, 1635.—And when Cephas was come to Antioche, I resisted him in face, because he was reprehensible.

1633.—That is in presence, before them al, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, to his face.

1843.—The fault that is here noted in the conduct of S. Peter, was only a certain imprudence in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts : But this, in such circumstances, when his so doing might be of ill consequence to the Gentiles ; who might be induced therby to think themselves obliged to conform to the jewish way of living, to

the prejudice of their christian liberty. Neither was S. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought with respect to admonish his superior.

1633, 1816.—Wicked Porphirie (as S. Hierom writeth) chargeth S. Paul of envie and malapert boldness, and S. Peter of error. Even so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For it is the prosperitie of Heretikes and il men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of S. Augustin against Faustus the Manichee, who gathered out al the acts of the holy Patriarches, that might seem to the people to be worthy blame. Whom the said holy Doctour defendeth at large against him: as both he, and before him S. Cyprian, find hereupon this Apostle's reprehension, much matter of praising both their vertues, S. Paul's great zeale, and S. Peter's wonderful humilitie: that the one in the cause of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie disdainie or refuse to be controled by his Junior. Which of the two they count the greater grace and more to be imitated, *For neither Peter, (saith S. Cyprian) whom our Lord chose the first, and upon whom he built the Church, when Paul disputed with him of circumcison, chalenged insolently or arrogantly, tooke any thing to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. That (saith he) which was done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne Godlines of humilitie, and so he gave unto posteritie a more rare and holy example, if at any time perhaps they did amisse, to be content to be corrected of their Juniors, then Paul, to be bold and confident: yea the inferiours to resist their betters for defending the truth of the Ghospel, brotherly charitie alwaies preserved. By which notable speaches of the Doctours we may also see how frivolously the Heretikes argue hereupon: that S. Peter could not be Superiour to S. Paul, being so reprehended of him; whereas the Fathers make it an example to the Superiours, to bear with humilitie the correction or controlment even of their Inferiours. Namely by this example S. Augustin excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chris-*

tened of Heretikes, could not, nor would not have been offended to be admonished and reformed in that point by his fellows or inferiours, much lesse by a whole Council. *We have learned*, saith he, *that Peter the Apostle*, in whom the Primacie of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumsision then the truth required, was corrected of Paul the later Apostle. I think (without any reproach unto him) Cyprian the Bishop may be compared unto Peter the Apostle; howbeit I ought rather to feare lest I be injurious to Peter. For who knoweth not that the principalitie of Apostleship is to be preferred before any dignitie of Bishop whatsoever? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. And who is so dull that cannot see that the inferiour, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correption, may reprehend his Superiour? Did ever any man wonder that a good Priest or any vertuous person should tel the Pope, or any other great Prelate, or greatest Prince in earth, their faults? Popes may be reprehended, and are justly admonished of their faults, and ought to take it in good part, and so they doe and ever have done, when it commeth of zeale and love, as of S. Paul, Iræneus, Cyprian, Hierom, Augustin, Barnard: But of Simon Magus, Novatus, Julian, Wiclefe, Luther, Calvin, Beza, that doe it of malice, and raile no lesse at their vertues then their vices, of such (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches of the malicious Jewes; and as David did the malediction of Semei.

1633, 1816. — The Heretikes hereof again inferre, that Peter then did erre in faith, and therefore the Popes may fail therein also. To which we answer, that howsoever other Popes may erre in their private teaching or writings, whereof we have treated before in the annotation upon these words, *that thy faith faile not*: it is certain that S. Peter did not here faile in faith, nor erre in doctrine or knowledge. For it was *conversationis non predeccationis vitium*, as Tertullian saith. It was a default in conversation, life or regiment, which may be committed of any man, be he never so holy, and not in doctrine. S. Augustin and whosoever make most of it, think no otherwise of it. But Hierom and many other holy Fathers deeme it to have been no fault at al, nor any other thing then S. Paul himself did upon the like occasion: and that this whole combat was a set thing agreed upon between them. It is a schoole point much debated betwixt S. Hierom and S. Augustin.

Ephesians ii. 20. Douay, 1633.—Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the highest corner stone.

1633, 1816.—Note against the Heretikes that thinke it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first principally and properly upon Christ) yet are said here to be built also upon the Apostles and Prophets. Why may not the Church then be builded upon Peter.

Philippians iv. 3. Douay, 1633.—Yea and I beseech thee my sincere companion, help those women that have laboured with me in the Ghospel with Clement, and the rest my Coadjutours, whose names are in the booke of life.

1633, 1816.—The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signifie (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Maisters Calvin and Beza mislike that exposition, and al the Greek Fathers almost much more reject it: and it is against S. Paule's owne words speaking to the unmarried, That it is good for them to remaine so, even as himself did. Whereby it is evident he had no wife, and therefore meaneth here some other his coadjutour and fellow-labourer in the Ghospel.

2 Thessalonians ii. 3. Douay, 1633.—Let no man seduce you by any means, for unlesse there come a revolt first, and the man of sinne be revealed, the sonne of perdition.

1633, 1816.—Though we cannot be assured of the moment, houre, or any certain time of our Lordes comming, yet he warranteth us that it wil not be before certain things be fulfilled, which must come to passe by the course of God's providence and permission before, which are divers, wherof in other places of Scriptures we be forewarned. Here he warneth us of two specially, of a revolt, defection, or an Apostacie, and of the comming or revelation of Antichrist. Which two partaine in effect both to one, either depending of the other, and shal fal (as it may be thought) neer together, and therefore S. Augustin maketh them but one thing.

This Apostacie or revolt, by the judgment in a manner of al ancient writers, is the general forsaking and fal of the Roman empire. So Tertullian, &c., and S. Ambrose upon this place, S. Augustin, al which Fathers and the rest Calvin presumptuously condemneth of error and follie herin, for that their exposition agreeth not with his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this

revolt or Apostasie to be a general revolt of the visible Church from God, whose house or building (they say) was sodenly distroied and lay many years ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-Heretike here : though for the advantage of his defence, and as the matter elsewhere requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie ; but with such colour and collusion of words, that neither other men nor himself can tel what he would have or say, and his Fathers Wickleffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man wil follow such companions to evident perdition.

But concerning this errour and falshood of the Churches defection or revolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proveth that the Church shal not faile to the world's end, no not in the time of Antichrist : affirming them to deny Christ and to robbe him of his glorie and inheritance bought with his bloud, which teach that the Church may faile or perish. S. Hierom refuteth the same wicked heresie in the Luciferians, proving against them, that they make God subject to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scriptures falsely understood, which were too long here to rehearse. It is enough for the Christian reader to know that it is an old deceit and excuse of al Heretikes and Schismatikes. For defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only and in those places where they and their followers dwel : to know also, that this is reproved by the holy Doctours of the primitive Church, and that it is against Christes honour, power, providence, and promise.

If the adversaries had said that this revolt which the Apostle foretellet shal come before the world's end, is meant of great numbers of Heretikes and Apostates revolting from the Church, they had said truth of themselves and such others whom S. John calleth Antichristes. And it is very like (be it spoken under the correction of God's Church and al learned Chatholikes) that this great defection or revolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Christian

religion: not that the Chatholike Christians either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great revolt of kingdoms, peoples, and Provinces from the open external obedience and communion therof: Which revolt having been begun and continued by Heretikes of divers ages, resisting and hating the Seat of Peter, (Which they called, *the chaire of pestilence* in S. Augustine's daies) because it is Christes fort erected against Hel gates and al Heretikes, and being now wonderfully increased by these of our daies, the next precursours of Antichrist, as it may seeme, shal be fully atchieved a little before the end of the world by Antichrist himself. Though even then also, when for the few daies of Antichristes reigne the external state of the Romane church and publicke entercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart with it, and practise therof in secret and open confessing thereof if occasion require, shal not cease, no more then it doth now in the Christians of Cypres and other places where open entercourse is forbidden.

This is certaine and wonderful in all wise men's eyes, and must needs be of God's providence and a singular prerogative, that this Seat of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing and seeking to destroy them, and putting to the sword above thirtie of them one after another, yea and being as much afraid of them as if they had been *comperitours of their Empire*, as S. Cyprian noteth of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours afterward yealded up the citie unto them, continuing for al that in the Emperial dignitie stil: that the Successours of those that persecuted them, laide downe their crownes before their Seat and Sepulchers, honouring the very memories and Relikes of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the begining in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth (we say) al this while, to use S. Augustin's words, the Heretikes in vaine barking about it, not the first heathen

Emperours, not the Gothes, and Vandals, not the Turke, not any sacks or massakers by Alaricus, Gensericus, Attila, Borbon and others ; not the emulation of secular Princes, were they Kings or Emperours, not the Pope's owne divisions among themselves, and manifold difficulties and dangers in their elections, not the great vices which have been noted in some of their persons, not al these nor any other endeavour or scandal could yet prevail against the See of Rome, nor is ever like to prevaile til the end of the world draw neer, at which time this revolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Anotations next following.

There were many even in the Apostle's time (as we see by the 4th Chapter of St. John's first epistle and in the writings of the ancient Fathers) that were forerunners of Antichrist, and for impugning Christes truth and Church were called Antichristes, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by false teaching and other deceits, as the Heretikes of al Ages. In which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome, and in another place, al that have new names after the peculiar calling of Heretikes : as Arians, Donatistes (and as we say now, Calvinistes, Zuinglians, &c.) al such (saith he) be Antichrists. Yea these later of our time much more then any of the former, for divers causes which shal afterwarde be set downe. Neverthelesse they nor none of them are that great Adversarie,emie, and impugner of Christ, which is by a peculiar distinction and special signification named *the Antichrist*, and *the man of sinne*, *the sonne of perdition*, *the Adversarie*, described here and elsewhere, to oppose himself directly against God and our Lord Jesus Christ. The Heathen Emperours were many, Turks many, Heretikes have been and now are many : therefore they cannot be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greek, is signified to be one special and singular man : as his peculiar and direct opposition to Christ's person in the 5th Chapter of S. John's Ghospel verse 43, the insinuation of the particular stock and tribe wherof he should be borne, to wit, of the Jewes (for of them he shal be received as their Messias) and of the tribe of Dan, Hierom, &c., &c. : the note of his proper name Apocal. 1 ; the time of his appearing so neer the world's end ; his short reigne, his singular

wast and destruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new and old Testament: al these and many other arguments prove him to be but one special notorious Adversarie in the highest degree, unto whom al other persecoutours, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of al ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradoxe, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to have been in S. Paule's daies, though he was not open to the world. Who it should be (except he meane S. Peter; because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being al his lawful Successours both in dignitie and also in truth of Christes religion. Neither can al the Heretikes alive prove that they or any of them used any other regiment, or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that divers of the ancient Catholike Fathers did serve and worke (though unawares) towards the setting up of the great Antichrist for so doth that blasphemous pen boldly write in his annotations upon this place; and an English printed book of late comming forth out of the same schoole, hath these wordes: As for Leo and Gregorie Bishops of Rome, although they were not come to the ful pride of Antichrist, yet the mysterie of iniquitie having wrought in that Seat neer five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error. Thus writeth a malapert scholer of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome even in S. Peter's time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Paules crosse to speake of the self-same Fathers as great Doctours and patrones of their new Ghospel, thus: O! Gregorie, o! Leo, if we be deceived, you have deceived us.

Wherof we give the good Christian Reader warning, more diligently to beware of such damnable bookes and Maisters caryng many unadvised people to perdition.

1843.—This revolt, or falling off, is generally understood, by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a revolt of many nations, from the Chatholike Church; which has in part happened already, by the means of Mahomet, Luther, &c., and it may be supposed, will be more general in the days of Antichrist, *The man of sin*. Here must be meant some particular man, as is evident from the frequent repetition of the Greek article δ , the man of sin, the son of perdition, the adversary or opposer,—It agrees to the wicked and great Antichrist, who will come before the end of the world, which is an adversarie, and is extolled above al that is called God, or that is worshipped, so that he sitteth in the Temple of God, shewing himself as though he were God.

1633, 1816.—The great Antichrist which must come neer the worldes end, shal abolish the publike exercise of al other religions true and false, and pul downe both the B. Sacrament of the Altar, wherin consisteth specially the worship of the true God, and also al Idols of the Gentils, and Sacrifices of the Jewes; generally, al kind of religious worship, saving that which must be done to himself alone. Which was partly prefigured in such Kings as published that no God nor man but themselves should be praied unto for certaine daies, as Darius and such like. How can the Protestants then for shame and without evident contradiction, avouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with al his power, or (as they say) honoureth Idols, and chalengeth no divine honour to himself, much lesse to himself only, as Antichrist shal doe? He humbly praieth to God, and lowly kneeleth downe in every Church at divers altars erected to God in the memories of his Saints, and praieth to them. He sayeth or heareth Masse daily with al devotion; he confesseth his sinnes to a Priest as other poore men doe; he adareth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes cal it an Idol (no marvel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol :) these religious duties doth the Pope, wheras Antichrist shal worship none, nor pray to any, at the least openly.

1633, 1816.—Most ancient writers expound this of the Temple

in Hierusalem, which they thinke Antichrist shal build up againe, as being of the Jewes stock, and to be acknowledged of that obstinate people, according to our Saviour's prophcie, (Jo. 5) for their expected and promised Messias. Not that he shal suffer them to worship God by their old manner of Sacrifices; (al which he wil either abolish, or convert to the only adoration of himself; though at the first to apply himself to the Jewes, he may perhaps be circumcised and keep some part of the law) for it is here said that he shal sit in the Temple as God, that is, he shal be adored there by Sacrifice and divine honour, the name and worship of the true God wholly defaced. And this they thinke to be *the abomination of desolation* foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily Sacrafice, which was a figure of the only Sacrafice and continual oblation of Christes holy body and bloud in the Church, as the abolishing of that was a figure of the abolishing of this, which shal be done principally and most universally by Antichrist himself (as now in part by his forerunners) throughout al Nations and Churches of the world, (though then also Masse may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly.) For although he may have his principal seat and honour in the Temple and citie of Hierusalem, yet he shal rule over the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversarie of Christes person, name, law, and Church. The prophanation and desolation of which Church by taking away the Sacrifice of the Altar, is the proper *abomination of desolation*, and the worke of Antichrist only.

S. Augustin therefore and others doe thinke, that this sitting of Antichrist in the Temple, does signifie his sitting in the Church of Christ, rather then in Salomon's Temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (wherby they plainly confesse and agnise that the Pope is a member of the Church, *and in the very bosome of the Church*, say they :) for that is ridiculous, that al Heretikes whom S. John calleth Antichristes as his precursours, should goe out of the Church, and the great Antichrist himself should be of the Church, and in

the Church and continue in the same. And yet to them that make the whole Church to revolt from God, this is no absurditie. But the truth is, that this Antichristian revolt here spoken of, is from the Catholike Church: and Antichrist, if he ever were of or in the Church, shal be an Apostata, and a renegade out of the Church, and shal usurp upon it by tyrannie, and by chalenging worship, religion, and government therof, so that himself shal be adored in al the Churches of the world which he list to leave standing for his honour. And this is to sit in the temple, or against the Temple of God, as some interpret. If any Pope did ever this, or shal doe: then let the Adversaries cal him Antichrist.

And let the good reader observe, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of government ordained therein, applying al to himself by singular tyrannie and usurpation, in which kind, S. Athanasius is bold to cal the Emperour, Constantius being an Arian Heretike, Antichrist, for making himself Prince over the Bishops and President of Ecclesiastical judgments. The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrafice of the holy Masse, instituted for the commemoration of his death, and for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawful people of God ever lacked. And by these two things you may easily perceieve, that the Heretikes of these daies doe more properly and neerly prepare the way to Antichrist and to extreme desolation, then ever any before: their special herisie being against the spiritual Primacie of Popes and Bishops, and against the Sacrifice of the altar, in which two the soveraigntie of Christ in earth consisteth.

2 Thessalonians ii. 6. Douay, 1633.—And now what letteth, you know: that he may be revealed in his time.

1633, 1816.—S. Augustin professeth plainly that he understandeth not these words, not that that followeth of the mysterie of iniquitie, and least of al that which the Apostle addeth: *Only that he which holdeth now, doe hold, &c.* Which may humble us al and stay the confident rashness of this time, namely of Heretikes, that boldly feine herof whatsoever is agreeable to their herisie and phantassie. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not utter in writing, and

therefore referreth them to his former talke. The mystirie of iniquitie is commonly referred to Heretikes, who worke to the same, and doe that that Antichrist shal doe, but yet not openly, but in covert and under the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shal openly attempt and atchieve the foresaid desolation, and Satan now serving his turne by Heretikes underhand, shal toward the last end utter, reveale, and bring him forth openly. And that is here, to be revealed, that is, to appeare in his owne person.

These other words, *Only that he which now holdeth, hold*; some expound of the Emperour, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholly desolate, destroyed and taken away before or by his coming: which is more then a defection from the same, whereof was spoken before; for there shall be a revolt from the Church also, but it shal not be utterly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as under the name of Christ or Scriptures seeke to deceive them, til they that now pretend religion and the ghospel, end in a plaine breach, revolt, and open Apostasie by the appearance of Antichrist. Whom al Heretikes serve in mysterie, that is, covertly and in the Divil's meaning, though the world seeth it not, nor themselves at the beginning thought it, as now every day al men more and more perceive they tend to plaine Atheisme and Antichristianisme.

2 Thesalonians ii. 9. Douay, 1633.—Whose comming is according to the operation of Satan, in al power, and lying signes and wonders.

1633, 1816.—Satan, whos power to hurt is abridged by Christ, shal then be let loose, and shal assist Antichrist in al manner of signes, wonders, and false miracles, wherby many shal be seduced, not only Jewes; but al such as be deceived and caried away by vulgar speach only, of Heretikes that can worke no miracles much more shal follow this man of sinne doing so great wonders. And such both now doe follow Heretikes, and then shal receive Antichrist, that deserve so to be forsaken of God, by their forsaking of the unities and happie fellowship of SS. in the Catholike Church, where only *is the charitie of truth*, as the Apostle here speaketh.

1 Timothy iii. 15. Douay, 1633.—But if I tary long, that thou maiest know how thou oughtest to converse in the house of

God, which is the Church of the living God, the pillar and ground of truth.

1633, 1816.—Al the world being God's, yet the Church only is his house, the Rectour or Ruler wherof at this day (saith S. Ambrose upon this place) is Damasus. Where let our loving brethren note wel, how cleare a case it was then, that the Pope of Rome was not the Governour only of one particular See, but of Christes whole house, which is the Universal Church, whose Rectour this day is Gregorie the thirteenth.

1633, 1816.—This place pincheth al Heretikes wonderfully, and so it ever did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle: some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many Ages: some, to be driven to a corner only of the world: some, that it is become a stewes and the Seat of Antichrist: lastly, the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yeares together. And they say herein like themselves, and for the credit of their owne doctrine, which cannot be true in very deed, except the Church erre, even the Church of Christ, which is here called the house of the living God.

But the Church which is the house of God, whose Rectour (saith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostle's time S. Peter, is the pillar of truth, the establishment of al veritie: therefore it cannot erre. It hath the spirit of God to lead it into al truth til the world's end: therefore it cannot erre. Christ is in it til the end of the world, he hath placed in it Apostles, Doctours, Pastours, and Rulers to the consummation and ful perfection of the whole body, that in the meane time we be not caried about with every blast of doctrine: therefore it cannot erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spouse, his body, his lot, Kingdom and inheretance given him in this world: he loveth it as is owne flesh, and it cannot be divorced or separated from him, therefore it cannot erre. The new Testament, Scriptures, Sacraments, and Sacrafice cannot be changed, being the everlasting dowrie of the Church, continued and never rightly occupied in any other Church but in this our Catholike Church: therefore it cannot erre. And therefore al those points of doctrine, faith, and worship, which the Arians, Manichees, Protestants, Anabaptistes, other old or new

Heretikes, untruely thinke to be errors in the Church, be no errors indeed, but themselves most shamfully are deceived, and so shal be stil, til they enter againe this house of God, which is the pillar and ground of al truth: that is to say, not only itself free from al error in faith and religion, but the pillar and stay to leane unto in al doubts of doctrine, and to stand upon against al heresies and errors that il times yeald, without which there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our creed, to beleve the Catholike and Apostolike Church. Which is, not only to acknowledge that there is such a Church, as Heretikes falsly say; but that that which is called the Catholike Church, and knowen so to be, and communicateth with the See Apostolike, is the Church: and that we must beleve, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, *I beleve, the Catholike Church*. And therefore the Council of Nice said, *I beleve in the Church*, that is, I beleve and trust the same in al things.

Neither can the Heretikes escape by flying from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension of Wicleffe and his followers, the companie of the Predestinate maketh not any one Society among themselves, many of them being yet unborne, and many yet Infidels and heretikes, and therefore be not of the one house of God which is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a several companie from the knowen Catholike Church, but are baptised, houseled, taught, they live and die in the common Catholike visible Church, or els they can neither receive Sacrament nor salvation. S. Paul instructeth not Thimothee how to teach, preach, correct and converse in the invisible societie of the predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of error in faith, seeing al men may erre: he must know that it is not by nature, but by privelege of Christes presence, of the holy Ghost's assistance, of our Lordes promise and praier. See S. Augustine upon these wordes of the 118 Psalme. Where he hath goodly speaches of this matter. For the same purpose also these wordes of Lectantius are

very notable : *It is the Catholike Church only, that keepeth the true worship of God ;* this is the fountain of truth, this the house of faith, this the Temple of God : whither if any man enter not, or from which if any man goe out, he is an alien and stranger from the hope of everlasting life and salvation. No man must by obstinate contention flater himself, for it standeth upon life and salvation, &c., S. Cyprian saith, The Church never departeth from that which she once hath knowen. S. Irenæus saith, that the Apostles have laid up in the Church as in a rich treasurie, al truth. And, that she keepeth with most sincere diligence, the Apostle's faith and preaching. It were an infinit thing to recite al that the Fathers say of this matter, al counting it a most pernicious absurditie to affirm, that the Church of Christ may erre in religion.

1843.—Therefore the church of the living God can never uphold error, nor bring in corruptions, superstition, or idolatry.

2 Timothy iv. 21. Douay, 1633.—Make haste to come before winter. Eubulus and Pudens, and Linus and Claudia, and al the brethren, salute thee.

1633.—This Linus was Coadjutour with and under S. Peter, and so counted second in the number of Popes.

1633, 1816.—Hebrews. Argument, page 552, from line 7 from bottom to line 3.—Yet (the Church at Jerusalem) is said to consist of two sorts, Greeks and Hebrews. Which againe is manifest, Phil. iii., where S. Paul comparing himself with the Judaical false Apostles, saith, that he also is an Hebrew of Hebrews. Finally, they seeme to have beene those Jewes which were borne in Jurie, which for the most part dwelled also there. Therefore to the Christian Jewes in Hierusalem and in the rest of Jurie, S. Paul writeth this Epistle, out of Italie : saying thereupon, 'The brethren of Italie salute you. Heb. xiii. By which words, and by these other in the same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you, it is evident, that he wrote this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Acts of the Apostles, but also after he was set at libertie there againe.

1633, 1816.—The Argument of the 1st Epistle of S. Peter.—Of S. Peter we read at large both in the Ghospels, and in the Actes of the Apostles ; and namely, that Christ designed him, and also made him his Vicar, (as S. Matthew for that cause in the Catalogue of the Apostles calleth him Primus, the first, and al antiquitie, *Princeps Apostolorum*, the prince of the Apostles) and that he

accordingly executed that office after Christes departure, planting the Church first amongst the Jewes in Hierusalem and in al that countrey and coasts about, as Christ also himself before had preached to the Jewes alone.

But preaching at length to the Gentils also, according to Christes commission, (Matthew xxviii. 19,) and being now come to Rome, the head citie of the Gentils, from thence he writeth this Epistle to his Christian Jewes, having care of them in his absence, no lesse then when he was present : and not to the Jewes that were at home, (belike because they had S. James, or his Successour S. Simon Cleophæ, resident with them) but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythynia.

And that he writeth it from Rome, himself signifieth, saying : The Church that is in Babylon saluteth you. Where by Babylon he meaneth Rome, as al antiquitie doth interpret him, not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300 yeares after, unto the conversion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first thirty-three Bishops thereof unto Silvester were al Martyrs.

2 Peter i. 15. Douay, 1633.—And I wil doe my diligence, you to have often after my decease also, that you may keep a memorie of these things.

1633, 1816.—These words though they may be easily altered by construction into divers senses not untrue, yet the correspondence of the parts of the sentence going before and following, give most plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeavour that they might be mindful of the same. Signifying that his care over them should not cease by death, and that by his intercession before God after his departure, he would doe the same thing for them that he did before in his life by teaching and preaching. This is the sense that the Greek Scholics speak of, and this is most proper to the text and consonant to the old use of this Apostle and other Apostolike Saints and Fathers of the Primitive Church.

S. Clement in his epistle to S. James our Lordes brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he would not cease to pray for him and his flock, therby to ease him of his pastoral burden. And S. Leo the great one of his Suc-

cessours in the said See, often attributeth the good administration and government thereof to S. Peter's praier and assistance: namely in these goodly words. We are much bound (saith he) to give thanks to our Lord and Redeemer Jesus Christ, that hath given so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done wel and be rightly ordered by us, it is to be imputed to his workes and his government, to whom it was said, And thou being converted confirm thy brethren: to whom our Lord after his resurrection said thrice, Feed my sheep, which now also without doubt the godly Pastour doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no tentation, &c.

Yet it was a common thing in the Primitive Church among the ancient Christians, and alwaies since among the faithful to make covenant in their life time, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. See the Ecclesiastical historie of the holy Virgin and Martyr Potamiæna, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Basilides, one of the souldiars that led her to execution, and so she did. Also S. Cyprian, Let us (saith he)—pray mutually one for another, and whether of us two shal by God's clemencie be first called for, let his love continue, and his praier not cease for his brethren and sisters in the world. So said this holy Martyr at that time when Christians were so farre from Calvinisme (which abhorreth the praier of Saints and praying to them) that to be sure, they bargained beforehand to have the Martyrs and other Saints to pray for them. The same S. Cyprian also in his booke, after a Godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus unto them: *Only then have us in remembrance, when your virginitie shal begin to be honoured*: that is after their departure. Where he insinuateth the use of the Catholike Church in keeping the festival daies and other duties towards the holy Virgins in heaven. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he wil pray for him that exhorted and incited him to the blessed state of the Monastical life.

And so doth he speake to the virtuous Matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now joynd to Christ in heaven. It were to long to report, how S. Augustin desireth to

be holpen by S. Cyprian's praier (then, and long before a saint in heaven) to the understanding of the truth concerning the peace and regiment of the Church. And in another place the same holy Doctour alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, friends, and other, expect us in great solicitude and carefulnes of our salvation, being sure of their owne. S. Gregorie Nazianzen in his orations of the praise of S. Cyprian, and of S. Basil also, declareth how they pray for the people. Which two Saints he there invocateth, as al the ancient Fathers did, both generally al Saints, and (as occasion served) particularly their special Patrones. Among the rest see how holy Ephrem praied to our B. Ladie with the same terms of Advocate, Hope, Reconciliatrix that the faithful yet use, and the Protestants cannot abide. S. Basil and others. Finally, al the Fathers are full of these things : who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these now interpreters doe.

Jude i. 11. Douay, 1633.—Woe unto them, which have gone in the way of Cain : and with the errour of Balaam, have for reward powred out themselves, and have perished in the contradiction of Core.

1633, 1816.—The Apostle would have Heretikes specially to be knowen, by the resemblance they have, first to Cain, in that for envy that his brother's service and Sacrafice was accepted and his rejected, slew his said brother, and was a fugitive from the face and Citie of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as covetousnes is commonly the cause that first maketh Heretikes and false Prophets. Whereupon S. August. saith : He is an Heretike that for temporal commodities sake either coineth or followeth new opinions. And lastly, by the resemblance they have with the ancient and notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthood appointed by God and would needs doe Sacrafice themselves without lawful calling.

Such indeed be al Heretikes, and such be al their sacraments, service, and offices in their Church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moyses and Aaron his Priests and true Governours ; so is intolerable pride the cause of al Heretikes forsaking their lawful Pastours and Rulers and namely of forsaking Christ's owne Vicar in Earth, our true Aaron, as S. Bernard calleth him. To al such forsakers the Apostle here giveth the curse and *Væ* due to the said

three, Cain, Balaam, and Core, and telleth them that the storme of darknes and eternal damnation is provided for them: most lively describing al Heretikes (as in some we to our woe have experience by their manners in our daies) in al this passage even to the end of the Epistle.

1843.—Heretics follow the way of Cain, by murdering the souls of their brethren; the way of Balaam, by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by the opposition to the church. Governors of divine appointment.

Apocalyps xii. 14. Douay, 1633.—And there were given to the woman two wings of a great Egle, that she might flie into the desert unto her place, where she is nourished for time and times, and half a time, from the face of the Serpent.

1633.—This often insinuation that Antichrist's reigne shal be but three yeares and a halfe, proveth that the Heretikes be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so many ages.

Apocalypse xiii. 18. Douay, 1633.—Here is Wisdom: He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixtie six.

1633.—Though God would not have it manifest beforehand to the world, who in particular this Antichrist should be: yet it pleased him to give such tokens of him, that when he commeth, the faithful may easily take notice of him, accordingly as it is written of the event of other prophecies concerning our Saviour, *That when it is come to passe you may beleeve*. In the meane time we must take heed that we judge not over rashly of God's secrets: the holy writer here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and decypher truely beforehand, Antichrist's name and person.

1633.—A man he must be, and not a Divel or spirit, as here it is cleere, and by S. Paul, where he is called the man of sinne. Againe, he must be one perticular person, and not a number, succession, or whole order of any degree of men: because his proper name and the peculiar number, and the characters therof be (though obscurely) insinuated. Which reproveth the wicked vanitie of Heretikes, that would have Christ's owne Vicars, the Successours of his cheefe Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by his description here and in the said

Epistles to the Thessalonians, must be one special man, and of a particular proper name, as our Lord Jesus is. And whosoever he be these Protestants undoubtedly are his Precursors. For as they make his way by ridding away Christ's images, crosse, and name, so they exceedingly promote the matter by taking away Christ's cheefe Minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been revealed now a good many yeares sithence, as these fellowes say he is to them, then the number of this name would agree to him, and the prophecie being now fulfilled, it would evidently appeare that he bare the name and number here noted. For (no doubt) when he commeth, this count of the letters or number of his name which before is so hard to know, wil be easie. For he wil set up his name in every place, even as we faithful men doe now advance Jesus. And what name proper or appellative of al or any of the Popes doe they find to agree with this number, notwithstanding they boast that they have found the whole order and every of them these thousand yeares to be Antichrist, and the rest before even from S. Peter, foreworkers toward his Kingdom.

1633.—For as much as the ancient Expositours and other doe thinke (for certain knowledge thereof no mortal can have without an expresse revelation) that his name consisteth of so many, and such letters in Greeke as according to their manner of numbring by the Alphabet make 666. And forasmuch as the letters making that number, may be found in divers names both proper and common ; (as S. Irenæus and others findeth them, in Latinos, &c., and some of this age in Luderus, which was Luther's name in the Alman tongue :) therefore we see there can be no certaintie, and every one frameth and applieth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to applie the word *Latinas* to the Pope: neither the whole order in common, nor ever any particular Pope being so called. And S. Irenæus the first that observed it in that word, applyed it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truely whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie, He is undoubtedly one of Antichrist's Precursors, but not Antichrist himself.

1843—The numeral letters of his name shal make up this number.

CHAPTER XX.

TRADITION.

Genesis i. 1. Douay, 1635.—In the beginning God created heaven and earth.

1635.—Holie Moyses telleth what was done in the beginning of the world, and so forward even til his owne time, writing above two thousand and four hundreth yeares after the beginning. Al which being incomprehensible by humane wit or discourse, he knew partly by revelations from God, for he had the guift of Prophecie in most excellent sort ; partly by tradition from his elders, who learned of their fathers. For until that time the Church had only traditions of such things as were revealed to special men, whereby we see the great authority of traditions, before there were Scriptures. And since Scriptures were written they are also necessary, for three special reasons. First, for that we are only assured by tradition of the Church, that those books are indeed holy Scriptures, which are so accounted, and not by the Scripture itselfe, for that were to prove the same by the same, until we be assured of some part, that proveth some other parts. And this made S. Augustin to say plainly, that *he could not believe the Ghospel except the Church told him which is the Ghospel*. Secondly, holy Scriptures being once knowen to be the word of God, and so of most eminent authoritie of al writings in the world, as S. Augustin, S. Hierom, and al other Fathers agree, yet for the true understanding of the same, both the Scripture itselfe and the ancient Fathers remit us to the Church, namely, to those in the Church that are appointed by God's ordinance, *in the high place he hath chosen*. Which were the High Priests in the Old Testament, as appeareth, Deut. xvii., Matt. xxiii., Joan xi. And in the New Testament, S. Peter and his Successours, for whom Christ prayed that his faith should not faile : and therefore commanded him to confirme his brethren, Luc. xxii. Thirdly, for things not expressed in particular in holy Scripture, the Scripture and Fathers doe likewise remit us to traditions, and to the judgement and testimonie of the Church. Christ saying to his Apostles : *He that*

heareth you heareth me. The Apostles doubted not to say: *It seemed good to the Holie Ghost and to us.* And S. Paul willed the Thessalonians to hold the traditions, which they had learned, whether it were by word, or by his Epistle.

Exodus vii. 11. Douay, 1635.—And Pharoah called the wise men and the enchanters: and they also by Egyptian enchantments and certain seecies did in like manner.

1635, 1816, 1843.—James and Membres, 2 Tim. iii., known by tradition.

Continuance of the Church, vol. i. page 182.

Douay, 1635.—Divers other rites were known and observed by Tradition. So Abraham paid Tythes to his spiritual Superiour, (Gen. xiv.) taught his children and familie to keep the way of our Lord and doe judgement and justice (Gen. xviii. 19). Isaac and Jacob kept and taught the Ordinances, Precepts, and Ceremonies, of their Ancesters, without lawes or precepts written (Gen. xxvi.) Judas commanded his second sonne to take the widow of his brother deceased without children (Gen. xxxviii.) The children of Israel abstained from eating the sinew of the thigh,—in remembrance that the sinew of Jacob's thigh was shrunke (Gen. xxxii.)

Leviticus xxiii. 2. Douay, 1635.—Speake to the children of Israel, and thou shalt say to them: These are the festivities of our Lord,—which you shal cal holie.

1635.—As other lawes written by Moyses concerning Sacrifices, Sacraments, Degrees hindering Mariage, punishments of Sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or judicial, which may be altered; so this law of festivities is partly moral, for that al men are bound to keep some festival dayes in honour of God, partly ceremonial, and so the Sabbath-day was kept holie in the Old Testament, the seventh day of the weeke, and other feasts, the dayes here prescribed. But these particular feasts and times are abrogated by Christ, whom they prefigured. In so much that now it is not lawful to keep them, for it would signifie that Christ were not come, as S. Paul teacheth (Rom. xiv., Galat. iv., Colloss. ii., and in other places) and it were plaine Judaisme and Heresie, condemned by the Councel of Laodicia, cap. 19, *accursing them that Judaize abstayning that day from works.* S. Gregorie also refuteth this heresie, shewing that Antichrist wil embrace it favouring the Jewes: in place whereof the next day (which we cal sunday) is made a perpetual holie day, by autho-

ritie of the Church, and called our Lord's day, Apoc. i. And this change the Protestants confesse to be lawful and necessarie, though we have no other expresse scripture, when, or by whom it was done, but only that S. John had his revelation *in our Lord's day*, but by perpetual tradition all Christians know, that the day after the Sabbath is our weeklie holie day, in memorie of Christ's Resurrection the same day, and in figure of the general resurrection of all men, and of life everlasting to the blessed. The same reason and authoritie doe also warrant the change of other feasts, and institution of new, in honour of God, our Saviour Jesus Christ, his Mother, and other Saints, and in memorie of benefits received, as here we see in the old Testament divers were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Jewes, Esther ix., and the restouration with new dedication of the Altar, 1 Machab. iv., observed by our Saviour, Joan x. 22.

Numeri xxxvi. 4. Douay, 1635.—And so it shal come to passe, that when the Jubilee, that is, the fiftieth yeare of remission is come, the distribution of the lots shal be confounded, and the possession of one shal passe to others.

1635.—By reason of two former lawes, the one (Levit. xxv.) providing that inheritance of landes should not be sold, nor otherwise alienated, but until the Jubilee yeare, and then returned to him, or his heyres, to whom it pertained before; the other (Num. xxvii.) ordaining that for lack of a sonne, daughters should enherite; this difficultie did rise, in case an enheritrix did marrie a man of another tribe, her lands by that meanes should passe from tribe to tribe, and not be restored in the Jubilee yeare. For avoiding of which inconvenience a further law is made, that none shal marrie out of their own tribe.

Nevertheless the tribe of Levi made marriage with the tribe of Juda: as appeareth by that Zacharie the priest married Elizabeth, cosin to our B. Ladie of the tribe of Juda; though in the old Testament there is no such expresse dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holie a man as Zacharie. And not without mysterie, (as S. Augustin noteth,) for that Christ the anointed of God, was prefigured by the anointing of Kings and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

Deuteronomie iv. 2. Douay, 1635.—You shal not adde to the word, that I speake to you, neither shal you take away from it:

keep the commandment of the Lord your God which I command you.

1635.—Moyses cannot meane, that no more should be written, nor commanded ; for then the last chapter of this book, and the rest of the Bible should not have been written after his death ; neither ought the Priests or Prophets to have commanded anie thing not expressed in the law. And wheras Protestants say that al other Scriptures are included in the Law, or pertaine to explication or performance therof : we also answer that unwritten Traditions both in the old and new Testament are likewise implied, included, or pertaine to the explication or performance of the law. For even as the written doctrine of the Prophets, yea and of Christ, and his Apostles, in general is contained in the law of Moyses, so also are certaine fasts, feasts, rites, ceremonies, and other traditions proved and confirmed by general speaches and axiomes written in holie Scriptures, as by our Saviour's words to his Apostles, Luc. x. He that heareth you heareth me. S. Paul's to other Christians, (1 Cor. x.) other things when I come I wil dispose, (2 Thess. ii.) Hold the traditions which you have learned : and the like. Wherupon S. Augustin giveth this rule, that albeit an evident example cannot be produced of holie Scripture, yet the truth of the same Scriptures is holden by us, when we doe that pleaseth the whole Church, which the authoritie of Scriptures commendeth. The same he teacheth in manie other places. So doe S. Epiphanius, S. Hierom, S. Chrysost., S. Basil, and S. Irenæus.

Psalm lxxvii. 3. Douay, 1635.—How great things have we heard and have knowne them, and our fathers have told us.

1635.—Which partly we know by written holie Scriptures, partly by Traditions.

Matthew i. 25. Douay, 1633.—And he knew her not til she brought forth her first-borne Sonne : and called his name Jesus.

1633.—Helvidius of old abused the wordes, til, and first-borne, against the perpetual virginity of our B. Ladie, which truth though not expressed in Scripture, yet our Adversaries also do grant, and Helvidius for denial therof was condemned for an heretike by tradition only.

1816, 1843.—From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ. But S. Jerom shews by divers examples, that this expression of the Evangelist was a manner of speaking,

usual among the Hebrews, to denote by the word until, only what is done, without any regard to the future : Thus it is said, Genes. viii., That Noe sent forth a raven, which went forth and did not return till the waters were dried up on the earth. That is, did not return any more. Also Isaias xlvi., God says : I am till you grow old. Who dare infer that God should then cease to be ? Also in the book of Machab.—And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain till they returned in peace. That is, not one was slain, before or after they had returned. God said to his divine Son : Sit on my right hand till I make thy enemies thy foot stool. Shall he sit no longer after his enemies are subdued ? Yea, and for all eternity. S. Jerom also proves by Scripture examples, that an only begotten son, was also called first-born, or first-begotten : because according to the law, the first-born males were to be consecrated to God : Sanctify unto me, saith the Lord, every first-born that openeth the womb among the children of Israel.

Luke iv. 2. Douay, 1633.—Fourtie daies and was tempted of the Diuel. And he did eate nothing in those daies ; and when they were ended, he was an hungred.

1633, 1816.—The Churches fast of 40 daies (called Lent) commeth of this, and is an Apostolical tradition.

John xxi. 25. Douay, 1633.—But there are many other things also which Jesus did : which if they were written in particular, neither the world itself I thinke were able to containe those books that should be written.

1633.—How few things are written of Christes actes and doctrine in comparison of that which he did and spake : and yet the Heretikes wil needs have al in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

Acts xv. 41. Douay, 1633.—And he walked through Syria and Cilicia, confirming the Churches, commanding them to keepe the precepts of the Apostles and the Ancients.

1633.—Not only the things commanded by Christ's expresse word, or written in the Scriptures (as our Heretikes hold) but whatsoever the Apostles and Rulers of the Church command, is to be kept and obeied. See these wordes repeated againe, and that in the Greeke lest any man cavil, because here the Greeke hath them not.

Acts xx. 35.—Douay, 1633.—I have shewed you al things, that

so labouring, you must receive the weake, and remember the word of our Lord Jesus, because he said : It is a more blessed thing to give rather than to take.

1633, 1816.—Among many other infinit goodly things and speaches which Christ spake and be not written in the Ghospels, this sentence is one : which S. Paul heard of some of the Apostles daily conversant with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiveth any benefit, as almes either temporal or spiritual, yet indeed he that giveth or bestoweth, is more happie. Which if the world did wel consider, men would give almes faster then they doe, if it were but for their owne benefit.

A Table of the other Apostles. Douay, 1633, p. 338 ; 1816, p. 211.—The Actes of the rest of the twelve Apostles be not much written of in this booke. But as other Ecclesiastical Writers doe testife, they preached specially in these Nations, as followeth : Andrew in Achaia, John in Asia, Philip in Phrygia, James in Jewrie, Bartholomew in Scythia, Thomas in India, Matthew in Æthiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James in Spaine, Matthias in Palestine. So distributing themselves throughout the world, to gather one Catholike Church of al Nations, according as Christ gave them commission (Matt. xxviii. 19) : and as it was prophecied of them before—Psalm xviii., Their sound is gone forth into everie countrie, and their words into the ends of the whole world. But before they departed one from another (the time whereof is not certainly knowen) al twelve assembling together, and ful of the Holy Ghost, each laying downe his sentence, agreed upon twelve principal Articles of the Christian faith, and appointed them for a rule to al Beleivers : which is therfore called and is the Apostles Creed : not written in paper, as the Scripture, but from the Apostles delivered by tradition. Which, as of old, so at this day al solemnly professe in their Baptisme, either by themselves or by others : and al that be of age and capacitie, are bound to know and beleeve everie Article of the same. Which are these that follow :

THE APOSTLES CREED.

1. I believe in God the Father, Almighty Creatour of Heaven and Earth.
2. And in Jesus Christ, his only Sonne, our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin Marie.

4. Suffed under Pontius Pilate, was crucified, dead, and buried: Descended into Hel.
5. The third day he rose againe from death.
6. Ascended into Heaven: sitteth at the right hand of God the Father Almightye.
7. From thence he shal come to judge the quicke and the dead.
8. I beleeve in the Holy Ghost,
9. The Holy Catholike Church: the communion of Saints.
10. Remission of sinnes.
11. Resurrection of the flesh.
12. Life everlasting. Amen.

Romanes xii. 6. Douay, 1633, 1816.—And having guifts, according to the grace that is given us, different, either prophecie according to the rule of faith.

1633, 1816.—By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sun-dered into divers Nations, set downe among themselves a certaine Rule and forme of faith and doctrine, conteining not only the Articles of the Creed, but al other principles, grounds, and the whole plat-forme of al the Christian Religion. Which rule was before any of the Books of the New Testament were written, and before the faith was preached amongst the Gentils: by which not only every other inferiour Teacher's doctrine was tried, but al the Apostles and Evangelists preaching, writing, interpreting, (which is here called prophecying) were of God's Church approved and admitted, or dis-proved and rejected. This forme, by mouth and not by Scripture, every Apostle delivered to the countrie by them converted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no man's plausible speech to be drawn from the same. This he commendeth to Timothee, calling it his Depositum. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding alwaies to beware of them that taught otherwise. For feare of missing this line of truth, himself, notwithstanding he had the Holy Ghost, yet lest he might have preached in vaine and lost his labour, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their Successours by their example. For the

holding of this Rule, and by the measure thereof, were al the Holy Scriptures written. For and by the same, al the glorious Doctours have made their sermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

And this is the sure Analogie and measure of faith, set downe and commended to us every where for the Apostles tradition; and not the phantastical rule or square that every Sect-maister pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of Doctour, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his false weights, and Calvin his owne also. According to which several measure of every Sect, they have their expositions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecyng, which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every man's peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophecyng and al other preaching in Calvin's schoole, is justly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

1 Corinthians xv. 3. Douay, 1633.—For I delivered unto you first of al which I also received, that Christ died for our sinnes according to the Scriptures.

1633, 1816.—This deliverie in the Latin and Greeke importeth Tradition: So by Tradition did the Apostles plant the Church in al truth, before they wrote any thing.

2 Corinthians iii. 3. Douay, 1633.—being manifested that you are the Epistle of Christ, ministred by us, and written not with inke, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the hart.

1633, 1816.—S. Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost: but the special and proper book of Christes truth and Ghospel, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subject of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful men's harts S. Paul wrote divers things not uttered in any Epistle: as sundrie of the Apostles wrote the Christian religion in the harts of

their hearers only, and in other material books not at al. Wherof S. Ireneus saith: *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they delivered unto them to whom they committed the Churches?* To the which ordinance many nations of those barbarous people that have beleevd in Christ, doe consent without letter or inke, having salvation written in their harts, and keeping diligently the tradition of the Elders. And S. Hierom in the creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the hart. And this is the Churches book also, whereby and wherin she keepeth faithfully al truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth and preserveth the other book which is of Holy Scriptures, from al corruptions of Heretikes and other injuries.

Colossians ii. 20. Douay, 1633.—If then you be dead with Christ, from the elements of this world; why doe ye yet decree as living in the world?

1633, 1816.—A marvellous impudent translation of these words in the English Bibles thus: Why are you burdened with traditions? Whereas the Greek hath not that signification: but to make the name of tradition odious, here they put it out of purpose, not being in the Greek and in other places where Traditions are commended—(1 Cor. xi. 2, and 2 Thess. ii. 2), and where the Greek is so most flatly, there they translate it: Instructions, Ordinances, &c.

2 Thessalonians ii. 15. Douay, 1633.—Therefore, Brethren, stand; and hold the traditions which you have learned, whether it be by word, or by our epistle.

1633, 1816.—Not only the things written and set downe in the holy Scriptures; but al other truths and points of religion uttered by word of mouth and delivered or given by the Apostles to their Scholers by tradition, be so here approved and elsewhere in the Scripture itself that the Heretikes purposely, guilefully, and of il conscience (that belike reprehendeth them) refrain in their translations from the Ecclesiastical and most usual word *Traditions* ever more when it is taken in good part, though it expresse most exactly the signification of the Greek word: but when it soundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it never doth) there they use it most gladly. Here therefore and in the like places, that the reader might not so easily like of

Traditions unwritten, here commended by the Apostle, they translate it, Instructions, Constitutions, Ordinances, and what they can invent els, to hide the truth from the simple and unwary Reader, whose translations have no other end but to beguile such by art and conneivance.

But S. Chrysostom and the other Greeke Scholies or Commentaries say hereupon, both written and unwritten precepts the Apostles gave by tradition, and both be worthy of observation. S. Basil says, "*I account it Apostolike to continue firmly even in unwritten traditions.*" And to prove this he alleageth this place of S. Paul. In the same book he saith, "If we once goe about to reject unwritten customes as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Ghospel to a naked name." And for example of these necessary traditions, he nameth the signe of the Crosse, praying towards the east, the words spoken at the elevation or shewing of the holy Eucharist, with diverse ceremonies used before and after the Consecration, the hallowing of the font, the blessing of the oile, the anointing of the baptized with the same, the three-immersions into the font, the words of ab-renunciation and exorcismes of the party that is to be baptised, &c. "What Scripture (saith he) taught these and such like? none truly, al comming of secret and silent tradition, wherwith our Fathers thought it meet to cover such mysteries. S. Hierom reckneth up divers the like traditions willing men to attribute to the Apostles such customes as the Church hath received in divers Christian Countries. S. Augustin esteemeth the Apostolike tradition so much, that he plainly affirmeth in sundrie places, not only the observation of certaine festivities, fasts, ceremonies, and whatsoever other solemnities used in the Catholike Church, to be holy, profitable, and Apostolike, though they be not written at al in the Scriptures; but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proved by Scriptures, as by tradition, namely avouching that in no wise we could beleeve that children in their infancie should be baptized, if it were not an Apostolike tradition. Tradition caused him to beleeve that the baptized of Heretikes should not be rebaptized, notwithstanding S. Cyprian's autoritie and the manifold Scriptures alleaged by him, though they seemed never so pregnant. By tradition only, he and others condemned Helvidius the Heretike for denying the perpetual virginite of our Lady. And

without this, be the Scriptures never so plaine, no Arian, Macedonian, or Eutychian, no Pelagian, no Zuinglian wil yeald. We must use tradition (saith S. Epiphanius) for the Scripture hath not al things: and therefore the Apostles delivered certaine things in writing, certaine by tradition. And for that, he alleageth this place also of S. Paul. And againe, There be bounds set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine so that truth is every way fensed.

S. Irenæus hath one notable chapter, that in al questions we must have recourse to the tradition of the Apostles: teaching us withal the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of the Bishops, but specially of the Apostolike See of Rome: declaring in the same place, that there be many barbarous people, simple for learning, but for constancie in their faith most wise, which never had Scripture, but learned only by tradition. Tertullian reckneth up a great number of Christian observations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if thou require the rule of Scripture, thou shalt find none. Tradition shal be alleaged the authour, custom the confirmer, and faith the observer.* Origen also of this matter writeth in plaine termes that there be many things done in the Church (which he there nameth) wherof there is no easier reason to be given then tradition from Christ and the Apostles. S. Dionysius Areopagite referreth the praying and oblation for the dead in the Liturgie to an Apostolical tradition. So doth Tertullian, &c.

We might adde to al this, that the Scriptures themselves, even al the books and parts of the holy Bible, be given us by tradition: els we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes have and heretikes have not) remaineth stil in the Church by tradition. The Creed is an Apostolike tradition. And what Scriptures have they to prove that we must accept nothing not expresly written in Scriptures? We have to the contrarie, plaine Scriptures, al the Fathers, most evident reasons, that we must either beleeve tradition or nothing at al. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught and delivered by

word of mouth from the Apostles they would beleve them or no? If they say no, then they be impious that wil not trust the Apostles preaching: If they say they would, if they were assured that the Apostles taught it: Then to prove unto them this point we bring them such as lived in the Apostles daies, and the testimonies of so many Fathers, before named neer to those daies, and the whole Churches practise and asseveration descending downe from man to man to our time. Which is a sufficient proof (at least for a matter of fact) in al reasonable men's judgement; specially when it is knowen that S. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth. And Tertullian's book of prescriptions against Heretikes, is to no other effect but to prove that the Church hath this advantage above Heretikes, that she can prove her truth by plaine Apostolike tradition, as none of them can ever doe.

2 Thessalonians iii. 6. Douay, 1633.—And we denounce unto you, Brethren, the name of our Lord Jesus Christ, that you withdraw yourselves from every Brother walking inordinately, and not according to the tradition which they have received of us.

1633.—Here also (as it is noted before 2 Thess. ii. 15) the Adversaries in their translation avoid the word, tradition being plaine in the Greek lest themselves might seem to be noted as men walking inordinately and not according to Apostolike tradition, as al Schismatikes, Heretikes, and Rebels to God's Church doe.

1 Timothee vi. 20. Douay, 1833. — O Timothee, keep the depositum, avoiding the prophane novelties of voices and oppositions of falsely called knowledge.

1633, 1816.—The whole of the doctrine of our Christianitie being taught by the Apostles and delivered to their Successours, and comming downe from one Bishop to another, is called the Depositum, as it were a thing laid into their hands, and committed unto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the truth given unto the holy Bishops to keep, and not to laymen. See the notable discourses of Vicentius Lirinensis upon this text. And it is for this great, old, and knowen treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositum dives*, the rich treasure of truth. And as Clemens Alexandrinus writeth, this place maketh so much against al Heretikes who doe al change this

Depositum; that for it only such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. But they leap fourteen or fifteen hundreth yeares for it over men's heads to the Apostles. But we cal for the *Depositum*; and aske them in whose hands that truth which they pretend was laid up, and how it came downe to them. For it cannot be Apostolical, unles it were *Depositum* in some Timothee's hand, so to continue from one Bishop to another until our time and to the end.

2 Timothee iii. 8. Douay, 1633.—But as Jannes and Mambres resisted Moyses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

1633.—That those Magicians which resisted Moyses, were thus called, it is not written in al the old Testament: therfore it came to the Apostle's knowledge by tradition, as the Church now hath the names of the three Kings, of the penitent theefe, of the souldier that pearced Christes side on the Crosse, and of the like.

1843.—The Magicians of King Pharaoh.

Hebrewes vi. 1. Douay, 1633.—Wherfore intermitting the word of the beginning of Christ, let us proceed to perfection, not againe laying the foundation of penance from dead workes, and of faith toward God.

1633, 1816.—We see hereby, what the first grounds of Christian Institution or Catechisme were in the Primitive Church, and that there was ever a necessarie instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures; which could not treat of things so particularly, as was requisit for the teaching of al necessarie grounds. Among these points were the twelve Articles contained in the Apostles Creed: the doctrine of penance before Baptisme: the manner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: The Articles of the Resurrection, Judgement, and such like. Without which things first laid, if one should be sent to picke faith out of the Scripture, there would be madde rule quickly. See S. Augustin.

1843.—The first rudiments of the Christian doctrine.

Hebrewes ix. 19. Douay, 1633.—For al the commandement of the law being read of Moyses to al the people: he taking the bloud of calves and goats, with water and scarlet wool and hyssop, sprinkled the very book also itself and al the people.

1633.—Here we may learne that the Scriptures conteine not al

necessarie rites or truths, when neither the place to which the Apostle alludeth, nor anie other, mentioneth halfe these ceremonies, but he had them by tradition.

Hebrewes xiii. 9. Douay, 1633.—With various and strange doctrine, be not led away. For it is best that the hart be established with grace, not with meats: which have not profited those that walke in them.

1633.—New, divers, changeable and strange doctrines to be avoided, for such be heretical against which the best remedie or preservative is alwaies to looke backe to our first Apostles and the holy Fathers doctrine.

James v. 17. Douay, 1633.—Elias was a man like unto us, passible, and with praier, he praied that it might not rain upon the earth, and it rained not for three yeares and six moneths.

1633, 1816.—The Scripttures to which the Apostle alludeth, make no mention of Elias' praier. Therefore he knew it by tradition or revelation. Whereby we see that many things unwritten be of equal truth with the things written.

1 Peter i. 18. Douay, 1633.—Knowing that not with corruptible things, gold or silver, you are redeemed from your vaine conversation of your Father's tradition.

1633, 1816.—He meaneth the errors of Gentilitie, or if he write to the Jewes dispersed, he meaneth the yoke of the Law with the fond and heavy additions of their later Maisters called *Deuteroses*. The Heretikes, to make it sound to the simple against the traditions of the Church, corrupt the text, thus, *which you have received by traditions of the Fathers*.

1 Peter ii. 13. Douay, 1633.—Be subject therefore to every humane creature for God: whether it be to King, as excelling:

1633, 1816.—So is the Greek, but the Protestants in favour of the temporal lawes made against the Catholike religion, translate it very falsely thus, *to al manner ordinances of man*: themselves boldly rejecting Ecclesiastical decrees as men's ordinances.

1 John ii. 24. Douay, 1633.—You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shal abide in the Sonne and the Father.

1633.—Keepe that firmly and constantly which you have heard even from the beginning, by the mouth of the Apostles: and not that only which you have received by writing.

2 John 6. Douay, 1633.—And this is charitie, that we walke

according to his commandements. For this is the commandement, that as you have heard from the beginning, you walke in the same :

1633, 1816.—'This is the Rule of a Christian Catholike man, to walke in that faith and worship of God which he hath received from the beginning. Which is that which we now cal according to the Scriptures, the tradition of the Apostles : that which is come to us, from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man avoid seducers that rise up in every Age, teaching new doctrine.

2 John 10. Douay, 1633.—If any man come to you, and bring not this doctrine, receive him not into the house, nor say, God save you, unto him.

1633, 1816.—The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Councel, use to set downe the true doctrine in those points which Heretikes cal into controversie. Which being once done and declared to the faithful, they need no other marke or description to know an Heretike or false teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselves, as now a daies they would doe, saying, o let us first be proved Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles Rule. Many a good honest Shepheard knoweth a Woolfe that cannot define him. But the Apostle saith, if he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, under forme of bread and wine, &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike, and we must avoid him, whether in his owne definitions and censures he seems to himself an Heretike or no.

Jude 9. Douay, 1633.—When Michael the Archangel, disputing with the Divel, made altercation for the body of Moyses, he durst not inferre judgement of blasphemie, but said, our Lord command thee.

1633, 1816.—When, why, or how this altercation or combat was between S. Michael and the Divel about Moyses body, no man can declare. Only this we see that many truths and stories were kept in the mouthes and harts of the faithful that were not written in Scriptures Canonical, as this was among the Jewes.

1843.—This contention which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradi-

tion. It is thought the occasion of it was, that the devil would have had the body buried in such place and manner, as to be worshipped by the Jews with divine honours.

Apocalypse x. 4. Douay, 1633.—And when the seven thunders had spoken their voices, I was about to write : and I heard a voice from heaven saying to me : Signe the things which the seven thunders have spoken ; and write them not.

1633.—Many great mysteries and truths are to be preserved in the Church, which for causes known to God's providence, are not to be written in the booke of holy Scripture.

CHAPTER XXI.

NO SALVATION OUT OF THE ROMISH CHURCH.

Genesis vii. 23. Douay, 1635.—And he cleane destroyed al substance that was upon the earth, from man even to beast, as wel it that creepeth as the foules of the ayre, and they were destroyed from off the earth : but only Noe remained, and they that were with him in the arke.

1635.—As there is not anie thing in al the old Testament, from the creation of the world til the comming of Christ, more notable, more admirable, or of greater importance, then this historie of the general flood ; so was there nothing (though al or most chanced to them in figure) that ever more aptly, more lively, or more exactly, prefigured Christ and his Church, with the rest of al mankind, then did Noe and the arke, and the drowning of the rest of the world in that deluge. Which S. Augustin declareth in many places, but most especially and of purpose in his twelfth booke against Faustus the Manichee, from the 14th chapter to the 22nd, and in his fifteenth booke of the citie of God, in the two last chapters : where he sheweth at large both the certaintie of the historie, and that as certainly it was a figure of things in the new Testament and withal the great cogruitee between the figure and the things figured. The same did Origen explicate and others, confirming their expositions by S. Peter's testimonie, saying : In the Arke a few, that is eight soules (or persons) were saved (from drowning) by water, wherunto Baptisme being of the like forme now saveth you also. And by our Saviour's words, saying : As in the dayes of Noe, so shal also the comming of the Sonne of man be. In summe the Doctours teach, that Noe signifying rest was a figure of Christ, the very rest of man's soule. Whom whosoever followeth shal find rest for their soules. The Arke signifieth the Church, the forme thereof being six times so long as broad, and ten times so long as high, resembleth the proportions of man's bodie, lying prone or prostrate. The dore in the side representeth the wound in Christ's side, from whence

flowed the holy Sacraments, by which the faithful enter into the Church and are sanctified. The timber wherof the arke is made, and the water bearing it up, signified the Crosse of Christ and Baptisme. For as Noe (saith S. Augustin) with his was delivered by the water and the wood, so the familie of Christ by Baptisme signed with Christ's Passion on the Crosse. Likewise the squarnes of the timber which both sustained the burden of al contained in the arke, and resisted the boystrous waves of the flood beating without, did signifie such men in the Church, as be constant and stand firmly in al sorts of temptations: especially godly and learned Doctours and Pastours, who by word and example uphold and confirme the faithful people in al afflictions within, and withstand and convince al heretikes and other infidels that oppose the Church without. Againe, the higher and lower roomes with the midle chambers and third lofts, and other distinctions of cabinets, and partitions, and al sorts of living creatures, cleane and uncleane, received therin, did signifie the varieties of al states and functions, and diversitie of manners and merits in the Church, in which are persons of al degrees, Clergie and Laitie, Potentates, Princes, Subjects, good and evil. The most strong kind of glue, called bitumen, signified the permanent or everlasting stabilitie and unseparable connexion of the Church, by the grace and continual assistance of the Holie Ghost conserving the same. The consummation of the Arke in one cubit signified the unitie of the same Church, which is one in al times and places. Neither would God Almightye have manie Arkes for Noe and his sonnes or other creatures, nor manie chiefe Rulers, (though he would that of them should come manie Nations) but one only arke, and one chiefe Governour therof, and that al without the same should corporally die, to signifie that al which die without the Church doe perish, and are eternally damned. Wherupon S. Hierom amongst other Fathers, sheweth that al within the Church, that communicate with the See Apostolike, (wherin S. Damasus sate then Governour) are as those in the Arke of Noe, and al Schismatikes, Heretikes, and other Infidels are in like case with the rest of the world, that were drowned with the flood.

2 Kings v. 19. Douay, 1635.—Who sayd to him: Goe in peace. He therefore went from him in the spring time of the earth.

1633.—Schismatikes, as they are commonly (but improperly) now called in England, which being in mind and judgement Catholikes, go sometimes to Protestants common prayers or sermons, draw

an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syrria to goe and serve his king in the temple, when he adored an idol. But whosoever wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubts proposed, between this man's case and ours. For before Christ's Ghospel was promulgate, neither al Articles of faith were so expresly taught, nor the external profession therof so strictly commanded, as now they are in time of more grace, which giveth more ayde to man's weaknes, wherin also more perfection is required, and therefore our Saviour exacteth of al to confesse him, and his Religion, before men : els he wil denie them before his Father. Likewise in the place, where this Nobleman dwelt, his presence in the temple, and service to the King, could not be accounted a revolt from true religion, which was never professed there, nor be scandalous to anie man, being al Infidels : but in a christian countrie, where al beare the name of Christians, especially where men are at controversie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publike service of God, are reputed to be of the same religion ; or els dissemblers, as it were to have no care of religion, knowing God, and not glorifying him as God, and revolting from the truth which they had learned. The difference also of persons is great. For this Nobleman having before his conversion served his King, in the office of sustaining him, when he bowed to the Idol, if he should have refused to doe the same, it would rather have been supposed that he disdained his Maister, or shewed disloyaltie, then thought that he refrayned for religion : whereas in our case, verie few doe such temporal service, about the King in the Church : and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised : except they manifest the contrarie, as this man did, and our men commonly doe not. Yea if anie do say they are Catholikes and yet goe to the Protestants Church, they are counted of that rank S. Paul speaketh of, which confesse they know God, but denie him in their deedes. And those which refuse such an office, cannot be judged disloyal, because it is sufficiently knowne, that Catholikes refuse of mere conscience. An other most especial difference is in the things demanded. This Syrian promising expresly before the prophet, and his owne great trayne, that he would never againe serve false Gods, and that he would serve the only true God, and

for that purpose caried earth with^e him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, whereby he might seeme to serve an Idol: but that when the King leaning upon him should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolved and promised the contrarie, but adoring God Almightye, in whom now he believed. And this the Prophet approved, in that time, place, and person to be lawful. But those that now in England goe to Protestants service or sermons, doe neither publikly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor avouch the erecting of an Altar, but goe to Church, to shew themselves obedient to the Parlament law, which abandoned the true Divine Service, and in place therof appointed and commanded al to be present at a new forme of Common Prayer, thereby making it a distinctive signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false. This example therefore doth in no sort warrant their going to the heretical Church: but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superiour, and if he should say: Goe in peace, then might they pleade an excuse, but he sayth: None can goe without incurring grievous sinne, and eternal damnation; the case being so much different from Naaman's, it is indeed more like to that of Eleazarus, and other Machabees, who were commanded by eating swine's flesh, to depart from the law of God, and their fathers. Which by no meanes was lawful to doe, nor to make shew of doing it, but rather to dye as they did most gloriously.

1816, 1843.—What the Prophet here allowed, was not an outward conformity to an idolatrous worship; but only a service which by his office he owed to his master; who on all public occasions leaned on him: so that his bowing down when his master bowed himself down was not in effect adoring the Idols: nor was it so understood by the standers by, since he publicly professed himself a worshipper of the only true and living God, but it was no more than doing a civil office to the king his master, whose leaning upon him obliged him to bow at the same time that he bowed.

Psalme xlvii. 10. Douay, 1635.—We have received thy mercie, o God in the middes of thy temple.

1635.—Grace and mercie is only granted to those that are within, or come unto Catholike Church.

Psalme lxxxiii. 5. Douay, 1635.—Blessed are they that dwel in thy house, o Lord : for ever and ever they shal praise thee.

1635.—As sparowes by natural instinct seeking habitations, finde houses to dwel in, and turtles have nests, wherin to lay their yong ones : so faithful soules seeke to dwel in heaven, and in the meane time to lay up good workes within the Catholike Church ; out of which (sayth Saint Augustin in this place) how good soever workes doe seeme (as when Pagans and heretikes feede the hungrie, cloth the naked, receive strangers into their houses, visite the sicke, comfort prisoners) being not laid in the nest, they shal be trod under foot, they shal be bruised in peeces : they shal not be conserved, they shal not be kept : but (that such workes may be profitable and be conserved) they must be done in true faith, in the Catholike faith, in societie of the unitie of the Church.

Workes are good and rightly laide up when they are done in unitie, and participation of God's Altars, the most proper places of Divine service, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie ; where al Saints without ceasing sing : Holie, holie, holie, Lord God of hosts.

Psalme lxxxiii. 8. Douay, 1635.—For the Law-giver shal give blessing, they shal goe from vertue into vertue : the God of Gods shal be seen in Sion.

1635.—Christ our Law-giver, giveth aboundance of graces, with continual increase. But our only omnipotent God, is to be seen by this effect of his grace, in the Church and not els where.

Psalme lxxxiii. 11. Douay, 1635.—Because better is one day in thy courts, above thousands. I have chosen to be an abject in the house of my God : rather then to dwel in the tabernacles of sinnes.

1635.—And better to be in the poorest state of Catholike Christians then in greatest palaces or highest dignities amongst sinners.

Psalme cxxix. 8. Douay, 1635.—And he shal redeeme Israel, from al his iniquities.

1635.—Christ's redemption being sufficient for al the world, is effectual only to true living members of the Catholike Church.

Proverbs xiv. 12. Douay, 1635.—There is a way, which seemeth to a man just : but the later ends therof lead to death.

1635.—If anie Jewes, Turkes, or Heretikes, lead a moral good life in this world, it seemeth both to themselves, and to other rude people, that they are in a right way of salvation, but their error in faith leadeth them to eternal damnation.

Ecclesiastes v. 14. Douay, 1635.—As he came forth naked from his mother's wombe, so shal he returne and shal take nothing away with him of his labour.

1635.—As temporal riches are often the occasion of their owner's ruine : so vaine philosophie and heresie availe not heretikes nor their folowers, but as they came naked from their mother's wombe, the perverse Church, so shal both such masters, and scholers depart without comfort into the wrath which they prepare to themselves.

Isaie lx. 2. Douay, 1635.—Because loe darknes shal cover the earth, and a mist the peoples : but upon thee shal our Lord arise, and his glorie shal be seen upon thee.

1635.—Only those that come into the Church receive the light of true faith, al others are in darkenes.

Luke xiii. 26. Douay, 1633.—then you shal begin to say : We did eate before thee, and drinke, and in our streetes didst thou teach.

1633, 1816.—It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to chalenge heaven thereby, unlesse we live in unities of the Catholike Church. So S. Augustin applieth this against the Donatistes, that had the very same service and Sacraments which the Catholike Church had, but yet severed themselves from other Christian Countries by Schisme.

John xv. 4. Douay, 1633.—Abide in me and I in you. As the branch cannot beare fruit of itself, unles it abide in the vine, so you neither unles you abide in me.

1633.—Whosoever by Heresie, or Schisme, or for anie other cause, is cut off or separated from the Church, he can doe no meritorious worke to salvation, neither can be heard, pray he never so much in Schisme, because he is not in the bodie of Christ, which is a condition necessarily required in prayer.

John xviii. 17. Douay, 1633.—The wench therefore that was portresse, saith to Peter : Art not thou also of this man's Disciples ? He saith to her, I am not.

1633.—It is al one for a man to deny Christ, and that he is a Disciple of Christ, or a Catholike, or a Christian man, when he is demanded.

Romanes v. 1. Douay, 1633.—Being justified therefore by faith, let us have peace toward God by our Lord Jesus Christ.

1633.—Whether we read, *let us have peace*, as diverse also of the Greeke Doctours doe, or, *We have peace*: it maketh nothing for the vaine securitie and infallible certaintie which our Adversaries say every man ought to have upon his presumed justification by faith, that himself is in God's favour, and sure to be saved: peace towards God, being here nothing els, but the sincere rest, tranquillitie, and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be justified, neither teacheth nor breedeth any such securitie of salvation. And therefore they have made to themselves another Faith which they cal *Fiduciam*, quite without the compasse of the Creed and Scriptures.

Romanes vi. 17. Douay, 1633.—But thankes be to God, that you were the servants of sinne, but have obeied from the hart, unto that forme of doctrine into the which you have been delivered.

1633.—Here againe is signified that our discharge from the bondage of sinne, is by the Christian faith, and by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sinne, to their humble receiving of the Catholike faith.

1633.—At the first coversion of every Nation to the Catholike faith, there is a forme and rule of beleefe set down, unto which when the people is once put by their Apostles, they must never by any persuasion of men alter the same, nor take of any man or Angel, any new doctrine or Analogie of faith as the Protestants cal it.

1 Corinthians xiii. 3. Douay, 1633.—And if I should distribute al my goods to be meate for the poore, and if I should deliver my body so that I burne, and have not charitie, it doth profit me nothing.

1633.—Beleeve (saith S. Augustin) assuredly and hold for certaine, that no Heretikes and schismatikes that uniteth not himself to the Catholike Church againe, how great almes soever he give, yea or shead his bloud for Christes name, can possibly be saved. For many Heretikes by the cloke of Christes cause deceiving the simple suffer much. But where true faith is not, there is no justice, because the just liveth by faith. So it is also of Schismatikes, because where charitie is not, justice can there be none: which if they had, they would never plucke in pieces the body of Christ

which is the Church. So saith S. Augustin, in divers places, not only of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Calvinists now a daies doe, (for that is more damnable :) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defense of truth or some article of Christes religion.

Ephesians v. 25. Douay, 1633.—Husbands love your wives, as Christ also loved the Church, and delivered himself for it.

1633.—Loe Christes singular love of the Church, for which only and the members therof he effectually suffered his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of divers her members, she cannot be wholly without sinne, but must say alwaies: Forgive us our debts.

Ephesians v. 29. Douay, 1633.—For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the Church.

1633, 1816.—It is an unspeakable dignitie of the Church, which the Apostle expresseth often elsewhere, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed and embrued with water and bloud issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenæus expound) to be his members, to be so joyned unto him as the body and members of the same flesh, bone and substance, to the head; to be loved and cherished of him as wife of husband, yea, to be his wife and most deare Spouse, taken and formed (as S. Augustin often saith) out of his owne side upon the Crosse, as Eve, our first father Adam's spouse was made of his ribbe. In respect of which great dignitie and excellencie, the same holy Father affirmeth the Church to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proveth against the Macedonians the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloved of Christ and so inseparably joyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither thinke their contemptible companie or congregation to be the glorious Spouse of our Lord, nor teach that the Church may erre, that is to say, may be divorced from her Spouse for Ido-

latrie, Superstition, Heresie, or other abominations : Wherupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and Spouse in earth, (as he was al the while there were no Calvinists, if their Church be the Spouse of Christ) or els if the Catholike Church only is and hath been his wife, and the same have such errorrs as the Heretikes falsely pretend, that his wife so deare and so praised here, is notwithstanding a very whoore. Which horrible absurdities prove and convince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies ; whatsoever the adulterous Generation of Heretikes thinke or blaspheme.

Ephesians v. 32. Douay, 1633.—This is a great Sacrament. But I speake in Christ and in the Church.

1633, 1816. — Marriage a great Sacrament of Christ and his Church prefigured in the first parents. S. Augustin saith, Adam who was a forme or figure of him that was to come, yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his ribbe his wife was made unto him : because of Christ sleeping on the Crosse the Church was to be made out of his side. In another place he maketh Matrimony a Sacrament of Christ and his Church : in that, that as the married man must forsake father and mother and cleave unto his wife, so Christ as it were left his father, exinaniting himself by his incarnation, and left the Synagouge, his mother and joynd himself to the Church. In divers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, and that can never be dissolved but by death : signifying Christ's perpetual and indissoluble conjunction with the Church his one only Spouse. And in another place, the good of Marriage (saith he) among the people of God is in the holines of a Sacrament.

Who would have thought such mysteries and Sacraments to be in Marriage, that the joyning of man and wife together should represent so great a mysterie, if the Apostle himself, and after him this holy Father and others, had not noted it ? or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelitie, bring up their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the

Heathen doe which know not God, and as our brutish new maisters seeme to doe that commend marriage above al things, so farre as it feedeth their concupisences, but for grace, Sacrament, Mysterie, or sanctification thereby, they care no more then the Heathen or brute beasts doe? And thus we gather that Matrimonie is a Sacrament, and not of the greek word Mysterie only, as Calvin falsely saith, nor of the Latin word Sacrament, both which we know have of their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimonie by the Apostle, and are not given in the Scriptures to Baptisme and the Eucharist, let them tel us why they also apply these words from their general signification to signifie specially and peculiarly those two Sacraments never so named expresly in Scripture, and doe not likewise follow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specially wheras the signification in it, is as great as in any other of the Sacraments, and rather greater.

2 John i. 8, 9. Douay, 1633.—Looke to yourselves, that you lose not the things which you have wrought: but that you may receive a ful reward.

1633.—Reward for keeping fast the Catholike faith.

9th verse.—Every one that revolteth and persisteth not in the doctrine of Christ hath not God. He that persisteth in the doctrine, the same hath both the Father and the Sonne.

1633.—To go backe or revolt from the received truth and doctrine Apostolical, is damnable.

Apocalypse xx. 12. Douay, 1633.—And I saw the dead, great and litle, standing in the sight of the throne, and books were opened: and another Book was opened, which is of life: and the dead were judged of those things which were written in the books according to their workes.

1633.—The bookes of men's consciences, where it shal plainely be read what every man's life hath been.

1633.—This is the booke of God's knowledge or predestination, wherein that which before was hid to the world, shal be opened, and wherein the true record of every man's workes shal be contained, and they have their judgement diversely according to their workes, and not according to faith only, or lacke of faith only. For al infidels (as Turkes, obstinate Jewes, and Heretikes) shal never come to that examination, being otherwise condemned.

CHAPTER XXII.

HERETICKS AND SECTARIES.

Job ii. 11. Douay, 1635.—Therefore Job's three friends hearing al the evil that had chanced to him, came everie one out of their place, Eliphaz, a Themanite, and Baldad, a Suhite, and Sophar, a Naamathite. For they had appointed, that comming together they would visite him, and comfort him.

1635.—For better intelligence of these conflicts between holie Job and his freinds, it may here be observed, that they were indeed his freinds, as the text simply calleth them: that they believed rightly in God Almighty, and were not idolaters; that they came of freindly good affection to comfort him, though they fel into words of reprov-ing him, (as S. Gregorie teacheth) they alleadged also many excel-lent divine sentences very truly, which therefore Job reproved not. But they erred in their illations against Job: and that of ignorance rather then of set malice, concluding that Job was guiltie of some enormous sinnes, because they saw him so grievously punished, and heard him complaine thereof; his owne conscience knowen to him and hid to them (wherof they rashly judged) testifying that he was innocent, in respect of so great crimes. And in this their particular error, though they were not heretikes, being not obstinate after that the truth was sufficiently reveiled unto them, yet they pre-figured heretikes, endeavouring by one truth to destroy another, and by arrogating knowledge which they had not: promising also new things and unheard of, rather to draw others to admire them, then to edification.

Job iv. 12. Douay, 1635.—Moreover to me there was spoken a secret word, and as it were by stealth hath mine eare received the vaines of the whispering therof.

1635.—Heretikes pretend such obscure visions more to get credit then to edifie others.

Job viii. 9. Douay, 1635.—For we are but as yesterday, and are ignorant that our daies upon the earth are as a shadow.

1635.—Even thus Heretikes imagine Catholikes to be ignorant

and therefore fill their mouths and books with things that are not denied and yet inferre much falsehood sophistically applying one truth against another, being themselves ignorant how to reconcile difficulties.

Job xviii. 2. Douay, 1635.—How long wil ye speake ranting words, understand ye first, and so let us speake.

1635.—Baldad perceiving Job to speake confidently as the common doctrine of manie opposeth himself nevertheles against him, and al that thinke as he doth, and so speaketh as to manie in the plural number, wil ye speake, and of himselfe and his felowes; are we reputed, &c. So holie Job, a figure of the Church, defended the common cause, his adversaries, a figure of heretikes, speaking some truth mixed false things therewith.

Job xxii. 14. Douay, 1635.—The clouds are his covert, neither doth he consider our things, and he walketh about the poles of heaven.

1635.—After imitation of false crimes this disputer chargeth holie Job also with heathenish error of the Ægyptians, that God hath no providence of men in this world. So some heretikes in their phrensie accuse Catholikes of condemned heresies.

Job xxiv. 13. Douay, 1635.—They have been rebellious to the light, they have not knowen his wayes, neither did they returne by his pathes.

1635.—Heretikes doing and teaching against their owne knowledge, are afterward stricken with blindnes, that they cannot see the truth.

Job xlii. 7. Douay, 1635.—And after our Lord spake these words to Job, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two freinds, because you have not spoken right before me, as my servant Job.

1635.—As for Eliu the last disputer, persisting more vehement in his error, when the others ceased from contention, he was sufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (33 chap. 14 verse,) that God speaketh once, and repeateth not the same the second time. For it was ever a general rule, that when God once reveiled anie thing by publike fact, or unto competent witnesses, it sufficed for ever, to al reasonable men, and so Eliu might applie the sentence to himselfe, which God had denounced to his three freinds in the same cause. Much lesse are Protestants excusable, which not only persist in errors

condemned in their owne felowes, as in Luther, Calvin, Beza, and others, but also in other old heresies, as their doctrine of justification by only faith condemned in the Apostles time ; their denying the ceremonies of baptisme, and the Sacraments of Confirmation, and of Penance, condemned in the Novatians ; or that patient sustaining of worldlie losses and other afflictions, such as Job suffered, are not satisfactorie, or meritorious workes.

1635.—Recapitulation of Job, page 997.—After that Job and his three freinds ceased, nothing being agreed upon in the point of controversie, the diuel yet ceased not, but stirred up a yong man, called Eliu, proud and arrogant, but not unlearned, who abruptly condemned them al, to wit, Job of pertinacie, the others of insufficiencie, and therefore tooke upon him to convince Job, though the others could not. Very like to late rising Protestants or Puritains, bragging that by new arguments, and proofes never heard of, they wil overthrow the papists, or Catholike Romaine Church and doctrine, which al former enemies, Jewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not overcome. This yong Eliu therfore, with his private spirite, wiser in his owne conceit then al that went before him, assaulted constant Job (chap. xxxii., and five more ensuing) with manie wordes, and bragges, often chalenging and provoking, but not extorting anie answer from so great a man to his frivolous and idle argumens, largely discoursing of things either not denied, or so manifest false, that everie meane servant of God could easely convince them, and never approaching to the maine controversie, only railed against holy Job, charging him more furiously then anie had done before, with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Job's sanctitie, dilating also of God's justice, mercie, wisdom, power, and providence, and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is just, and marvelous in his workes, wherof no wise man ever doubted, and so Job convinced him with silence.

Psalme ii. 10. Douay, 1635. — And now ye Kings understand ; take instruction you that judge the earth.

1635.—Pettilianus, and other Donatistes inveyghing against Christian Kings, for punishing heretikes, most falsely avouched, that Christianitie never found Kings but envious, enemies, and persecuters. To whom S. Augustine answereth in several books, that Christian Kings and Princes are not enemies to Christianitie : but

are enemies to heretikes, the rebelles of Christ and his Church. For according to this prophecie of King David, Christian Kings are instructed, and know it is their dutie, in the service of God, to defend the Church against Heretikes and other Infidels. And it is the propertie of Apostataes to favour heretikes. So good Constantin the Great maintained Catholike unities; and Julian the Apostata to make greater division, tooke Churches from Catholikes, and gave them to Donatistes, to nourish dissention, and so to overthrow all Christians. But God still protecteth the true Church, against all such subtle and malicious devises; because it is Christ's inheritance.

Psalm x. 1. Douay, 1635.—Unto the end the psalme of David. I trust in our Lord, how say ye to my soule: Passe over unto the mountaine as a sparrow.

1635.—St. Augustine applieth it to heretikes, persuading Catholikes to repaire unto their separate congregation, falsly calling it the mountayne.

Psalm x. 3. Douay, 1635.—For they have destroyed the things, which thou didst perfite: but the just what hath he done.

1635.—It is the manner of persecuters, and especially of heretikes, to destroy and pul downe that others have built.

Psalm xxi. 23. Douay, 1635.—I wil declare thy name to my brethren, in the middes of the Church I wil prayse thee.

1635.—Here it is evident that this Psalme is of Christ, not of David, by S. Paul's allegation (Heb. ii. 11, 12) saying, He that sanctifieth (to wit Christ) disdained not to cal the sanctified his brethren.

After Christ's passion and Resurrection, in the rest of this psalme, other two principal points of Christian religion, are likewise prophecied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inviting all the seede of Jacob to glorifie God, verse 24, all the seede of Israel to feare him, verse 25, to wit, innumerable Christians the true Israelites, the universal Church in the whole world. As for heretical parts or parcels in the world, such as the Donatistes, which going forth from the Catholike Church say: Christ hath lost his great Church, the divel hath taken the whole world from him, and he remaineth only in a part of Africa, they doe not praise God (saith S. Augustine,) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdome the Catholike Church. Lest anie should replie that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath pre-

vented such arguments, saying, verse 26—His praise is in the great Church, which could neither be verified in the part of Donatistes in Afrike, nor now in the part of Protestants since Luther in Europe. Further S. Augustin explicateth and urgeth the verses folowing in this psalme, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that al the ends of the earth shal remember, and be converted to our Lord. The holie Scripture saith not, the ends of the earth, but al the ends. Wel goe too (saith this great Doctour), peradventure there is but one verse, thou thoughtest upon something else, thou talkedst with thy brother, when one read this: marke, he repeateth and knocketh upon the deaf: Al the families of the Gentiles shal adore in his sight: Yet the heretike is deafe, he heareth not, let one knock againe: Because the kingdom is our Lord's, and he shal have dominion over the Gentiles. Hold these three verses brethren. Thus and more S. Augustine against those that thinke the true Church may faile, or become invisible, or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwayes conspicuous, and more general then anie other congregation professing whatsoever pretended religion.

Psalm xxv. 5. Douay, 1635.—I have hated the Church of the malignant: and with the impious I wil not sitte.

1635.—Holie David forced by reason of persecution to dwel amongst Infidels the Philistines; after he had twice spared King Saules life, lamented how great affliction it was to him, to be cast out, that he could not dwel in the inheritance of our Lord (where God was rightly served) and that his enemies had done so much as in them lay, to make him fal into idolatrie, by their fact, as it were, saying; Goe serve strange Gods. Nevertheles his zeles was such, that (as he here professeth) he hated the Church of the malignant; that is, the congregations of al miscreants: and his immaculate religious puritie was so perfect, that he would not so much as in external shew conforme his actions to theirs, in matters of religion, nor yeald his bodilie presence in their conventicles, but said: With the impious I wil not sit. Instructing us Christians (for the word to the end in the title sheweth that this psalme perteyneth also to us) that we must both hate the Church or congregations of the malignant, to wit, of Paynims, Jewes, Turkes, and Heretikes, and not sit, nor personally be present with them in the exercise of their false pretended religions.

Psalm liv. 22. Douay, 1635.—They have contaminated his testament, they are divided by the wrath of his countenance: and his hart hath approched. His words are made softer then oile; and the same are darts.

1635.—They harden their harts against his threatned wrath; but God's providence illuminateth others to know and teach the truth, when it is impugned or contemned.

God's words which in themselves are meeke and sweete, are hard to the incredulous, and as darts that wound them. Christ said (Joan vi.) Unles one eate my flesh and drinke my bloud, he shal not have life in him, which the Carpharnaites, not understanding, said one to another: This is a hard speach, who can abide it? which S. Augustin here saith was the first heresie against our Saviour's preaching. It was not hard to S. Peter who in the name of the rest, answered, that Christ had the words of eternal life. He yet understood not the secret of our Lord's speach, but he piously believed that the words were good, which he understood not.

Psalm lxxviii. 1. Douay, 1635.—A psalme to Asaph.

O God, the Gentiles are come into thine inheritance, they have polluted thy holie temple: they have made Jerusalem as a watch towre of fruits.

1635.—To be sung by Asaph and his companie, in the behalfe of people united in faith.

1635.—Cruel infidels have invaded those things, which perteyne to thy Church; even possessed and prophaned the holie temple of the Jewes, and Churches of Catholike Christians. Fulfilled by Antiochus in Jerusalem, by the Vandals in Afrike, by Protestants and Puritans in divers parts of Europe, and wil be more universally by Antichrist in al Christendom. Instead of great and faire Churches, God's servants are faine to use meane houses, yea poore cotages.

Psalm lxxviii. 4. Douay, 1635.—We are become a reproch to our neighbours: a scorne and mocke to them that are round about us.

1635.—Christians, Gallileans, Catholikes, Homousians, and now Papistes, in spite and reproch.

Psalm lxxviii. 6. Douay, 1635.—Poure out thy wrath upon the Gentiles, that have not knowne thee, and upon the kingdomes, that have not invocated thy name.

1635.—Though the faithful commit some sinnes, yet in respect

that they believe rightly, have zeale in God's cause, and denie not God, they are neerer to grace and favour.

Psalm lxxviii. 8. Douay, 1635.—Remember not our old iniquities, let thy mercies quickly prevent us : because we are become exceeding poore.

1635.—Especially when they repent, and confesse their sinnes : then those that neither know, nor wil know God, but obstinately impugne and resist the truth. So much afflicted, and despised, that none wil regard the truth which we professe.

Psalm lxxviii. 10. Douay, 1635.—Lest they say perhaps amongst the Gentiles : where is their God ? and be notified in the nations before our eies, the revenge of the bloud of thy servants which hath been shed.

1635.—Albeit o Lord, thou suffer us to be punished, yet suffer not thine enemies to insult, as though thou were not our God : and consequently thou haddest no people at al in the world. Therefore we pray, that the revenge of thy servants bloud may be so notified, that it cannot be denied, nor doubted of. Which is also here prophecied, that it wil so come to passe in the end.

Psalm lxxviii. 11. Douay, 1635.—Let the groning of the fettered enter in thy sight, according to the greatnes of thine arme possesse thou the children of them that are put to death.

1635.—Preserve also o God, the reliques of thy servants, the successours of thy Martyrs.

Psalm lxxviii. 12. Douay, 1635.—And render to our neighbours sevenfold in their bosome : their reproch wherewith they have reproched thee, o Lord.

1635.—This also is a prophecie, that God wil most severely revenge the blasphemie of persecutours.

Psalm lxxviii. 13. Douay, 1635.—But we thy people, and the sheep of thy pasture, wil confesse to thee for ever. Unto generation and generation we wil shew forth thy praise.

1635.—God's people delivered from persecution, and perpetually conserved, wil alwayes praise God for the same.

Psalm lxxxii. 3. Douay, 1635.—For Behold thine enemies have made a sound ; they that hate thee have lifted up the head.

1635.—The cruel persecutors are most insolent and proud.

Psalm lxxxii. 5. Douay, 1635.—They have said : come, and let us destroy them out of the nation ; and let the name of Israel be remembered no more.

1635.—That there be no more anie faithful people, anie Catholikes left alive.

Psalm lxxxii. 7. Douay, 1635.—The tabernacles of the Idu-meians, and the Ismahelites, Moab, and the Agarens.

1635.—The progenie of Esau, the seed of Ismael descending from the elder sonne of Lot. The issue of Abraham by Agar, who falsely cal themselves Saracens, as if they were of Sara.

Psalm lxxxii. 8. Douay, 1635.—Gabel and Ammon, Amalec, the foreners, with the inhabitants of Tyre.

1635.—People of Gebal a citie of Syria, of the other sonne of Lot. Those that first oppugned the Israelites, after they were parted from Ægypt, Exod. xvii. The Philistians and Tyrians, al neere neighbours, and some of them neere akine to the Israelites, were their great enimies.

Psalm lxxxii. 9. Douay, 1635.—Yea, and Assur also is come with them : they are made an aide to the children of Lot.

1635.—Others also comming further off, joyned against God's people, in figure that al heretikes, and other Infidels conspire together against Catholikes.

Psalm lxxxii. 10. Douay, 1635.—Doe to them as to Madian, and Sisara : as to Jabin in the torrent Cisson.

1635.—The psalmist therfore prayeth (and withal prophecieth) that God wil at last destroy them, as he did Madian. Num. 31.

Psalm lxxxii. 11. Douay, 1635.—They perished in Endor, they were made as the dung of the earth.

1635.—Within the territorie of Manasses (Jos. xvii,) which they invaded. Slaine and not buried.

Psalm xcii. 3. Douay, 1635.—The rivers o Lord have lifted up, the rivers have lifted up their voice. The rivers have lifted up their waves.

1635.—Al sorts of persecuters, the High Priests (who sometimes watered the spiritual land, like rivers) with Scribes, Pharasees, and other incredulous Jewes, also Pagans, Turkes, and Heretikes have oppugned the Church.

Psalm xcii. 4. Douay, 1635.—Above the voices of manie waters. The surges of the sea are mervelous, mervelous is our Lord on high.

1635.—With more force than anie persecutions in the old testament. But though al these assaults be great and mervelous, yet Christ in protecting his Church, is more mervelous.

Psalm cviii. 13. Douay, 1635.—Let his children come to destruction : in one generation let his name be cleane put out.

1635.—Arch-heretikes that devise new opinions, are shortly forsaken, their folowers stil coining new heresies of their owne, differing from their false master.

Psalm cxiii. 1. Douay, 1635.—In the comming forth of Israel out of Ægypt : of the house of Jacob from the barbarous people.

1635.—People of false religion counted barbarous, especially such as also persecute the true Religion ; for otherwise the Ægyptians were both civil in manners, and learned in manie sciences.

Psalm cxviii. 126. Douay, 1635.—It is time to doe, o Lord : they have dissipated thy law.

1635.—It is time, and high time, saith fervent zeale of the just man, that God deliver the innocent : when the wicked have not only persecuted the good, but have also contemptuously made havoke of God's law and true religion.

Psalm cxix. 2. Douay, 1635.—O Lord deliver my soule from unjust lips, and from a deceitful tong.

1635.—Nothing is more dangerous then untrue and deceitful tongs, nothing more damage then to diminish and detract from the good fame of the just ; and therefore this is a most necessarie prayer, that God wil deliver us from the wicked tongs of Turkes, Heretikes, and other wicked men.

Psalm cxix. 3. Douay, 1635.—What may be given thee, or what may be added unto thee to a deceitful tong.

1635.—What punishment is great enough for wicked tongs ?

Psalm cxix. 4. Douay, 1635. — The sharpe arrowes of the mightie, with coales of desolation.

1635.—Surely the malice of wicked tongs, deserveth sharpest punishments to be afflicted by strong hands.

Psalm cxxiv. 5. Douay, 1635. — But those that decline into obligations, our Lord wil bring with them, that worke iniquitie : peace upon Israel.

1635.—And no lesse assuredly God wil punish not only the notorious wicked, and principal Authours of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bonds, covenants, or anie way consent in external shew with the wicked against God : as in outward profession of Heresie, or Schisme, though such temporizers doe not thinke in their hart that the pretended religion is true, wherto they are drawne to

yeald external conformitie. For as the Psalmist here teacheth, our Lord wil bring al such accessarie offenders, to the same judgement and punishment, with the principal workers of iniquitie.

Al which being punished, then Jerusalem, the Catholike Church, shal have peace.

Psalm cxxxviii. 22. Douay, 1635.—With perfect hatred did I hate them : they are become enemies to me.

1635.—Stil the prophet inculcateth this necessarie perfect hatred and enmitie towards God's enimies.

1816, 1843.—Not with an hatred of malice, but a zeal for the observance of God's commandments : which he saw were despised by the wicked, who are to be considered enemies to God.

Proverbs ii. 13. Douay, 1635.—Who leave the right way, and walke by darke wayes.

1635.—A description of pervers sinners, especially of heretikes.

Generally this description of wicked men agreeth to al that commit and persist in mortal sinne, whether they walked right at anie time before or no : but most especially sheweth the properties of heretikes ; who forsake and leave the direct, antient, beaten, knowne wey of the Catholike Church, and teach new obscure doctrines, not heard of, or not approved in our forefathers time. Secondly, verse 14, they glorie in their owne devises, and rejoyce in most wicked things, as in seducing multitude of peoples to rebel against their Catholike Princes, and other Superiours, spiritual and temporal, in breaking vowes ; in despising good workes ; trusting to only faith, and that not the Catholike faith of al true Christians, but everie one his particular perswasion, that himself is just, and shal be saved, which by their owne doctrine, none is bound to believe of another's state, but of his owne only. In so much that the chiefest point of a protestant's imagined faith is not a general Article, which al doe or should believe, but a most particular and singular phantasie, which each one must conceive of himself, or herself. Thirdly, verse 16, Heresie, called here the strange and forain woman, tempereth her words, to please the itching eares of her auditorie, framing her doctrine to the humour of those, whom she seeketh to pervert. The same which the Apostle saith in other words, by sweete speaches and benedictions they seduce the harts of innocents. Fourthly, verse 19, Those that doe enter into errour of heresie, shal not returne, that is, very hardly and rarely returne into the right way of life : the reason wherof the same Apostle yealdeth, because

an heretike is condemned by his owne judgement. For being in error, and admitting no judge but himself, he parteth from the Church, excludeth the meanes of better instruction, and through his erroneous judgement, remaineth in damnable opinion, and so in the state of damnation.

Proverbs vi. 12. Douay, 1635.—A man that is an Apostata, a man unprofitable, goeth with perverse mouth.

1635.—Everie one that sinneth wittingly and of malice, refusing to obey God, imployeth his mouth, eyes, feete, hands, and al parts with a wicked hart and intention to perverte others; most proper to heretikes, apostates from the faith.

Proverbs vi. 19. Douay, 1635.—A deceitful witness that uttereth lies, and him that among brethren soweth discordes.

1635.—The former six are al damnable, but this seventh is most detestable, because it is opposite to the chief vertue charitie, it breaketh unitie, and is the proper sinne of the diuel.

Proverbs xxx. 23. Douay, 1635.—By an odious woman when she shal be taken in matrimonie; and by a bondwoman when she shal be heyre to her mistresse.

1635.—Of al things in this world it seemeth most absurde, that heresie doth dominiere over Catholike religion; which God sometimes, and in some places suffereth, for the greater merite of his elect.

Ecclesiasticus xxiii. 30. Douay, 1635.—Revenge shal be taken on this man in the streets of the citie, and as an horse colt he shall be chased; and where he expected not, he shal be apprehended.

1635.—Seeing carnal adulterie is severely punished, much more spiritual: as schisme, heresie, and apostasie from Catholike religion.

Ecclesiasticus xxv. 17. Douay, 1635.—The heavines of the hart is al plague: and al malice, the wickednes of a woman.

1635.—The description of heresie under the figure of a wicked woman; whose malice is secretly covered under pretence of truth and pietie.

Ecclesiasticus xxvi. 10. Douay, 1635.—As a yoke of oxen, that is moved, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion.

1635.—As when oxen move, the yoke on their necks doth move withal; so a wicked woman (to wit heresie) cannot rest, nor let others rest quiet.

Ecclesiasticus xxxiii. 5. Douay, 1635.—The hart of a foole is a wheele of a carte: and his cogitation as a turning axeltree.

1635.—Men led with passions runne from one vice into another without ceasing, especially heretikes runne into manie errorrs. Against which St. Paul prescribeth this rule, “It is best that the hart be established with grace.”—Hebrews xiii. 9.

Isaie vii. 1. Douay, 1635.—And it came to passe in the dayes of Achaz the sonne of Jothan, the sonne of Ozias King of Juda, there came up Rasin the King of Syria, and Phacee the sonne of Romelia, the King of Israel, to Jerusalem to fight against it, and they could not overcome it.

1635.—Before this the Kings of Syria and of Israel had taken King Achaz in battle, and caried away great spoyles. But presuming to do the like again, God suffered them not to prevaile. Mystically this signified that heretikes of divers sectes conspire together, to impugne the Catholike Church. Which they doe much afflict, and terrifie, but can never overthrow it.

Jeremie xxiii. 16. Douay, 1635.—Thus saith the Lord of hosts ; Heare not the words of the Prophets, that prophecie unto you, and deceive you : they speake the vision of their owne hart, not from the mouth of the Lord.

1635.—To trust their owne judgement, not believing the definitions of the Church, and relying everie one upon his private spirit, is a manifest note of heretikes, false Prophets, or Apostates.

Jeremie xxiii. 21. Douay, 1635.—I sent not the Prophets and they ranne ; I spake not to them and they prophecied.

1635.—Mission of Pastours and Prophets was alwayes so necessarie in God’s Church, that whosoever commeth without right mission, is a false Prophet, a wolfe, and not a Pastour.

Jeremie xxiii. 32. Douay, 1635.—Behold I to the prophets dreaming lies, saith our Lord, which have told those things, and have seduced my people in their lying, and in their miracles ; when I had not sent them, nor commanded them, who have not profited this people, saith our Lord.

1635.—False prophets may doe false miracles, that is, strange things to deceive others, but cannot worke true miracles. Because therefore it is hard for vulgar people to judge which are false miracles, the former note of right mission is a more secure marke to know true and false prophets.

Jeremie xlv. 2. Douay, 1635.—Thus saith the Lord of hosts, the God of Israel : you have seen al this evil, that I have brought upon Jerusalem and upon al the cities of Juda, and behold they are desolate this day, and there is not an inhabitant in them.

1635.—It is a very convenient motive, and ought to be effectual, unto sinful nations, to see their neighbours fallen into Heresie, Tureisme, or Paganisme, for their obstinacie in other sinnes.

Ezechiel xiv. 3. Douay, 1635.—Sonne of man, these men have put their uncleannes in their harts, and the scandal of their iniquitie they have set against their face : what, being asked, shal I answer them ?

1635.—God revealed to the Prophet that these men came not sincerely to learne, but were settled in their hart to serve the idols. As worldly men in heretical countries doe inquire of Catholike Priests what they should doe, but remaine resolved to participate with heretikes.

1816, 1843.—That is, their filthy idols, upon which they have set their hearts : and which are a stumbling-block to their souls.

Ezechiel xiv. 6. Douay, 1635.—Therefore say to the houses of Israel, thus saith our Lord God, Convert and depart from your idols, and from al your contaminations, turne away your faces.

1635.—Such men are first of al to be admonished to depart from idolatrie, heresie, schisme, and from al practise thereof : which is the first step of true conversion to God.

Ezechiel xv. Argument. Douay, 1635.—As a vine cut downe, is profitable to no use, but to burne : So the Jewes (and other people) separated from the Church are to be burned in the fire.

1816, 1843. Argument.—As a vine cut down is fit for nothing but the fire, so it shall be with Jerusalem for her sins.

Ezechiel xv. 2. Douay, 1635.—Sonne of man, what shal be made of the wood of the vine of al the trees of the woods, that are among the trees of the forests ?

1635.—God's Church is very often and fitly compared to a vine in respect of the excellent fruit : and so the branches cut off from the Church, are most like to wilde superfluitie of the vine, good for nothing but to the fire.

Ezechiel xv. 7. Douay, 1635.—And I wil set my face against them : out of the fire shal they come forth, and fire shal consume them : and you shal know that I am the Lord, when I shal set my face against them.

1635.—In burning a fagot the middes being first consumed, the rest of both ends are likewise put in the fire til al be consumed, so none that are out of the Church can escape the fire.

Ezechiel xxxvii. 17. Douay, 1635.—And joyne them one to the

other for thee, into one peece of wood, and they shal be into an union in thy hand.

1635.—Before Christ joyned the Gentils to his church, he first united the two Kingdoms of Juda and Israel: signifying that Catholikes which labour for conversion of heretikes, (as now in England) must first agree amongst themselves, and then shal their endeavours be more effectual. For so al shal sooner be made one fold under one shepheard.

Ezechiel xxxvii. 24. Douay, 1635.—And my servant David King over them, and there shal be one Pastour of them al, they shal walke in my judgements, and shal keepe my commandments, and shal doe them.

1635.—Fulfilled by Christ the good Pastour, who bringeth al nations into one fold under one Pastour.

Ezechiel xxxviii. 12. Douay, 1635.—That thou mayst take the spoiles, and invade the preye, that thou mayst lay thy hand upon them that had been desert, and afterward restored, and upon the people that is gathered together out of the Gentils, which hath begun to possesse, and to be inhabitant of the navel of the earth.

1635.—Alluding to those that endeavoured to spoyle and oppresse the Jewes after their relaxation from captivitie, he prophecieth of Antichrist, and al heretikes, that seeke to pervert, or to suppress Catholike Christians, who are delivered from the bondage of the divel by Baptisme and other Sacraments of Christ.

Ezechiel xxxviii. 16. Douay, 1635.—And thou shalt ascend upon my people of Israel as a cloude, that thou cover the earth. In the later dayes shalt thou be, and I wil bring thee upon my land: that the Gentils may know me, when I shal be sanctified in thee before their eyes, O Gog.

1635.—Antichrist, signified by Gog, shal persecute the Church neere the end of the world.

Ezechiel xxxviii. 21. Douay, 1635.—And I wil cal in against him, in al my mountaines the sword, saith our Lord God: everie man's sword shal be directed against his brother.

1635.—In everie part of the universal Church God wil at last destroy Antichrist's power, confounding him, and al his adherents.

Ezechiel xxxviii. 2. Douay 1635.—Sonne of man, set thy face against God, and the land of Magog, the Prince of the head of Mosoch and Thubal, and prophecie of him, and thou shalt say to

him, Thus saith our Lord God Behold I to thee Gog Prince of the head of Mosach and Thubal.

1635.—Gog and Magog, according to the most common opinion, were the king and people of Scythia, in the north part of the world, a barbarous, savage, and cruel nation, the offspring of Magog, sonne of Japheth: whereto the Prophet alluding describeth here, as S. Jerom in this place, and other Fathers expound it, al persecuters of the Church: most especially Antichrist and his complices. Of whom likewise, by the same mystical names S. John propheciethe that Satan shal be loosed out of his prison, and shal goe forth, and seduce the nations that are upon the foure corners of the earth, Gog, and Magog, and shall gather them into battel, whose number is as the sand of the sea. For the Church being spred on al the earth (as S. Augustin noteth in the same place) her enemies also spred everie where, shal most vehemently persecute her. But the holie prophets, namely Ezechiel here, verse 21, &c., and S. John, verse 11, foreshew, that Christ our Lord wil destroy them al.

1816, 1843.—Gog. This name, which signifies hidden or covered, is taken in this place either for the persecutors of the Church of God in general, or some arch-persecutor in particular: such as Antichrist shall be in the latter days—Apocalypse xx. 8. And what is said of the punishment of Gog, is verified by the unhappy ends of persecutors.

1816, 1843.—Magog. Scythia or Tartary, from whence the Turks, and other enemies of the Church of Christ originally sprung.

Daniel iii. 6. Douay, 1635.—But if any man shal not adore prostrate, he shal the self same houre be cast into a furnace of burning fyre.

1635.—Practise of this idolatrie consisted in falling prostrate on the ground before the statua; sometimes it consisteth in offering incense to idols: and the like: Now in England personal presence at heretical service or sermon is a distinctive signe of conformitie to the protestants' pretended religion, because such presence is there exacted for this purpose.

Osee vii. 1. Douay 1635.—When I would heale Israel, the iniquitie of Ephraim was revealed, and the malice of Samaria, because they have wrought lying, and the theeve hath entered in spoyling, the rober without.

1635.—God punishing al the Jewes by dividing their kingdom into two, would have cured them; but Jeroboam king of the ten

tribes drew al his people into grosser sinnes then before, by making a schisme and setting up idols to be adored for God.

Zacharias xiii. 3. Douay, 1635.—And it shal be when any man shal prophecie any more, his father and his mother that begot him, shal say to him : Thou shalt not live ; because thou hast spoken a lie in the name of our Lord. And his father and his mother his parents shal strike him, when he shal prophecie.

1635.—False doctrine, as idolatrie and heresie, are punishable by death in the law of Christ.

I Machabees xvi. 1. Douay, 1635.—And John went up from Gazara, and told Simon his father what Cendebeus did among their people.

1816, 1843.—John. He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion : and destroyed the schismatical temple of the Samaritans.

Vol. ii. page 949. Continuation of the Church.—These later prophets yet living, as Josephus and others, testifie in their histories, the Grecians obtained so great a monarchie by King Alexander the Great of Macedon, that being parted after his death amongst manie, yet al were great kingdomes, some longer, some shorter time. In the beginning whereof when King Alexander came to Jerusalem, as Josephus writeth, Jaddus the high Priest going forth in his pontifical attyre to meete him, the same King streightwayes fel downe at his feete with al reverence. And being demanded by his friends, the Princes of his armie, why he so much honoured the High Priest, he answered, that he honored not the man for himself, but for his office, and God in him, who had appeared to him in sleepe in that very habite and ornaments, when he in Macedonia discoursed in his minde, of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses, an Apostata High Priest, by intercession of Sanaballat, whose daughter he had unlawfully married, obtayned license to build a temple in Gara Zim, which the Samaritanes afterwards pretended to be more ancient then the temple of Jerusalem, against which our Saviour gave sentence, Joan iv. 22. It was also decided by King Ptolomeus in Alexandria, (as Josephus witnesseth,) by way of arbitrement, finding that the temple of Jerusalem, and the High Priests therof, had a perpetual succession from Salomon's time, and that their pretence of

Jacob's adoring in Gari Zim was not to the purpose, seeing there was no succession, that temple being lately built. Nevertheless, the same Ptolomeus to gratifie Onias, another Apostata, sonne of good Onias High Priest and Martyr (2 Macabees iv. 34), gave leave to build another temple in Ægypt, which stood likewise in schisme against the true temple of Jerusalem, wresting to their purpose the prophecie of Isaie xix. 19.—In that day there shall be an altar for our Lord in the middes of Ægypt; which S. Jerom sheweth to be understood of the Church of Christ. Before this last schismatical temple and after the former were the Seventie-two Interpreters, or Translatours of the Hebrew Bible into Greeke, of whom S. Jerom and al ancient fathers speake much, and esteeme of very great and Canonical authoritie.

Matthew iv. 23. Douay, 1633.—And Jesus went round about al Galilee, teaching in their Synagogues, and preaching the Ghospel of the Kingdom; and healing every maladie, and every infirmitie in the people.

1633, 1816.—Christ, (saith S. Augustine) by miracles got authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes using deceitful wiles, but neither the drowsie old errors of the very Heathen with violence setting against it, might in anie part shake and cast downe.

Matthew iv. 6. Douay, 1633.—And said to him; If thou be the Sonne of God, cast thyself downe, for it is written: That he will give his Angels charge of thee, and in their hands shall they hold thee up, least perhaps thou knock thy foote against a stone.

1633, 1816.—Heretikes alleage scriptures, as here the Devil doth in the false sense, the Church useth them, as Christ doth in the true sense, and to confute their falsehood.

Matthew v. 10. Douay, 1633.—Blessed are they that suffer persecution for justice; for theirs is the Kingdom of Heaven.

1633, 1816.—Heretickes and other malefactours sometime suffer willingly and stoutly; but they are not blessed, because they suffer not for justice. For (saith S. Augustine) they cannot suffer for justice, that have divided the Church, and, where sound faith or charitie is not, there cannot be justice. And so by this Scripture are excluded al false Martyrs, as S. Augustine often declareth, and S. Cyprian.

Matthew vi. 24. Douay, 1633.—No man can serve two masters.

For either he wil hate the one, and love the other ; or he wil sustayne the one, and contemne the other. You cannot serve God and Mammon.

1633, 1816.—Two religions, God and Baal, Christ and Calvin, Masse and Communion, the Catholike Church and Heretical Conventicles. Let them marke this lesson of our Saviour, that thinke they may serve al masters, al times, al religions. Agayne, these two masters do signifie, God and the world, the flesh and the spirit, justice and sinne.

1843.—That is riches, worldly interest.

Matthew vii. 15. Douay, 1633.—Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves.

1633, 1816.—Extraordinarie apparence of zeale, and holines, is the sheep's cote, in some Heretikes : but these of this time weare not that garment much, being men of unsatiabie sinne. This is rather their garment, common to them with al other heretikes, to crak much of the word of the Lord, and by pretended allegations, and sweet words of benediction, and specially by promise of knowledge, light, and libertie of the Ghospel, to seduce the simple and the sinful.

Matthew vii. 16. Douay, 1633.—By their fruits you shal know them. Do men gather grapes of thornes, or figs of thistles ?

1633, 1816.—These are the fruits which Heretikes are known by, division from the whole Church, division among themselves, taking to themselves new names, and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, love and liking of themselves, pride, and intolerable vantage of their owne knowledge above al the holy Doctours, corruption, falsification and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special points of doctrine, directly tending to the corruption of good life in al states.

Matthew x. 32. Douay, 1633.—Every one therefore that shal confesse me before men, I also wil confesse him before my Father which is in Heaven.

1633, 1816.—See how Christ esteemed the open confessing of him, that is of his truth in the Catholike Church. For as when

Saul persecuted the Church, he sayd himself was persecuted ; so to confesse him, and his Church, is al one. Contrariwise see how he abhorreth them that deny him before men, which is not only to deny any one litle article of the Catholike faith, commended to us by the Church ; but also to allow or consent to heresie by any meanes, as by subscribing, comming to their service and sermons, furthering them any way against Catholikes, and such like.

Matthew xii. 25. Douay, 1633. — And Jesus knowing their cogitations, said to them: Every kingdom divided against itself shal be made desolate ; and every citie or house divided against itself, shal not stand.

1633. — Therefore the kingdom of Heretikes cannot possibly stand, because it is alwayes ful of division and dissension.

Matthew xii. 30. Douay, 1633.—He that is not with me, is against me ; and he that gathereth not with me, scattereth.

1633, 1816.—He speaketh not only of his owne Person, but of al to whom he hath committed the government of his Church, and specially of the chiefe pastours succeeding Peter in the government of the whole ; as S. Hierome writing to Damasus Pope of Rome, applieth these words unto him, saying of al Heretikes ; He that gathereth not with thee, scattereth : that is to say, He that is not with Christ, is with Antichrist.

Matthew xviii. 17. Douay, 1633.—And if he wil not heare them, tel the Church. And if he wil not heare the Church, let him be to thee as the Heathen and Publican.

1633, 1816.—Not only Heretikes, but any other obstinate offender that wil not be judged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Jewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which excommunication is a greater punishment, then if he were executed by sword, fire, and wild beastes.—S. Augustin. And againe he saith : Man is more sharply and pitifully bound by the Churches keies, then with any iron or adamantine manicles or fetters, in the world. Heretikes therefore, because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Jewes.

Matthew xviii. 20. Douay, 1633.—For where there be two or three gathered in my name, there am I in the middes of them.

1633, 1816.—Not al assemblies may chalenge the presence of

Christ, but only such as be gathered together in the unity of the Church, and therefore no conventicles of Heretikes directly gathering against the Church, are warranted by this place.

1843.—This is understood of such assemblies only, as are gathered in the name and authority of Christ: and in unity of the Church of Christ.

Matthew xxi. 23. Douay, 1633.—And when he was come into the Temple, there came to him as he was teaching, the cheefe Priests, and Ancients of the people, saying; In what power doest thou these things? and who hath given thee this power?

1633, 1816.—The Heretikes presumptuously think themselves in this point like to Christ, because they are asked, in what power they come, and who sent them; but when they have answered this question as fully as Christ did here, by that which he insinuateth of John's testimonie for his authority, they shal be heard, and til then they shal be stil taken for those of whom God speaketh by the prophet: They ranne and I sent them not.

Matthew xxiii. 10. Douay, 1633.—Neither be ye called Maisters: for one is your Maister, Christ.

1633, 1816.—Wicsefe, and the like Heretikes of this time, doe hereupon condemne degrees of Schoole and Titles of Doctours and Maisters; where they might as wel reprove S. Paul for calling himself Doctour and Maister of the Gentiles: and for saying that there should be always Doctours in the Church. And whereas they bring the other words folowing, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden, but the contentious division and partiality of such as make themselves Ringleaders of Schismes and Sects, as Donatus, Arius, Luther, Calvin.

1843.—The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth: and no master to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, (1 Cor. iv. 15) and for our maisters and teachers.

Matthew xxiv. 4. Douay, 1635.—And Jesus answering, said to them; Beware that no man seduce you.

1633, 1816.—The first and principal warning, needful for the

faithful from Christes Ascension to the very end of the world, is, that they be not deceived by Heretikes, which under the title of true teachers, and the name of Christ and his Gospel, wil seduce many.

Matthew xxiv. 5. Douay, 1635.—For many shal come in my name saying, I am Christ ; and they shal seduce many.

1633, 1816.—Not only such as have named themselves Christ, as Simon, Menander, and such like ; but al Arch-heretikes be Christs to their folowers, Luther to the Lutherans, Calvin to the Calvinists, because they beleive them, rather then Christ speaking in his Church.

Matthew xxiv. 15. Douay, 1635.—Therefore when you shal see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, (he that readeth, let him understand.)

1633, 1816.—This abomination of desolation foretold, was first partly fulfilled in diverse prophanations of the Temple of Hierusalem, when the Sacrifice and service of God was taken away, but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolish the holy Masse, which is the Sacrifice of Christes body and bloud, and the only soveraigne worship due to God in his Church ; as S. Hypolitus writeth in these words : The Churches shal lament with great lamentations, because there shal neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to Cottages, and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Mass) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. By which it is plaine, that the Heretikes of these daies be the special forerunners of Antichrist.

Matthew xxiv. 22. Douay, 1633.—And unles those daies had been shortned, no flesh should be saved ; but for the Elect the daies shal be shortned.

1633, 1816.—The raigne of Antichrist shal be short, that is, three yeares and a-half. Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeares.

Matthew xxiv. 24. Douay, 1633.—For there shal rise false Christes and false prophets, and shal shew great signes and wonders, so that the Elect also (if it be possible) may be induced into errour.

1633, 1816.—These signes and miracles shal be to the outward

appearance only; for S. Paul calleth them lying signes, to seduce them only that shal perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleve them, much lesse when they can not so much as seeme to doe any.

Matthew xxv. 32. Douay, 1635.—And al nations shal be gathered together before him, and he shal separate them one from another, as the pastour separateth the sheep from the goats.

1633, 1816.—Loe here is the separation; for in the Church militant they lived both together. As for Heretikes, they went out of the Church before, and separated themselves, and therefore are not to be separated here, as being judged already.

Marke iii. 12. Douay, 1633.—Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

1633, 1816.—The confession of the truth is not grateful to God, proceeding from every person. The Diuel acknowledging our Saviour to be the Sonne of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded. Therefore neither Heretikes sermons must be heard, no not though they preach the truth. So it is of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolves.

Marke iii. 24. Douay, 1633.—And if a kingdom be divided against itself, that kingdom cannot stand.

1633, 1816.—As this is true in al kingdoms and Common-weales where Civil dissension raigneth, so it is specially verified in heresies and Heretikes, which have alwayes divisions among themselves as the plague of God, for dividing themselves and others from the Church.

Marke iv. 11. Douay, 1635.—And he said to them; To you it is given to know the mysterie of the kingdom of God; but to them that are without, al things are done in parables.

1633, 1816.—Such as be out of the Church, though they heare and read never so much, they cannot understand.

Marke iv. 21. Douay, 1633.—And he said to them; Commeth a candle to be put under a bushel, or under a bed? and not to be put upon the candlestick?

1633.—Christ came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighten the whole world therewith.

Marke vii. 7. Douay, 1633.—And in vaine doe they worship me, teaching doctrines precepts of men.

1633, 1816.—Men's ordinances which be repugnant to God's commandements, be here condemned as al observations not edifying nor profitable to the fulfilling of God's commandements, be vaine and superfluous ; as many observations of the Pharisees were then, and the like traditions of Heretikes be now ; for howsoever they bragge of Scriptures, al their manner of administration and ministerie is their owne tradition and invention without al Scripture and warrant of God's word. But the traditions of the Apostles and Ancients, and al the precepts of the holy Church we are commanded to keep, as things not prescribed by man but by the Holy Ghost.

Marke ix. 38. Douay, 1633.—John answered him saying : Maister we saw one casting out Divels in thy name, who foloweth not us, and we prohibited him.

1633, 1816.—Miracles are wrought sometime by the name of Jesus, whatsoever the men be, when it is for the prooffe of a truth or for the glorie of God. In so much that Julian the Apostata himselve did drive away divels with the signe of the Crosse, as S. Gregorie Nazianzene writeth. And so also Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith ; but they never did nor ever shal worke any miracle to prove any of their erroneous opinions, as, to prove that Christ is not really in the B. Sacrament.

Marke x. 25. Douay, 1635.—It is easier for a camel to passe through a needel's eye, then for a rich man to enter into the kingdom of God.

1633, 1816.—He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which live in Schisme or Heresie to save their goods.

Marke xi. 16. Douay, 1635.—And he suffred not that any man should carie a vessel through the temple.

1633, 1816.—He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much lesse can he abide the profaning of Churches now with Heretical service and preaching of heresie and blasphemie ?

Marke xi. 17. Douay, 1635.—And he taught, saying to them : Is it not written, That my house shal be called the house of prayer to al Nations ? But you have made it a denne of theeves.

1633, 1816.—If the temple was then a denne of theeves, because of profane and secular marchandize ? how much more now, when the house appointed for the holy Sacrifice and Sacrament of the Bodie of Christ, is made a denne of the Ministers of Calvin's bread ?

Marke xiii. 4. Douay, 1633.—Tel us, when shal these things be ? and what shal be the signe when al these things shal begin to be consummate.

1633, 1816.—The miseries which did fal before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist ; whereupon Christ speaketh indifferently of both.

Marke xiii. 6. Douay, 1635.—For many shal come in my name saying that I am he ; and they shal seduce many.

1635, 1816.—As before the destruction of Hierusalem, diverse Seducers arose and called themselves Christes, promising the people deliverance from the feares and dangers they were in of forraine souldiards ; so shal there come many towards the end of the world and make themselves Christs and Authours of Sects, and shal gaine many disciples : as in plaine words foloweth in this chapter, verse 22 —There shal rise up false Christs, and false prophets, &c.

Marke xiii. 22. Douay, 1633.—For there shal rise up false Christs and false prophets, and they shal shew signes and wonders, to seduce (if it be possible) the elect also.

1633, 1816.—False Christes and false Prophets be seducers, who in the later day by the power of the Diuel shal seeme to worke wonders, and yet men must not beleeve them ; Much lesse these, which for their false faith cannot shew so much as one false miracle.

Luke i. 48. Douay, 1633.—Because he hath regarded the humilitie of his handmaid ; for behold from henceforth al Generations shal cal me Blessed.

1633, 1816.—This prophecie is fulfilled, when the Church keepeth her festival daies, and when the faithful in al Generations say the Ave Marie, and other holy Anthems of our Lady. And therefore the Calvinistes are not among those Generations which cal our Lady Blessed.

1843.—These words are a prediction of that honour which the Church in al ages should pay to the blessed Virgin. Let Protestants examine whether they are any way concerned in this prophecy.

Luke iv. 8. Douay, 1633.—And Jesus answering said to him : It is written, Thou shalt adore the Lord thy God and him only shalt thou serve.

1633, 1816.—If the Diuel himselve alleage Scripture against Christ, no marvel that Heretikes doe so against Christes Church.

Luke vi. 26. Douay, 1633.—Woe, when al men shal blesse you ; For according to these things did their Fathers to the false prophets.

1633, 1816.—This woe pertaineth to the Heretikes of our daies, that delight to have the people's praises and blessings and shouts, preaching pleasant things of purpose to their itching eares ; as did the false prophets, when they were magnified and commended therefore of the carnal Jewes.

John vii. 18. Douay, 1633.—He that speaketh of himself seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and injustice in him there is not.

1633, 1816.—It is spoken of Antichrist specially, and it is true in al Heretickes.

John viii. 44. Douay, 1633.—You are of your father the Diuel, and the desires of your father you wil doe. He was a man-killer from the beginning, and he stood not in the veritie ; because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father therof.

1633, 1816.—S. Augustin compareth Heretikes in their spiritual murder by driving Christian men out of the Church to the diuel that drove our Parents out of Paradise.

John ix. 22. Douay, 1633.—These things his parents said, because they feared the Jewes. For the Jewes had now conspired, that if any man should confesse him to be Christ, he should be put out of the Synagogue.

1633, 1816.—The Heretikes untruely translate here (and ver. 35) Excommunicate ; to make the simple conceave the Churches excommunication to be no other, or no better, or no more rightly used against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel have translated for Synagogue, Church : for the Old Testament, the New ; for law, Grace : for flesh, spirit : for Moyses, Christ : For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not every one which was not of the Jewes Synagogue, was therefore out of the communion of the faithful, many true beleevvers being in other partes of the world not subject to the Jewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whosoever is out of the Churches communion, either by his

owne wil, or for his just deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the Societic of Saints in Heaven and earth, so long as he so continueth.

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt Heaven and hel: he being used so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Jewes against the followers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes; although in truth there is no great resemblance. For, the Jewes though they abused their power sometimes, yet had they authoritie indeed by God's law so to punish contemners of their law, and therefore it was feared and respected even of good men. But the excommunication used by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous usurpation of the Churches right and fashion of the same. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thrust out; according to the warning given against Core and Dathan. Be ye separated from their tabernacles, lest you be wrapped in their sinnes.

John x. 1. Douay, 1633.—Amen, amen I say to you, he that entreth not by the doore into the fold of the sheep, but climeth up another way; he is a theefe and a robber.

1633.—The theefe, is the Heretike specially, and any other that unlawfully breake in upon the sheepe to kil and destroy them by false doctrine and otherwise.

1816.—Whosoever taketh upon himself to preach without lawful sending, and to administer Sacraments, and is not canonically ordained by a true Catholike Bishop, to be a Curate of souls, Parson, Bishop or other spiritual Pastour, and commeth not in by lawful election and holy Churches ordinance, to that dignity and by human lawes, he is a theef and a murderer. So came in Arius, Calvin, Luther, and al Heretikes: and al that succeed them in roome and doctrine: and generally every one that descendeth not by lawful succession in the known ordinarie line of Catholike Bishops and Pastours that have been in all Countries since their conversion. And according to this rule S. Irenæus trieth the true shepheards from theeves and Heretikes. So doth Tertullian, &c.

John xv. 24. Douay, 1633.—If I had not done among them

workes that no other man hath done, they should not have sinne : but now both they have seen, and they doe hate both me and my Father.

1633, 1816.—If the Jewes have not sinned by refusing Christ, in case he had not done greater miracles then any other ; then were it a great folly of Catholikes to beleeve Luther's or Calvin's new opinions without any miracles at al.

Actes viii. 24. Douay, 1633.—And Simon answering said ; Pray you for me to our Lord, that nothing come upon me of these things which you have said.

1633, 1816.—As this Sorcerer had more knowledge of the true religion then the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confessed : so surely he was more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they doe when they be blamed by the Governours of the Church, but desired the Apostles to pray for him.

Actes x. 31. Douay, 1633.—And Cornelius said : Foure daies since, until this houre, I was praying the ninth hour in my house, and behold a man stood before me in white apparel.

1633, 1816.—These apparitions and visions, to S. Peter, Cornelius, and others in the Scripture very often against the incredulitie of our Heretikes, that wil beleeve neither vision nor miracle, not expressed in Scripture ; these being beleaved of Christian men even before they were written.

Actes xv. 24. Douay, 1633.—Because we have heard that certaine going forth from us have troubled you with wordes subverting your soules, to whom we gave no commandement.

1633, 1816.—A proper description or note of Heretikes, Schismatikes, and seditious Teachers, to goe out from their spiritual Pastours and Governours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of wordes and sweet speaches, and finally to overthrow their soules.

Actes xvii. 5. Douay, 1635.—But the Jewes envying, and taking unto them of the rascal sort certaine naughtie men, and making a tumult, stirred the citie ; and besetting Jason's house, sought to bring them forth unto the people.

1633.—This is the zeale of Heretikes, and a lively patterne of their dealing at this day against Catholike Priests and Preachers, and the good Jasons that receive them.

Actes xix. 19. Douay, 1633.—And many of them that had followed curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence.

1633, 1816.—Curious and unlawful sciences, as Witchcraft, Necromancie, and other meanes of divination by southsaying, figure-casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were so zelous and diligent to leave them. And by this example al that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie books.

A Christian man is bound to burne or deface al wicked bookes of what sort soever, specially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noisom and pernicious to others that shal have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning al such bookes, and against the reading of them, where danger may ensue: and the Christian Emperours, Constantinus Magnus, and others made penal lawes for the burning or defacing of them. The danger of reading them, as it is manifest, so it is signified by Eusebius.

Actes xx. 29. Douay, 1633.—I know that after my departure there wil ravening wolves enter in among you, not sparing the flock.

1633, 1816.—The Governours of the Church are foretold of the great danger that should fal to the people by wolves, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be knowen by the forsaking the unitie of the Church wherof they were before, by going out and drawing many Disciples after them, and by their perverse doctrine. Such wolves came afterward indeed in divers Ages; Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloud-sucking wolves, and wasters of the flocke of Christ.

Actes xxviii. 22. Douay, 1633.—But we desire of thee to heare what thou thinkest: for concerning this Sect, it is knowen to us that it is gainesaid every where.

1633, 1816.—The Heretikes of al sorts comfort themselves much when they find here or elsewhere the Christian faith called of the Jewes or incredulous persons, a Sect or an Heresie, and sometimes in contempt of Christ's person the maister of the same, the Sect of

the Nazarens ; as though the Church of God might as wel erre in naming their doctrine Heresie, as the Jewes and Pagans might and did misse in condemning Christian religion for an Heresie ; or as though the Protestants doctrine were as wel proved and tried to be no Heresie, by the prophets and other Scriptures, miracles, and consent of al Nations and ages, as Christ's blessed doctrine is. Whereas indeed the Protestants doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only true doctrine of salvation, and not an Heresie. And whosoever can deduce the Christian faith from Adam to this day, throughout al the Fathers, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of al Lawes and States of true worshippers and beleivers (which is the only or special way to prove that the Christian faith is no Heresie) he shal by the same meanes al at once prove the Protestants doctrine to be an Heresie and a false Sect. That the Jewes therfore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect Maister other then God himself, they were deceived ; and the Church of God neverthelesse calling the Protestants doctrine Heresie in the worst part that can be, and in the worst sort that ever was, doth right and most justly.

Romanes i. 26. Douay, 1633.—Therefore God hath delivered them into passions of ignominie. For their women have changed the natural use, into that use that is contrarie to nature.

1633, 1816.—As he saith, here, God delivered them up, so to the Ephesians (iv. 19,) he saith of the same persons and things : They delivered themselves up to al uncleannesse. So that it is not meant here that God doth drive, force, or cause any man to sinne, as divers blasphemous Heretikes doe hold ; but only that by his just judgement, for their owne deserving, and for due punishment of their former grievous offenses, he withholdeth his grace from them, and so suffreth them to fal further into other sinnes. As, for their crime of idolatrie, to suffer them to fal into unnatural abominations : as now for heresie, he taketh his grace and mercie from many, and so they fal headlong into al kind of turpitude ; as contrariwise, for il life, he suffreth many to fal into Heresie. And for Christ's sake let every one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, looke wel into his owne conscience, whether his forsaking the true God, may not come unto him for a punishment of his former or present il life which he liveth.

1843.—Not by being author of their sins, but by withdrawing his grace, and so permitted them in punishment of their pride, to fall into those shameful sins.

Romanes x. 15. Douay, 1635.—But how shal they preach unles they be sent? as it is written: How beautiful are the feet of them that evangelize peace, of them that evangelize good things?

1633, 1816.—This place of the Apostle invincibly condemneth al the preachings, writings, ordinances, innovations, and userpations of Church, pulpit, and whatsoever our new Evangelists have intruded themselves and entered into by the window; shewing that they be every one from the highest to the lowest, false prophets, running and usurping, being never lawfully called. Which is so evident in the Heretikes of our daies, that the Calvinists confesse it in themselves, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

1843.—Here is an evident proof against al new teachers, who have al usurped to themselves the ministry without any lawful mission, derived by succession from the Apostles, to whom Christ said, John xx. 21—As my father hath sent me, I also send you.

Romanes xvi. 17. Douay, 1633.—And I desire you, brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you have learned, and avoid them.

1633, 1816.—He carefully warneth them to take heed of seditious sowers of Sects and dissension in religion, and this ever to be their marke, if they should teach or move them to any thing which was not agreable to that which they had learned at their conversion; not bidding them to examin the case by the Scriptures, but by their first forme of faith and religion delivered to them before they had or did read any booke of the new Testament.

Romanes xvi. 18. Douay, 1633.—For such doe not serve Christ our Lord, but their owne belly; and by sweet speaches and benedictions seduce the harts of innocents.

1633, 1816.—The special way that Heretikes have ever had to beguile, was and is by sweet wordes and gay speaches, Which their sheep's coat see before described.

Howsoever Heretikes pretend in wordes and external shew of their sheep's coat, indeed they seeke but after their owne profit and pleasure, and by the Apostle's own testimonie we be warranted so to judge of them as of men that indeed have no religion nor conscience.

Romanes xvi. 19. Douay, 1635.—For your obedience is published into every place. I rejoyce therefore in you. But I would have you to be wise in good, and simple in evil.

1633, 1816.—Against Heretikes and their illusions, there is no better way then in simplicitie to cleave unto that which hath been taught before; for the which the Roman obedience is much commended.

1 Corinthians i. 12. Douay, 1635.—And I meane this, for that every one of you saith, I certes am Paules, and I Apollos', but I Cephas' and I Christ's.

1633.—The beginning of al Schismes is over much admiring and addicting menselves to their owne particular Maisters.

1 Corinthians v. 11. Douay, 1633.—But now I wrote to you, not to keep companie, if he that is named a Brother be a fornicatour or a covetous person, or a server of Idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to take meat.

1633, 1816.—It is not meant that we should separate ourselves corporally from al sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatistes great schisme; nor that every man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold; but that we should avoid them when the Church hath excommunicated them for such; though in mind, and condemnation of their faults, every one ought to be alwaies farre from them. As for the Heathen and Pagans, which be not under the Churches discipline, and at that time in external worldly affaires dealt with Christians and lived amongst them whether they would or no, the Apostle did not forbid Christians their companie.

1 Corinthians ix. 1. Douay, 1635.—Am I not free? Am I not an Apostle? Have I not seen Christ Jesus our Lord? Are not you my worke in our Lord?

1635.—As he called himself before God's Coadjutour, so here he boldly also chalengeth the Corinthians' conversion to be his handy-worke in our Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers and Catholike men (under pretense of God's honour) for using such phrases or speeches in the Apostle's sense, of the Saints or Sacraments.

1 Corinthians x. 12. Douay, 1633.—Therefore he that thinketh himself to stand, let him take heed lest he fal.

1633, 1816.—It is profitable to al, or in a manner to al, for to

keep them in humilitie, not to know what they shal be, saith S. Augustin. Which maketh against the vaine securitie of the Protestants.

1 Corinthians xi. 19. Douay, 1633.—For there must be heresies also ; that they also which are approved, may be made manifest among you.

1633, 1816.—When the Apostle saith : Heresies must be, he sheweth the event, and not that God hath directly so appointed it as necessarie. For, that they be, it commeth of man's malice and free-will ; but that they be converted to the manifestation of the good and constant in faith and the Churches unitie, that is God's special worke of providence that worketh good of evil. And for that there should fal Heresies and Schismes, specially concerning the article and use of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make us marvel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but woe to him by whom Scandals or Sects doe come. Let us use Heretikes, saith S. Augustin, not to that end to approve their errours, but that by defending the Catholike doctrine against their deceits we may be more watchful and wary ; because it is most truly written, There must be heresies that the tried and approved may be manifested or discovered from the holow harts among you. Let us use this benefit of God's providence. For Heretikes be made of such as would erre or be naught, though they were in the Church ; but being out, they profit us exceedingly, not by teaching the truth, which they know not, but by stirring up the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. For there be innumerable holy approved men in the Church, but they be not discerned from other among us, nor manifest so long as we had rather sleep in darknes of ignorance, then behold the light of truth. Therefore many are raised out of their sleep by Heretikes to see the day of God, and are glad therof.

1843.—By reason of the pride and perversity of man's heart ; not by God's will or appointment, who nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable.

2 Corinthians i. 18. Douay, 1633.—But God is faithful, because our preaching which was to you, there is not in it. It is, and It is not.

1633.—As he dischargeth himself of al other levitie touching his

promise or purpose of comming to them, so much more of al inconstancie in preaching Christes doctrine and faith, wherin one day to affirme, another day to deny, to dissent from his fellowes or from himself, to change every yeare or in every epistle the forme of his former teaching, to come daily with new devises repugnant to his owne rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Wherof we have notorious examples in the Protestants; who being destitute of the Spirit of peace, concord, constancie, unities, and verities, as they varie from their owne writings which they retract, reforme, or deforme continually, so both in their preachings, and forme or service, they are so restles, changeable, and repugnant to themselves, that if they were not kept in awe with much adoe, by temporal lawes, or by the shame and rebuke of the world, they would coine us every yeare or every parliament, new Communiones, new faithes, and new Christes, as you see by the manifold endeavours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in S. Irenæus and Tertullian.

2 Corinthians vi. 14. Douay, 1633.—Beare not the yoke with infidels. For what participation hath justice with iniquitie? or what societie is there between light and darkenes.

1633, 1816.—Generally here is forbidden conversation and dealing with al Infidels, and consequently with Heretikes; but specially in praiers, or meeting at their Schismatical Service, preaching, or other divine office whatsoever. Which the Apostle here uttereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the Temple of God and the Temple of Idols; al service, as pretended worship of God set up by Heretikes or Schismatikes, being nothing else but service of Baal and plaine Idolatrie, and their conventicles nothing but conspirations against Christ. From such therefore specially we must sever ourselves alwaies in hart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatikes Core, Dathan, and Abiron, and their tabernacles, by these words: Depart from the tabernacles of the impious men, and touch ye not those things which pertain to them, lest you be enwrapped in their sinnes.

2 Corinthians xi. 2. Douay, 1633.—For I emulate you with the

emulation of God. For I have despoised you to one man, to present you a chaste virgin unto Christ.

1633, 1816.—The Apostles and their Successours did despoise the people whom they converted, to Christ, in all puritie and chastitie of truth and wholly undefiled and void of error and heresie.

2 Corinthians xi. 4. Douay, 1633.—For if he that commeth, preach another Christ whom we have not preached, or you receive another spirit whom you have not received : or another Gospell which you have not received, you might well suffer it.

1633, 1816.—The note of a false teacher, to come ; that is without lawful calling or sending to thrust and intrude himself into another man's charge.

2 Corinthians xi. 13. Douay, 1633.—For such false Apostles are craftie workers, transfiguring themselves into Apostles of Christ.

1633, 1816.—A proper terme for Heretikes that shape themselves into the habit of true Teachers, specially by often allegation and commendation of the Scriptures. Read the notable admonition of the antient writer Vincentius Lirinensis, in his golden booke against the prophane novelties of all heresies.

2 Corinthians xi. 3. Douay, 1633.—But I feare least, as the Serpent seduced Eve by his subtiltie, so your senses may be corrupted, and fall from the simplicitie that is in Christ.

1633, 1816.—People fall from their first faith, virginitie, and simplicitie in Christ, not by sodain revolt, but by litle and litle, in giving eare to the subtil persuasion of the Serpent, speaking to them by the sweet mouths and allurements of Heretikes. Of which kind of seduction he giveth Eve for an example, who was by her greedy desire of knowledge, and the Divel's promise of the same, drawn from the native simplicitie and obedience to God. As at this day, promise and pretense of knowledge driveth many a poore soul from the sure, true, sincere, and only beleefe of God's Church.

2 Corinthians xi. 6. Douay, 1633.—For although rude in speach, yet not in knowledge. But in all things we are made manifest to you.

1633, 1816.—Hereby we see that the seditious and false Teachers have often the gift of eloquence whereby the simple be easily beguiled. Such were Core and Dathan, as Josephus writeth, for the same S. Augustin calleth the Heretike Faustus Manichæus, a great snare of the divel, saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferiour to him (without all

comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol farre above him by reason of their eloquence ; granting to them that guift, but chalenging to himself superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now-a-daies give credit rather to new Oratours and foollish yonkers, for their sweet speachés ; then to the glorious Doctours of Christes Church, for their singular knowledge and more grave eloquence.

2 Corinthians xii. 1. Douay, 1635.—If I must glorie (it is not expedit indeed) but I wil come to the visions and revelations of our Lord.

1633.—S. Cyprian complaineth that the Adversaries of God's Church and Priests, give no credit to visions. But their incredulitie is much more in our daies that condemne al such revelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or who els soever. Yea they are so wicked in this case, that the vision which the holy Author of the booke of Macabees calleth worthy of credit, is one cause why they deny the whole booke to be Canonical ; and as wel might they for this vision deny al S. Paules Epistles, and for the like, the Actes of the Apostles, and the Ghospel itself.

2 Corinthians xii. 12. Douay, 1633.—Yet the signes of my Apostleship have been done upon you in al patience, in signes and wonders, and mighty deeds.

1633, 1816.—Miracles be necessaric, and be great signes of truth, when it is first newly taught. And therefore let al Catholike men hold fast that faith which was first preached and confirmed by miracles. As in England by S. Augustin, and in other Nations by holy Apostolike men. And let the Heretikes that preach extraordinarily, newly and otherwise then we received at our first conversion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

Galatians iii. 1. Douay, 1635.—O sensles Galatians, who hath bewitched you, not to obey the truth, before whose eyes Jesus Christ was proscribed, being crucified among you ?

1633, 1816.—For any people or person to forsake the faith of their first Apostles and conversion, at the voice of a few novellaries, seemeth to wise men a very bewitching and senseles brutishnes. Such is the case of our poore countrie, Germanie, and others.

Galatians v. 13. Douay, 1635.—For you, Brethren, are called into libertie; only make not this libertie an occasion to the flesh, but by charitie serve one another.

1633, 1816.—They abuse the libertie of the Ghospel to the advantage of their flesh, that under pretense therof, shake off their obedience to the lawes of man, to the decrees of the Church and Councils, that wil live and beleve as they list, and not be taught by their Superiours, but fornicate with every Sect-maister that teacheth pleasant and licentious things: and al this under pretense of spirit, libertie, and freedom of the Ghospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawful Prelates, be counted heer among the workes of the flesh. See S. Augustin.

Colossians i. 6. Douay, 1633.—That is come to you, as also in the whole world it is, and fructifieth, and groweth, even as in you since that day that you heard and knew the grace of God in truth.

1633.—He sheweth that the Church and Christes Ghospel should daily grow and be spred at length through the whole world. Which cannot stand with the Heretikes opinion of the decay therof so quickly after Christes time, nor agree by any meanes to their obscure conventicles. See S. Augustin.

Colossians ii. 4. Douay, 1633. But this I say, that no man deceive you in loftines of words.

1633.—Heretikes doe most commonly deceive the people with eloquence, namely such as have it by the gift of nature, as the Heretikes of al Ages had, and lightly al seditious persons, which draw the vulgar sort to sedition by allurement of their tongue. Nothing (saith S. Hierom) is so easie as with volubilitie of tongue to deceive the unlearned multitude, which whatsoever it understandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, persuasible speach.

1 Thessalonians v. 21. Douay, 1635.—But prove al things, hold that which is good.

1633, 1816.—Though we may not extinguish the spirit, nor contemne the prophets, yet we must beware we be not deceived by giving too light credit to every one that wanteth himself of the spirit, as Arch-heretikes ever did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which cannot beguile us.

1 Timothee i. 3. Douay, 1633. As I desired them to remaine

at Ephesus, when I went into Macedonia, that thou shouldest denounce to certaine not to teach otherwise.

1633, 1816.—The proper marke of Heretikes and false Preachers, is, to teach otherwise or contrarie to that which they found taught and beleved generally in the unitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descended downe from them to al Nations and Ages following without contradiction, being assuredly erroneous. The Greek word which the Apostles here useth, expresseth this point so effectually, that in one compound terme he giveth us to wit, that an Heretike is nothing els but an after teacher, or teacher otherwise. Which even itself alone is the easiest rule even for the simple to discern a false Prophet or Preacher by, specially when an heresie first beginneth. Luther found al Nations Christian at rest and peace in one uniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that whatsoever he taught against that which he found preached and beleved, must needs be another doctrine, a later doctrine, an after-teaching or teaching otherwise, and therefore consequently must needs be false. And by this admonition of S. Paul, al Bishops are warned to take heed of such, and specially to provide that no such odde Teachers arise in their dioceses.

1 Timothee i. 4. Douay, 1633.—Nor to attend to fables and genealogies having no end; which minister questions rather than the edifying of God which is in faith.

1633, 1816.—He speaketh specially of the Jewes after-doctrines and human constitutions repugnant to the lawes of God, wherof Christ giveth warning, Matt. xxiii., and in other places, which are contained in their Cabala and Talmud; generally of al heretical doctrines, which indeed, howsoever the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentinians, Manichees, and other of old: by the Brethren of love, Puritans, Anabaptistes, and Calvinistes of our time. For which cause Theodoret entitleth his book against Heretikes, Of Heretical fables.

Let our loving brethren consider whether these contentions and curious questionings and disputes in religion, which these unhappie heresies have engendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our daies, and then shal they easily judge of the truth of these new

opinions, and the end that wil follow of these innovations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

1 Timothee i. 7. Douay, 1633.—Desirous to be Doctours of the law, not understanding neither what things they speake, nor of what they affirme.

1633, 1816.—It is the proper vice both of Judaical and of Heretical false Teachers, to professe knowledge and great skil in the law and Scriptures, being indeed in the sight of the learned, most ignorant of the word of God, not knowing the very principles of divinitie, even to the admiration truely of the learned that read their books, or heare them preach.

1 Timothee ii. 12. Douay, 1633.—But to teach I permit not unto a woman, nor to have dominion over the man ; but to be in silence.

1633, 1816.—In times of licentiousnes, libertie, and heresie, women are much given to reading, disputing, chatting, and jangling of the holy Scriptures, yea and to teach also if they might be permitted. But S. Paul utterly forbiddeth it, and the Greek Doctours upon this place note that the woman taught but once, that was when after her reasoning with Satan, she persuaded her husband to transgression, and so she undid al mankind. And in the Ecclesiastical Writers we find that women have been great promoters of every sort of heresie (wherof see a notable discourse in S. Hierom) which they would not have done, if they had, according to the Apostle's rule, followed pietie and good workes, and lived in silence and subjection to their husbands.

1 Timothee iv. 1. Douay, 1633.—And the spirit manifestly saith that in the last times certaine shal depart from the faith, attending to spirits of error, and doctrines of divels.

1633, 1816.—It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greek word importeth ; to give eare to particular spirits of error and deception, rather then to the spirit of Christ in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of divels, who are the suggesters and prompters of al Sects, and are lying spirits in the mouths of al Heretikes and false Teachers ; men that have put their conscience to silence, and made it sensesles to the Holy Churches admonition : the Apostle noting once before also in this same Epistle, that Heretikes have no conscience ; which is the cause both of their fal and of their obduration in heresie.

1 Timothee vi. 4. Douay, 1635.—He is proud, knowing nothing, but languishing about questions and strife of words; of which rise envies, contentions, blasphemies, evil suspicions.

1633, 1816.—Even these be the good disputes of our new Sect-masters: and the world hath too long proved these inconveniences here named, to be the fruits of such endles altercations in religion as these unhappie Sects have brought forth.

1 Timothee vi. 10. Douay, 1633.—For the root of al evils is covetousness; which certaine desiring have erred from the faith, and have intangled themselves in many sorrowes.

1633.—As in the first chapter lacke of faith and good conscience, so here covetousnes or desire of these temporal things, and in the end of this chapter, presumption and boasting of knowledge are causes of falling from the faith: heresie often being the punishment of former sinnes.

1 Timothee vi. 20. Douay, 1633.—O Timothee, keep the depositum, avoiding the profane novelties of voices, and oppositions of falsely called knowledge.

1633, 1816.—It is the propertie of al Heretikes to arrogate to themselves great knowledge, and to condemne the simplicitie of their Fathers the holy Doctours and the Church. But the Apostle calleth their pretended skil, a knowledge falsely so called, being in truth high and deep blindnes. Such (saith S. Irenæus) as forsake the preaching of the Church, argue the holy Prieste of unskilfulnes, not considering how farre more worth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be. And againe, Vincentius Lirinensis speaking in the persons of Heretikes saith, Come, o ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many ages heretofore, but is revealed and shewed of late, &c. See his whole booke concerning these matters.

2 Timothee i. 5. Douay, 1633.—Calling to mind that faith which is in thee not feined, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also.

1633, 1816.—Though God shew mercie to many that be of incredulous, heretical, or il parents, yet it is a goodly benediction of God to have good education and to have good faithful progenitours and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the

Church to follow strange doctrines, abandoning not only our next natural parents faith, but the antient faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitours and Ages that continued in the same Christian religion which they first received.

Our Protestants in their great wisdom laugh at good simple men when they talke of their fathers faith. But S. Hierom—I am a Christian, said he, and borne of Christian parents, and carie the signe of the crosse in my forehead. And againe, Until this day the Christian world hath been without this doctrine, that faith wil I hold fast being an old man, wherein I was borne a child. And the holy Scriptures set us often to schole to our fathers. Aske thy fathers, and they wil shew thee, thy ancestours, and they wil tel thee. And againe, Our fathers have shewed unto us. And commonly the true God is called the God of the faithful and of their forefathers. And false Gods and new doctrines or opinions be named. New and fresh, such as their fathers worshipped not. Finally, S. Paul both here and often els alleageth for his defense and commendation, that he was of faithful progenitours. And it is a case that Heretikes cannot lightly bragge of, no one sect commonly during so long without intermission, that they can have many progenitours of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

2 Timothee ii. 17. Douay, 1633.—And their speach spreadeth as a canker ; of whom is Hymenæus and Philetus.

1633, 1816.—The speaches, preachings, and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therefore Christian men must never heare their sermons, nor read their books. For such men have a popular way of talke wherby the unlearned, and specially women loden with sinne, are easily beguiled. Nothing is so easy (saith S. Hierom) as with voluable and rolling tong to deceive the rude people, which admire whatsoever they understand not.

2 Timothee iii. 2. Douay, 1633.—And men shal be lovers of themselves, covetous, hautie, proud, blasphemous, not obedient to their parents, unkind, wicked.

1633, 1816.—Al these words S. Cyprian expoundeth of such as by pride and disobedience resist God's Priests. Let no faithful man, saith he, that keepeth in mind our Lordes and the Apostles admonition, marvel if he see in the later times some proud and stubburne fellowes and the enemies of God's Priests, goe out of the Church or impugne the same ; when both our Lord and the Apostle foretold us that such should be.

2 Timothee iii. 6. Douay, 1633.—For of these be they that craftily enter into houses ; and lead captive seely women loden with sinnes, which are led with divers desires.

1633, 1816.—Women loden with sinnes, are for such their deservings, and through the frailty of their sexe, more subject to the heretikes deceits, then men ; the enemy attempting (as he did in the fal of our first parents) by them to overthrow men. See S. Hierom upon the 3rd chapter of Jeremie, where he addeth that every heresie is first broached, for gluttonie and belly-cheere.

2 Timothee iii. 9. Douay, 1635.—But they shal prosper on further : for their folly shal be manifest to all as theirs also was.

1633, 1816.— Al heretikes in the beginning seeme to have some shew of truth, God for just punishment of men's sins permitting them for some while in some persons and places to prevaile ; but in short time God detecteth them, and openeth the eyes of men to see their deceits ; in so much that after the first brunt they be maintained by force only, al wise men in a manner seeing their falshood, though for troubling the state of such common weales where unluckily they have been received, they cannot be so sodenly extirped.

2 Timothee iii. 14. Douay, 1633.—But thou, continue in those things which thou hast learned, and are committed to thee ; knowing of whom thou hast learned.

1633.—In al danger and diversitie of false Sects, S. Paules admonition is, ever to abide in that was first taught and delivered, never to give over our old faith for a new fansie. This is it which before he calleth depositum.

2 Timothee iii. 13. Douay, 1633.—But evil men and seducers shal prosper to the worse ; erring, and driving into errour.

1633, 1816.—Though heresies and the Authors of them be after a while discovered and by litle and litle forsaken generally of the honest, discreet, and men careful of their owne salvation ; yet their Authors and other great sinners proceed from one errour and heresie to another, and finally to plaine Atheisme and al divelish disorder.

2 Timothee iv. 3. Douay, 1635.—For there shall be a time when they will not heare sound doctrine ; but according to their owne desires they will heape to themselves Maisters, having itching eares.

1633, 1816.—If ever this time come (as needs it must, that the Apostle foresaw and foretold) now it is undoubtedly. For the properties fall so just in every point upon our new Maisters and their Disciples, that they may seem to be poured out, rather than prophesied of. Never were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which have a doctrine framed for every man's phansie, lust, liking, and desire ; the people not so fast crying, speake placentia, things that please ; but the Maisters as fast warranting them to doe placentia.

Titus iii. 10. Douay, 1633.—A man that is an Heretike after the first and second admonition avoid.

1633, 1816.—Not every one that erreth in religion, is an Heretike, but he only that after the Churches determination wilfully and stubbornly standeth in his false opinion, not yealding to decree of Council or the cheefe Pastours of the Church therein. They, (saith S. Augustin) that defend their sentence (though false and perverse) with no stubburne stomake or obstinate hart, specially if it be such as themselves by bold presumption broched not, but received it of their deceived parents, and doe seeke the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretikes. And againe, They that in the Church of Christ have any crased or perverse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defence of them, are thereby become Heretikes ; and going forth out of the Church, are counted for enemies that exercise us. Againe, He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest unto him, had rather resist it, and chose that which himself held, &c. And in divers places he declareth that S. Cyprian, though he held an error, yet was no Heretike, because he would not have defended it after a general Council had declared it to be an error. So Passidonius in the life of S. Augustin reporteth, how, after the determination of the See Apostolike that Pelagius' opinion was hereticall men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe, S. Augustin saith, He is an Heretike in my opinion, that for some

temporal commodity, and specially for his glorie and principalitie, coineth or els followeth false or new opinions.

Let our protestants behold themselves in this glasse, and withal let them marke al other properties that old Heretikes ever had, and they shal find al definitions and markes of an Heretike to fal upon themselves. And therefore they must not marvel if we warne al Catholike men by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles and companies. Neither need the people be curious to know what they say, much lesse to confute them ; but they must trust God's Church, which doth refute and condemne them. And it is enough for them to know that they be condemned, as S. Augustin noteth. And S. Cyprian saith notably to Antonianus demanding curiously what heresies Novatianus did teach.—No matter, saith he, what heresies he hath or preacheth, when he teacheth without ; that is to say, out of the Church.

Titus iii. 11. Douay, 1635.—Knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgement.

1633, 1816.—Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to revoke them. Therefore S. Augustin saith, 'The Heretike himself though swelling with odious and detestable pride, and mad with the frowardnes of wicked contention, as we admonish that he be avoided lest he deceive the weaklings and litle ones, so we refuse not by al meanes possible to seeke his amendement and reformation.

Other grievous offenders be separated by excommunication from communion of Saints and the fellowship of God's Church, by the sentence of their Superiours in the same Church : but Heretikes more miserable and unfortunate then they runne out of the Church of their owne accord, and so give sentence against their owne soules to damnation.

1843.—Other offenders are judged and cast out of the Church, by the sentence of the pastors of the same Church. Heretics, more unhappy, run out of the church of their own accord ; and, by so doing, give judgment and sentence against their own souls.

James iii. 15. Douay, 1633.—For this is not wisdom descending from above ; but earthly, sensual, divelish.

1633, 1816.—The difference betwixt the humane wisdom, specially of Heretikes : and the wisdom of the Catholike Church and he children.

James iii. 1. Douay, 1635.—Be ye not many Maisters, my Brethren, knowing that you receive the greater judgement.

1633, 1816.—He meaneth principally Sect-maisters that make themselves several Ring-leaders in sundry sorts of new devised doctrines; every one arrogating to himself to be Maister, and none so humble as to be a scholer, either to God's Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdain to be Luther's scholer, and Calvin to be the follower of Zuinglius.

2 Peter ii. Douay, 1633, 1816. Argument.—As not only Prophets, but also False prophets were in the old Testament, so now likewise there shal be Maisters of Heresie to the damnation of themselves, and of their followers. And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleivers with the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Catholike doctrine, their voluptuous living, their lecherie, their covetousnes, their manner of seducing, and the persons seduced, for whom it had been lesse damnable, if they had never been Christians.

1843.—He warns them against false teaching, and foretels their punishment.

2 Peter ii. 2. Douay, 1633.—And many shal follow their riotousnesses, by whom the way of truth shal be blasphemed.

1633, 1816.—Heretikes (of whom he prophecieth here) doe gaine scholers, by preaching libertie, and by their owne licentious life, which is specially joyned to the heresie of these daies.

2 Peter ii. 3. Douay, 1633.—And in avarice shal they with feined words make merchandize of you. Unto whom the judgement now long since ceaseth not; and their perdition slumbereth not.

1633, 1816.—Al the sweet words of heretikes, speaking much of the word of the Lord, the Ghospel, Jesus Christ, &c., are but termes of art to buie and sel poore men's soules.

2 Peter ii. 12. Douay, 1635.—But these men as unreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shal perish in their corruption.

1633, 1816.—So heretikes blaspheme the highest mysteries of our faith through ignorance.

2 Peter ii. 19. Douay, 1635.—promising them libertie, whereas themselves are the slaves of corruption. For wherewith a man is overcome, of that he is the slave also.

Scholars, by preaching libertie, and by their owne licentious life, which is specially joyned in the heresies of these daies.

1633, 1816.—Whoever promised more libertie to their followers then Luther, Calvin, and the like, taking away penance, fasting, continencie, or chastitie, keeping of vowes, necessitie of good workes, (because faith doeth al) obedience to Ecclesiastical Pastours and Councils, and such like ?

Argument of S. John's three Epistles.

1633, 1816.—Of S. John was said in the Argument before his Ghospel, Now here follow his three Epistles ; one to al Catholikes (though some ancient doe cal it, *Ad parthos*) the other two being very short, unto a certaine Ladie, and to one Gaius. The effect of al is, to witnes unto them the certaintie of the Catholike faith, and to exhort them to continue stil in it ; also to love the Catholike Church, and so, neither to become Heretikes or Schismatickes ; but rather to avoid al such, as the forerunners of Antichrist, and to remember, that Catholikes need not to goe to schoole to any such Maisters, having at home in the Catholike Church, the doctrine of the Holy Ghost himself, who was given to the church visibly in the beginning, to lead her into al truth, and to continue with her for ever. Therefore he saith : That which you have heard from the beginning, let it abide in you. Likewise a litle after, verse 27 and Eph. ii. 6—This is the commandement, that as you have heard from the beginning, you walke in the same, because many seducers are gone out into the world.

And not only thus in general, but also in particular he expresseth the points which the heretikes did then cal in question. Some were about Christ himself. For they denied that Jesus is Christ, that he is the very Sonne of God, that he is incarnate, and against such it was that he wrote his Ghospel also, as he there signifieth, John xx. 31. Other points are about our justification, against only faith, and for good workes, as also S. Augustin noted, whose wordes were cited before. Hereupon he saith : If we say we have societie with God, and walke in darkenes, we lie. Againe, He that saith he knoweth God, and keepeth not his commandements, is a liar. Againe, This is the charitie of God, that we keep his commandements, and his commandements are not heavie. Finally, Children, let no man seduce you. He that doth justice, is just, even as he is just, and indeed in al the three epistles throughout, he doth inculcate good workes and keeping the commandements, against the heresie of only faith.

1 John ii. 18. Douay, 1633.—Litle children, it is the last houre, and as you have heard, that Antichrist commeth ; now there are become many Antichrists, whereby we know, that it is the last houre.

1833, 1816.—The holy Apostle S. John (saith S. Cyprian) did not put a difference betwixt one heresie or schisme and another, nor meant any sort that specially separated themselves, but generally called al without exception, Antichristes, that were adversaries to the Church, or were gone out from the same. And a litle after, It is evident that al here be called Antichristes, that have severed themselves from the charitie and unitie of the Catholike Church. So writeth he. Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursours of that one and special Antichrist, which is to come at the last end of the world, and which is called here immediately before, that peculiar and singular Antichrist.

1843.—That is, it is the last age of the world. That is, many heretics, enemies of Christ and his Church, and forerunners of the great Antichrist.

1 John ii. 19. Douay, 1633.—They went out from us ; but they were not of us. For if they had been of us, they would surely have remained with us : but that they may be manifest that they are not al of us.

1633, 1816.—(They went out from us.) An evident note and marke, whereby to convince al heretikes and false teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicholas the Deacon, Hymenæus, Luther, Calvin and the like, were of the common societie of al us that be Christian Catholikes, they went out from us whom they saw to live in unitie of faith and religion together, and made themselves new Conventicles, therefore they were (as the Apostle here sheweth) Antichristes, and we and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we never were, nor out of any other societie of knowen Christians, cannot be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Adversaries tel us, out of what Church we ever departed, when, and where, and under what persons it was that we revolted, as we can tel them the yeare, the places, the Ringleaders of their revolt.

(They were not of us.)—He meaneth not, that heretikes were not, or could not be in or of the Church, before they went out or fel into their heresie or schisme ; but partly that many of them which after-

ward fall out, though they were before with the rest, and partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie life and conscience when they were within, and so being rather as il humours and superfluous excrements, then true and lively parts of the body, after a sort may be said not to have been of the body at al. So S. Augustin expoundeth these words in his commentarie upon this place, but elsewhere more agreably as it seemeth, that the Apostle meaneth, that such as wil not tarie in the Church, but finally forsake it to the end, in the prescience of God and in respect of the smal benefit they shal have by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truely members thereof.

(That they may be manifest.)—God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, only knowen to God before, may now also be made manifest to the world, by their constant remaining in the Church, when the wind and blast of every heresie or tentation driveth out the other light and unstable persons.

1843.—That is, they were not solid, steadfast, genuine, Christians ; otherwise they would have remained in the Church.

1 John iv. 1. Douay, 1633.—My dearest, beleve not every spirit, but prove the spirits if they be of God ; because many false prophets are gone out into the world.

1633, 1816.—That is ; Receive not every doctrine of such as boast themselves to have the spirit. For there be many false Prophets, that is to say, Heretikes, which shal goe out of the Church, and chalenge the spirit, and vaunt of God's word, Scripture, and Ghospel, which indeed be seducers.

It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, trie, or judge who is a true or false Doctour, and which is true or false Doctrine. But the Apostle here would have every one to discern these diversities of spirits, by taking knowledge of them to whom God hath given the guift of discerning spirits and doctrines, (which S. Paul expresly saith is given but to some, and not to every one) and by obeying the Church of God, to whom Christ hath given the spirit of truth. And this is only the sure way to prove the spirits and doctrines of these daies. And al they that would bring us from our Pastours and the Churches judgement, to our owne private trial, seeke nothing els but t^o drive us to miserable uncertainty in al our beleefe. As Calvin

doth, who upon this place, saith, that private men may examine the general Councils' doctrines.

1843.—(Try the spirits.) By examining whether their teaching be agreeable to the rule of the Catholic faith, and the doctrine of the church. For as he says, verse 6, He that knoweth God, heareth us, (the pastours of the Church) By this we know the spirit of truth, and the spirit of error.

1 John iv. 2. Douay, 1633.—In this is the spirit of God known. Every spirit that confesseth Jesus Christ to have come in flesh, is of God.

1633, 1816.—The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintained against certaine wicked Heretikes, Cerinthus, Ebion, and the like, that taught wickedly against the Person and both natures of Christ Jesus. The Apostle therefore giveth the faithful people this token to know the true Teachers of those daies from the false. Not that this marke would serve for al times, or in case of al other false doctrines, but that it was then a necessarie note. As if a good Catholike Writer, Pastour, or parents would warne al theirs, now in these daies, to give eare only to such Teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the B. Masse, and that al such are true Preachers and of God, the rest to be of the Divel, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come even then, and is no doubt much more now in al Heretikes, al being precursours of that great Antichrist which shal come towards the later end.

1843.—Not that the confession of this point of faith alone, is, at all times, and in all cases, sufficient ; but that with relation to that time, and for that part of the Christian doctrine, which was then to be particularly confessed, taught, and maintained against the heretics of those days this was the most proper token, by which the true teachers might be distinguished from the false.

2 John i. 10. Douay, 1633.—If any man come to you, and bring not this doctrine, receive him not into the house, nor say, God save you unto him.

1633, 1816.—The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Council, use to set downe the true doctrine in those points which Heretikes cal into controversie. Which being once done and declared to the faithful, they

need no other marke or description to know an Heretike or false Teacher by, but that he commeth with another doctrine then that which is set down to them. Neither can the Heretikes shift themselves, as now adaies they would doe, saying, o let us first be proved Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostle's rule. Many a good honest shepheard knoweth a wolfe, that cannot define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, under forme of bread and wine, &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and we must avoid him, whether in his owne definitions and censures he seeme to himself an Heretike or no.

S. Irenæus reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, which is this, There be some (saith he) that have heard Polycarpe say, that when John the disciple of our Lord was going to Ephesus, into a bath to wash himself, and saw Cerinthus the Heretike within the same, he sodenly skipt out, saying that he feared lest the bath should fal, because Cerinthus the enemie of truth was within. So saith he of S. John, and addeth also a like worthie example of S. Polycarpe himself: who on a time meeting Marcion the Heretike, and the said Marcion calling upon him and asking him whether he knew him not: Yes, quoth Polycarpe, I know thee for Satan's sonne and heire. So great feare (saith S. Irenæus) had the Apostles and their disciples to communicate in word only, with such as were adulterers or corrupters of the truth: as S. Paul also warned, when he said, A man that is an Heretike, after the first and second admonition avoid. So farre Irenæus. If then to speake with them or salute them, is so earnestly to be avoided according to this Apostle's example and doctrine: what a sinne is it to flatter them, to serve them, to marrie with them, and so forth?

1843.—This admonition is in general to forewarn the faithful of the dangers which may arise from a familiarity with those who have prevaricated and gone from the true faith, and with such as teach false doctrine. But this is not forbidding a charity for all men, by which we ought to wish and pray for the eternal salvation of every one, even of our enemies.

3 John 9. Douay, 1633.—I had written perhaps to the Church; but he that loveth to beare primacie among them Diotrepes, doth not receive us.

1633.—It seemeth (saith S. Bede) he was an Arch-heretike or proud Sect-maister.

1843.—This man seemeth to be in power, but not a friend to the faithful; therefore this part of the letter might be an admonition to him from the Apostle.

Jude 10. Douay, 1633.—But these, what things soever certes they are ignorant of, they blaspheme; and what things soever naturally, as dumme beasts, they know, in those they are corrupted.

1633, 1816.—He speaketh of Heretikes, who being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fal to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoever is godly.

Jude 19. Douay, 1633.—These are they which segregate themselves, sensual, having not the Spirit.

1633, 1816.—The conditions of Heretikes in the later daies, that is, ever since Christ's time, not of these only of our age. For there were many that forsooke God's Church and segregated themselves from the fellowship of the faithful even in the primitive Church: that we may the lesse marvel at these men's segregating themselves, and going out from the rest, into several sects, which S. Augustin therefore calleth Segregations.

Apocalypse ii. 6. Douay, 1633.—But this thou hast, because thou hatest the facts of the Nicolaites, which I also hate.

1633, 1816.—We see here that of al things, Christian people (specially Bishops) should have great zeale against Heretikes and hate them, that is their wicked doctrine and conditions, even as God hateth them. For which only zeale, our Lord saith here that he beareth with some Churches and Prelates, and saveth them from perishing.

Apocalypse ii. 14. Douay, 1633.—But I have against thee a few things, because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eat and commit fornication.

1633, 1816.—Josephus writeth that when Balaam could not curse God's people, nor otherwise anoy them, he taught Balac a way how to overthrow them; to wit, by presenting unto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegan: that so being tempted they might fal to heathenish manners and displease God. To which craftie counsel of Balaam the Apostle resembleth Heretikes fraud, who by offering of libertie

of meate, women, Church goods, breach of vowes, and such other licentious allurements, cause many more to fal, then by their preaching.

Apocalypse ix. 1. Douay, 1633.—And the fifth angel sounded with the trompet, and I saw a starre to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomles depth.

1633.—The fal of an Arch-heretike, as Arius, Luther, Calvin, out of the Church of God which have the key of hel, to open and bring forth al the old condemned heresies buried before in the depth.

1843.—(A Star fall.)—This may mean the fall and apostasy of great and learned men from the true faith. Or a whole nation falling into error and separating from the Church, not having the sign of God in their foreheads.

(And there was given to him the key of the bottomless pit.)—That is, to the Angel, not to the fallen star. To this Angel was given the power, which is here signified by a key, of opening hell.

Apocalypse ix. 7. Douay, 1633.—And the similitudes of the locusts, like to horses prepared into battel; and upon their heads as it were crownes like to gold: and their faces as the faces of men.

1633, 1816.—Heretikes being ever ready to contend, doe pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as women, their tongues and pennes ful of gal and venim: their harts obdurate: ful of noise and shuffling; their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion; but they endure for a litle season.

Apocalypse ix. 11. Douay, 1635. — And they had over them a king, the angel of the bottomles depth, whose name in Hebrew is Abaddon, and in Greek Apollyon: in Latin having the name Exterminans.

1633.—The cheefe Maister of heretikes.

Apocalypse xiii. 3. Douay, 1635.—And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the Earth was in admiration after the beast.

1633.—They that now follow the simplest and grossest heretikes that ever were without seeing miracles, would then much more follow this great seducer working miracles.

1843.—Some understand this of the mortal wound, which the idolatry of the Roman empire (signified by the sixth head) received from Constantine: which was, as it were, healed again by Julian the apostate.

Apocalypse xiii. 6. Douay, 1633.—And he opened his mouth unto blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heaven.

1633.—No Heretikes ever liker Antichrist, then these in our daies, specially in blasphemies against God's Church, Sacraments, Saints, Ministers, and al sacred things.

1843.—That is, his Church, and his Saints.

Apocalypse xiii. 11. Douay, 1633.—And I saw another beast comming up from the earth : and he had two hornes, like to a lamb, and he spake as a dragon.

1633.—Another false prophet inferiour to Antichrist shal worke wonders also, but al referred to the honour of his maister Antichrist. So doth Calvin, and other Arch-heretikes, pervert the world to the honour of Antichrist, and so doe their scholers also for the honour for them.

1843.—This second beast with two horns, may be understood of the heathenish priests and magicians : the principal promoters both of idolatry and persecution.

Apocalypse xxii. 18. Douay, 1633.—For I testifie to every one hearing the words of the prophecie of this booke, If any man shal add to these things, God shal adde upon him the plagues written in this booke.

1633, 1816.—The Authour of the commentaries upon this booke, bearing the name of S. Ambrose, saith thus of this point : He maketh not this protestation against the expositours of his prophecie, but against Heretikes. For the exposition doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes, that used to adde somewhat of their owne that was false, and so take away other things that were contrarie to their heresies. So saith this ancient Writer. And this was the propertie of them in al ages, and so is it of ours now, as we have noted through the whole Bible, and as we have in sundrie places set forth to the sight of al indifferent Readers, in the new Testament : that al the world may see that the Apostle's curse is fallen upon them, and may beware of them.

CHAPTER XXIII.

PUNISHMENT AND EXTIRPATION OF HERETICKS.

Exodus xxxii. 28. Douay, 1635.—And the sonnes of Levi did according to the saying of Moyses, and there were slaine in that day about three thousand men.

1635.—Their zeale used with authoritie and order is here rewarded: which otherwise wanting, when Simeon and Levi slew the Sechanites, was blamed by Jacob.

Numbers v. 2. Douay, 1635.—Command the Children of Israel, that they cast out of the campe, everie leper, and whosoever hath a fluxe of seed, and is polluted upon the dead.

1635.—Stil by the lesse (saith Theodoret) God instructeth in the greater. If therefore lepers were cast out of the campe, how much more justly are heretikes cast out of the Church?

Numbers xxv. 4. Douay, 1633.—Said to Moyses: Take al the Princes of the people, and hang them up against the sunne on gibbets: that my furie may be averted from Israel.

1635.—By assistance of the Princes hang the Idolaters.

Numbers xxxi. 17. Douay, 1635.—Therefore kil al whatsoever is of the male sexe, among the litle ones also, and the women that have knowne man in carnal copulation.

1635.—In more detestation of the parents sinne, God commanded to kil these children, and so they were prevented from committing the like crimes. But ordinarily women and children ought not to be slaine after the victorie.

1816, 1843.—Women and children, ordinarily speaking, were not to be killed in war. But, the great Lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who by the counsel of Balaam, had sent their women among the Israelites on purpose to draw them from God.

Deutonomie ii. 24. Douay, 1635.—Arise ye, and passe the torrent Arnon: Behold I have delivered in thy hand Sehon King of

Hesebon, the Amorchite, and begin to possess his land, and make warre against him.

1635.—By this we are instructed to fight against infidels, but not without special cause against Christians, signified by the Children of Lot and Esau.

Deutonomie xviii. 20. Douay, 1635.—And the Prophet that being depraved with arrogancie wil speake in my name, the things that I did not command him to say, or in the name of strange Gods, shal be slaine.

1635.—This sort of false Prophets signified Heretikes, that preach false things in Christ's name.

Josue iii. 8. Douay, 1635.—And doe thou command the Priests, that carie the arke of the testament, and say to them: When you shal be entred into part of the water of Jordan, stand in it.

1635.—Conformably whereto S. Augustine teacheth that Kings in that they are Kings, serve God by commanding good things, and forbidding evil, not only pertaining to humane societie, but also belonging to God's religion. To this effect Constantine the great did manie religious actes: yea even those things which our adversaries wrest to their owne sense, shew evidently his due submission to his spiritual pastour. As when urged by the Donatists perverse importunitie, and being desirous (as S. Augustine testifieth) to bridle so great impudencie, he heard and judged Bishop Cecilian's cause, after other Bishops sentence for him against the heretikes, where he both gave judgment agreeable to the Bishops, and yet pleading pardon, excused himself for this fact. Which had not needed, if he had been the ordinarie or competent judge. Optatus also writeth that the same emperour Constantine exclaimed against the appellants in these words. O outrageous boldness of furie! like as in causes of Gentils is wont they have interposed an appeal. The like good offices did Justinian and Charles the great, and manie other Christian Emperours and Kings, for which they are much renowned in the whole Church, and some have been honoured for their religious zeale with glorious titles given to them and their successours. To the Kings of Spaine, from the time of Alfonsus King of Castil, above eight hundred yeares agoe, for expelling the Arians, was given the title of *Catholike*; as Michael Ritius a Neapolitan writeth. To the French Kings the title of *most Christian*, from the time of Philip the Emperour, about 400 yeares since, for expelling the Albigenes, as recordeth Nicolaus Gillius. To our

King Henrie the Eight of England, for his booke of the Sacraments against Luther ; Pope Leo the tenth gave the title *Defender of the faith*.

Judges ix. 8. Douay, 1635.—The trees went to anoint a King over them : and they said to the Olive tree : Reigne over us.

1635.—According to the historie Jomatha, Gedeon's youngest sonne, by a parable justly expostulateth the injurie done by the Sichemites to his father's house, in preferring a base bond woman's sonne, and cruelly murdering the rest of his sonnes : who with much travel, and manie dangers of his owne life, had delivered them from servitude. But in the spiritual sense, which (as the ancient Fathers note) is chiefly intended, Idolaters and Heretikes are reprov'd, who rather accept of unjust usurpers, that wil serve their licentious appetites, and maintaine vice and wickednes, then to be ruled by just and lawful Superiours, appointed by God's ordinance, indued with grace of the Holie Ghost (signified by the olive tree) ; such as bring forth wholesome sweet vertues (signified by the figge tree) and are replenished with admirable fortitude (signified by the vine tree) ; and in their places set up, base, ambitious, cruel, and crabbed spirits (signified by the bramble or brier). Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrants have been advanced, and especially Antichrist *shall be extolled above al that is called God or is worshipped*, and shal most cruelly persecute al Catholikes, that wil not conforme themselves to his proceedings. But in fine (as here is prefigured in Abimelech) *fire shal rise against this bramble Antichrist, and shal devour him and al his together*.

Judges xvi. 28. Douay, 1635.—But he invocating our Lord said : Lord God remember me, and restore now to me myne old strength my God, that I may revenge me of myne enemies, and for the losse of two eies may receive one revenge.

1635.—He desired to be revenged not of rancour of mind but of zeale of justice. And so al the elect and glorified Saints desire revenge.

1816, 1843.—This desire of revenge was out of zeal for justice against the enemies of God and his people, and not out of private rancour and malice of heart.

3 Kings iii. 26. Douay 1635.—But the woman whose child was alive, said to the King (for her bowels were moved upon her childe) I beseech thee my Lord, give her the childe alive, and kil it not. On the contrarie part she said : be it neither mine, nor thine, but let it be divided.

1635.—So heretikes not being able to prove that their Synagogue is the true and permanent Church, would destroy the Catholike, and so have none at al.

The continuance of the Church, p. 642, 1635, vol. i.

Moreover for preservation of the Church, there were divers divine Ordinances provided by the law. For first al were strictly commanded not to communicate with infidels in their Idolatrie, nor with Schismatikes in their Schisme, but to destroy al Idolaters, and shunne al novelties in religion, as a sure marke of Idolatrie, or false doctrine; Further to conserve unitie there was but one Tabernacle, and one Altar for Sacrifice, in the whole people of Israel. Whereupon when the two tribes and halfe, on the other side Jordan, had made a several Altar, al the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar, but being advertised that it was only *an altar of monument*, and not for sacrifice, were therewith satisfied. Afterwards the tribe of *Dan*, setting up Idolatrie, and the other tribes *not correcting it*, they were al punished. Which happened by occasion of another enormeous sinne, committed and not corrected in the tribe of Benjamin. For the other eleven tribes making warre against them for this just cause, yea by *God's direction* and warrant, yet *had the worse*, susteyning great slaughter of men in two conflictes; and in the third Benjamin was almost destroyed.

3 Kings xx. 42. Douay, 1635.—Who sayd to him: Thus saith our Lord, because thou hast let goe out of thy hand a man worthie to die, thy life shal be for his life, and thy people for his people.

1635.—Foolish pitie in sparing a dangerous and common enimie is offensive to God, and severely punished by his justice.

Ezechiel xxxix. 4. Douay, 1635.—Upon the mountaines of Israel shalt thou fal, and al thy troups, and thy peoples that are with thee, to the wilde beasts, to the bird, and to everie foule, and to the beasts of the earth have I given thee to be devoured.

1635.—Antichrist persecuting the Church in al parts of the world, shal be resisted by some in everie place, and at last vanquished.

Ezechiel xxxix. 11. Douay, 1635.—And it shal be in that day: I wil give Gog a renowned place for a sepulchre in Israel: the valley of wayfaring men on the east of the sea, which shal make them that passe by to be astonished: and they shal there burne Gog, and al

his multitude, and it shal be called the valley of the multitude of Gog.

1635.—Not with material fire, but with zeale and fervour, Catholikes shal resist him, and finally overcome him.

Abacuc iii. 13. Douay, 1635.—Thou went forth the salvation of thy people: salvation with thy Christ. Thou struckest the head out of the house of the impious, thou hast discovered the foundation even to the neck.

1635.—Antichrist the head of the malignant house, or conventicle, shal be destroyed by Christ.

1816, 1843.—Such was Pharao heretofore: such shall Antichrist be hereafter.

1 Machabees ii. 24. Douay, 1635.—And Mathathias saw, and was sorie, and his reynes trembled, and his furie was kindled according to the judgement of the law, and flying upon him he slew him upon the altar.

1635.—Mathathias not of private spirite, but being general capitaine of the people, did this justice according to the law, where it is commanded to kil the authours of false pretended religion.

1 Machabees iii. 44. Douay, 1635.—And an assemblie was gathered, that they should be readie unto battel: and that they should pray and desire mercie and miserations.

1635.—Praying, fasting, and other workes of penance, are the best armour in holie warres for religion.

1 Machabees vi. 46. Douay, 1635.—And he went under the feet of the elephant, and put himself under him, and slew him: and it fel to the ground upon him, and he died there.

1635.—S. Ambrose highly commendeth the fortitude of this souldier, putting himself into present danger of death, fighting for religion.

1 Machabees ix. 7. Douay, 1635.—And Judas saw that his armie shrunk away, and the battel pressed upon him, and his hart was broken because he had not time to gather them together, and he was discouraged.

1635.—Strongest men are not free from first motions of perturbation, but reflecting upon his owne infirmitie, and confiding in God's providence, take courage in a good cause, being assured either of temporal victorie, or of eternal glorie. As now it happened to this most glorious champion.

1 Machabees ix. 21. Douay, 1635.—And sayd, How is the mightie fallen, that saved the people of Israel!

1635.—The mightie may fal in the sight of men, but Judas his fortitude proved and confirmed by former heroical acts, with prosperous successe, was now perfectly consummate by this most glorious end.

1 Machabees xi. 44. Douay, 1635.—And Jonathas sent him three thousand valiant men to Antioch: and they came to the King; and the King was delighted at their comming.

1635.—Three thousand faithful encountering with an hundred and twentie thousand infidels, killed of them in one day an hundred thousand.

Matthew xiii. 29. Douay, 1633.—And he said: Noe, lest perhaps gathering up the cockle, you may root up the wheat also together with it.

1633, 1816.—The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church; and commit the matter to God's judgement in the later day. Otherwise where il men (be they Heretikes or other malefactours) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either spiritual or temporal to be chastised or executed.

Luke ix. 55. Douay, 1633.—And turning he rebuked them, saying: You know not of what spirit you are.

1633, 1816.—Not justice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed, for putting Heretikes to death; but that none of these should be done for desire of our particular revenge, or without discretion, and regard of their amendement, and example to others. Therefore S. Peter used his power upon Ananias and Saphira, when he stroke them both downe to death for defrauding the Church.

John ii. 15. Douay, 1633.—And when he had made as it were a whip of litle cordes, he cast them al out of the Temple, the sheep also and the oxen, and the money of the Bankers he powred out, and the tables he overthrew.

1633, 1816.—By this chastising corporally the defilers and abusers of the Temple, he doth not only show his power, that being but one poore man he could by force execute his pleasure upon so many sturdy fellowes; but also his sovraigne authoritie over al offenders; and that not upon their soules only, as by excommunication and spiritual penalties, but so farre as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the

Spiritualitie may learne, how farre and in what cases, for just zeale of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of God's Church, according to the Apostle's allusion, 1 Cor. iii., *If any defile the Temple of God him wil God destroy.*

Actes xxv. 11. Douay, 1633.—For if I have hurt them, or done any thing worthie of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can give me to them. I appeale to Cæsar.

1633, 1816.—If S. Paul both to save himself from whipping and from death sought by the Jewes, doubted not to crie for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans not yet Christned; how much more may we cal for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them.

2 Corinthians x. 6. Douay, 1633.—And having in a readinesse to revenge al disobedience, when your obedience shal be fulfilled.

1633, 1816.—You may see hereby, that the spiritual power of Bishops is not only in preaching the Ghospel, and so by persuasion and exhortation only (as some Heretikes hold) to remit or reteine sinnes, but that it hath authoritie to punish, judge, and condemne Heretikes and other like rebelles; which power one of the principal rebelles of this time (Calvin) being convinced by the evidence of the place, acknowledgeth to be grounded upon Christes word, *whatsoever you bind in earth, shal be bound in heaven*, applying also the words spoken to Hierimie, *Behold I appoint thee over Nations and Kingdoms, that thou plant, plucke up, build and destroy*, to confirme and explicate the power Apostolike here alleaged by S. Paul. Mary! they would gladly draw this power from the lawful Successours of the Apostles, to themselves, their Minister, and Consistories, which are nothing els but the shops and Councils of sedition and al the conspiracies of this time, against the lawful Princes of the world.

Hebrewes x. 29. Douay, 1633.—How much more thinke you, doth he deserve worse punishments which hath troden the sonne of God underfoot, and esteemed the bloud of the Testament polluted.

1633.—Heresie and Apostasie from the Catholike faith punishable by death.

1633, 1816.—Whosoever maketh no more account of the bloud

of Christes Sacrifice, either asked upon the Crosse, or as in the holy Chalice of the altar (for our Saviour calleth that also The bloud of the new Testament) then he doth of the bloud of Calves and Goats, or of other common drinkes, is worthy death, and God wil in the next life, if it be not punished here, revenge it with grievous punishment.

Apocalypse ii. 20. Douay, 1635.—But I have against thee a few things : because thou permittest the woman Jezabel, who calleth herself a Prophetesse, to teach, and to seduce my servants to fornicate, and to eate of things sacrificed to Idols.

1635, 1816.—He warneth Bishops to be zelous, and stout against false Prophets and Heretikes of what sort soever, by alluding covertly to the example of holy Elias that in zeale killed 450 false prophets of Jezabel, and spared not Achab nor Jezabel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicholaites, whom the Prophet should here meane it is hard to say.

Apocalypse ii. 22. Douay, 1635.—Behold I wil cast her into a bed, and they that commit advoutrie with her, shal be in very great tribulation, unlesse they doe penance from their workes.

1635, 1816. — Such as communicate with Heretikes, shal be damned, (alas,) with them. For not only such as were in their harts of Jezabel's religion, or inwardly beleaved in Baal, but such, as externally for feare worshipped him, (which the Scriptures cal bowing of their knees to Baal are culpable. As now many bow their knees to the Communion) that bow not their harts.

CHAPTER XXIV.

VIRGIN MARY.

Genesis iii. 20. Douay, 1635.—And Adam called the name of his wife Eve : For because she was the mother of al the living.

1635.—She was mother rather of al the dying ; but in figure of our B. Lady who is mother of Christ, life itselfe, she is called mother of the living.

Genesis iii. 15. Douay, 1635.—I wil put enmyties between thee and the woman, and thy seed and the seed of her : she shal bruise thy head in pieces, and thou shalt lye in waite of her heele.

1635.—Protestants wil not admit this reading, *ipsa conteret*, she shal bruise, lest our Blessed Ladie should be said anie way to bruise the serpent's head, And Kemnisius amongst others saith that al ancient Fathers read, *ipsum* not *ipsa* But whether we read, *she shal bruise*, or her seede, that is her sonne Christ shal bruise the serpent's head, we attribute no more nor no lesse to Christ nor to our Ladie by the one reading then by the other ; for by the text, *I wil put enmities between thee and the woman, between thy seed and her seed*, it is cleere, that this enmitie and battle pertained to the woman and her seed on the one partie, and to this divel, that spake by the serpent, and al the wicked, on the other partie, and that the victorie should happen to mankind. Which being captive by Adam's sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sort, concurring thereto. And so it is most true, that Christ by his owne proper power, and his Blessed Mother by her most immediate co-operating to his Incarnation (and consequently to other mysteries) did bruise the serpent's head, breake and vanquish his power. As manie antient Fathers doe excellently discourse ; namely, S. Bernard, writing upon these wordes in the Apocalyps, chap. xii.—*A great signe appeared in heaven, a woman clothed with the sunne* : Albeit (saith he) by one man and one woman we were greatly damaged, yet (God be thanked) by one man and one woman al losses are repaired, and that not without great increase of graces. For the benefit doth farre ex-

ceed the losse. Our merciful Father giving us for a terrestrial Adam Christ our Redeemer, and for old Eve, God's owne Mother. Moreover as the same S. Bernard sheweth, this Blessed Virgin in singular sort bruised the serpent's head, in that she quite vanquished all manner suggestions of the wicked serpent, never yealding to, nor taking delight in anie evil moved by him.

1816, 1843.—*Ipsa*, the woman, so divers of the Fathers read this place, conformably to the Latin; others read it, *ipsum*, namely, the seed. The sense is the same: for it is by her seed, Jesus Christ, that the woman crushes the serpent's head.

Brief remonstrance, page 29, vol. i. 1635.

For remedie against sinne, and restauration to grace, they believed in Christ promised to be borne of the woman's seed, who by his death should conquer the wicked serpent, deliver man from captivitie and restore him to spiritual life. And this is the cause of the perpetual enmitie between the woman (especially the most Blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and between her seed, the spiritual children of Christ, and the serpent's seed, the whole companie of the wicked. Of this battel and conquest, Targhum thus speaketh: *There shal be remedie and health to the children of women, but to thee, O Serpent, there shal be no medicine, yea they shal tread thee under their feet, in the latter dayes, by the power of Christ their King.* Likewise God's familiar conversation with divers men in man's shape was a signe of Christ's Incarnation. And the sacrifices, immolated did prefigure his death, in respect whereof it is said in the Apocalyps: *The Lamb was slaine from the beginning of the world.* But more expressly S. Paul testifieth that Abel, Enoch, and Noe believed in Christ, naming them for example of the first Age, and others of other times, and in the end concludeth, that manie more *being approved by the same faith*, receive not the promise (to wit in their life time) *God providing that they without others* (of the new law) *should not be consummate*, that is, not admitted into heavenlie joyes and fruition of God, until the way of eternal glorie were opened by our Lord's Passion and Ascension.

Leviticus xii. 2. Douay, 1635.—Speake to the children of Israel, and thou shalt say to them: A woman if receaving seed she beare a man child, shal be uncleane seven daies, according to the dayes of the separation of her flowers.

1635.—The most Pure Virgin Mother was not subject to this law. For she conceived not by the seed of man, yet observed the

custome of other women, as Christ also would be baptized by S. John Baptist to give example of humilitie.

Judges iv. 21. Douay, 1635.—Jahel therfore the wife of Heber, tooke a nayle of the Tabernacle, taking withal a hammer also ; and going in secretly, and with silence, she put the naile upon the temple of his head, and striking it with the hammer, fastened it into his braine even to the ground : who joyning deep sleepe and death together, faynted and dyed.

1635. — Who is this woman, full of confidence piercing the enemie's head with a naile, but the faith of the Church destroying the diuel's kingdoms with the cross of Christ. Jahel also prefigured our B. Ladie who crushed the serpent's head.

Judges v. 24. Douay, 1635.—Blessed among women be Jahel, the wife of Haber, Cineite and blessed be she in her tabernacle.

1635.—Jahel the figure was blessed amongst women : much more the most Holie Virgin Mother of God is blessed above al women.

Judges vi. 37. Douay, 1635.—I wil put this fleece of wool on the floore : if there shal be dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou hast spoken, thou wilt deliver Israel.

1635.—Dew first in the fleece and after on the ground, signifieth grace and true religion first in one people after in all nations. Also Christ's incarnation without detriment of his Mother's virginitie of whose grace al are replenished.

1 Paralipomenon xvii. 10. Douay, 1635.—Since dayes that I gave judges to my people Israel, and humbled al thine enemies. I therfore tel thee, that our Lord wil build thee a house.

1635.—That is continue and reserve thy seed and familie, as we see it performed even to the B. Virgin Marie and Christ of the house of David.

Judith xv. 10. Douay, 1635.—Who when she was come out to him, they al blessed her with one voyce, saying, Thou art the glorie of Jerusalem, thou the joy of Israel, thou the honour of our people.

1635.—Judith was a special figure of the B. Virgin Marie, to whom these praises pertaine in more eminent sorte, then to anie other creature.

Esther ix. 1. Douay, 1635.—Therefore in the thirtinth day of the twelfth month, which we have said now before to be called Adar, when slaughter was prepared for al the Jewes, and their enemies gaped after their bloud, the case being changed to the con-

trarie, the Jewes began to be superiours, and to revenge themselves of their adversaries.

1633.—In this whole historie (as in manie other passages of Holie Scripture) we see the mervelous change of the right hand of the Highest. First, in the verie instant of extreme danger, the King's face with burning eyes shewing the furie of his breast was turned into mildnes towards Esther: Secondly, proud Aman, being advanced to honour and office, above al Princes of the King's Court, was sodainly forced publikely to lead Mardocheus his horse, whom he most hated: Thirdly, he was constrayned with loud voice to proclaime his honour, whom he most despised and threatned: Fourthly, the same Aman before called the father (as it were the onlie governour) of the King was forthwith condemned as a traitour: Fifthly, He that could not abide to see Mardocheus, afterwards durst not looke upon the King nor could endure his countenance. Sixtly, He was hanged on the same gallows, which he had prepared for Mardocheus; Seventhly, Whereas he was not content with the death of Mardocheus alone, but procured the King's decree to destroy the whole nation, and so feasted with the King when the Jewes mourned; shortly after the King sent new letters for the Jewes saftie, giving them leave to kil whomsoever they would of their enemies: Eightly, the same day which was designed for destruction, was made the day of joy and exultation to the children of God. By which literal sense God's mervelous providence is manifestly shewed, never suffering his Church to perish. It hath moreover two special mystical senses. First, As safetie of temporal life was procured to one nation by Esther's intercession to King Assuerus, so general salvation is procured to al mankind by mediation of the Blessed Virgin Marie, crushing the serpent's head, and the sentence of death is changed by new letters, granting everlasting life and glorie to al God's true servants: Esther also, as likewise Judith, in figure of the Church, saith S. Jerom, killed the adversaries, and delivered Israel from danger of perishing.

1816, 1843.—The Jewes on this occasion, by authority from the King, were made executioners of the public justice, for punishing by death a crime worthy of death, namely, a malicious conspiracy for extirpating their whole nation.

Proemial annotations upon the Psalmes, page 11, vol. ii.

The office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publike Prayers, and in administration of

other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices of our B. Ladie, and for the dead, are Psalmes, &c.

Canticles ii. 2. Douay, 1635.—As the lillie among the thornes, so is my love among the daughters.

1635.—The Church excelleth al other societies. In the Church the godlie excel sinners: Among the innocent and holie, the Virgin Marie surpasseth al.

Canticles iv. 7. Douay, 1635.—Thou art al fayre o my love, and there is not a spot in thee.

1635.—The Church triumphant is without spot, and everie particular soule entering into heaven: the B. Virgin Mother was also in this life alwayes Immaculate.

Canticles viii. 8. Douay, 1635.—Our sister is litle, and hath no breasts. What shal we doe to our Sister in the day when she is to be spoken unto.

1635.—Angels and other Saints of the triumphant Church admire the beautie of the Gentiles converted: which is also understood of everie holie soule ascending from this world into heaven: and more singularly of the most glorious Virgin Mother of God.

Ecclesiasticus xl. 1. Douay, 1635.—Great travail is created to al men, and an heavie yoke upon the children of Adam, from the day of their coming forth of their mother's wombe, until the day of their burying, into the mother of al.

1635.—The penalties which al men even new-borne infants suffer, doe shew that al in general are guiltie of original sinne, for if they were not guiltie, their punishment were not just. That Christ also would be subject to the same penalties was for the sinnes of others. And though his B. Mother was preserved from this sinne, yet she was not exempted from the general penaltie of al mankinde.

Isiae xi. 1. Douay, 1635.—And a rod shal come forth of the roote of Jessie, and a flowre shal rise up out of his roote.

1635.—(Rod) The Blessed Virgin.

Micheas vi. 4. Douay, 1635.—Because I brought thee out of the land of Ægypt, and delivered thee out of the house of them that served: and sent before thy face Moyses, and Aaron, and Marie.

1635.—Both Moyses and Aaron were figures of our Saviour, and their Sister Marie a figure of B. Marie the Mother of Christ.

Continuance of the Church, page 941, vol. ii.

A Woman shal compasse a man. *Christ though in bodie a litle*

infant, yet in power and wisdom was most perfect of al men, even when he was in his mother's wombe.

Matthew i. 16. Douay, 1633.—And Jacob begat Joseph the husband of Marie : of whom was borne Jesus, who is called Christ.

1633, 1816.—True and perfect marriage and continual living in the same, without carnal copulation.

Matthew i. 20. Douay, 1633.—But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying : Joseph, sonne of David, feare not to take Marie thy wife, for that which is borne in her is of the Holy Ghost.

1633, 1816.—The triple good of perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament.

Matthew i. 23. Douay, 1633.—Behold, a virgin shal be with Childe, and bring forth a sonne, and they shal cal his name *Emanuel*, which being interpreted is *God with us*.

1633, 1816.—Our Saviour borne in mariage, but yet of a virgin, would honour both states : and withal teacheth us against Jovinian the old Heretike and these of our time, that virginitie and the continent life are preferred before mariage that hath carnal copulation.

As our Ladie both a vergin and a mother, brought forth Christ the head corporally : so the Church a vergin and a mother bringeth forth the members of this head spiritually.

The heretike Jovinian is here refuted, holding that her virginitie was corrupted in bringing forth Christ.

Matthew i. 25. Douay, 1633.—And he knew her not til she brought her first borne sonne : and called his name Jesus.

1633, 1816.—Helvidius of old abused these wordes *til* and *first borne* against the perpetual verginitie of our B. Ladie, which truth though not expressed in Scripture, yet our adversaries also do graunt, and Helvidius for denial therof was condemned as a Heretike by tradition only.

1816.—From these words Helvidius and other Heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ. But S. Jerom shews by divers examples that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word until only what is done, without any regard to the future : Thus it is said, Gen. viii. 6, 7.—That Noe sent forth a raven, which went forth and did not return til the waters were dried upon the earth. That is, did not return any more. And Isaias xlvi. 4, God says ; I am til you grow old. Who dare

infer that God should then cease to be. Also in the first book of Machabees, verse 24.—And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain til they had returned in peace. That is, not one was slain, before or after they had returned. God said to his divine Son: Sit on my right hand till I make thy enemies thy foot-stool. Shall he sit no longer after his enemies are subdued? Yea, and for al eternity. S. Jerom also proves by Scripture examples, that an only begotten Son, was also called first born, or first begotten: because according to the law, first born males were to be consecrated to God: Sanctify unto me, saith the Lord, every first born that openeth the womb among the children of Israel, &c., Exodus xiii. 2.

Marke iii. 33. Douay, 1633.—And answering them, he said: Wo is my mother and my brethren.

1633, 1816.—Neither is it here said that he had no mother, as some upon these wordes-falsely gather; nor ingratitude to our parents is taught us by this answer; but we be hereby admonished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, above our carnal parents or kinne. For so our Maister being occupied here about heavenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was also included, for she did his Father's wil. Yea and above al others, because she had so much grace given her, that she never sinned not so much as venially in al her life.

Luke i. 28. Douay, 1633.—And the Angel being entred in, said unto her: *Haile ful of grace, our Lord is with thee: Blessed art thou among women.*

1633, 1816.—Holie Church and al true Christian men doe much and often use these words brought from Heaven by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Christ's Incarnation and our salvation by the same; and be the very abridgement and summe of the whole Ghospel. In so much that the Greeke Church used it daily in the Masse.

Note the excellent prerogatives of our B. Ladie, and abhorre those Heretikes, which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here: *Haile freely beloved*, contrarie to al signification of the Greeke word, which is, at the least, *endued with grace*, as S. Paul useth it, Ephesians i., by

S. Chrysostom's interpretation: or rather full of grace, as both Greeke and Latin Fathers have alwaies here understood it, and the Latines also read it, namely S. Ambrose thus—*Wel is she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the author of grace.* And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily observe that they signifie fulnes, as when themselves translate the like word, Luke xvi. 10, full of sores. Beza.

1633, 1816.—She doubted not of the thing as Zacharie, but enquired of the meanes.

1633, 1816.—At this very moment when the B. Virgin gave consent, she conceived him perfect God and perfect man.

Luke i. 34. Douay, 1633.—And Marie said to the Angel. How shal this be done, because I know not man.

1633, 1816.—These words declare, (saith S. Augustine) that she had now vowed virginitie to God. For otherwise neither should she say, *How shal this be done?* nor have added, *because I know not man.* Yea if she had said only the first words, *How shal this be done,* it is evident that she would not have asked such a question, how a woman should beare a sonne promised her, if she had married, meaning to have carnal copulation. As if she should say, If she might have knowen a man and so have had a child, she would never have asked, How shal this be done; But because that ordinarie way was excluded by her vow of verginitie, therefore she asketh, How? And in asking, How? she plainly declareth that she might not have a child by knowing man, because of her vow.

Luke i. 42. Douay, 1633.—And she cried out with a loud voice, and said; Blessed art thou among women, and blessed is the fruit of thy womb.

1633, 1816.—At the very hearing of our Ladie's voice, the infant and She were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her Blessed and her fruit Blessed, as the Church doeth also by her words and example in the Ave Marie.

Luke i. 43. Douay, 1633.—And whence is this to me, that the mother of my Lord doth come to me?

1633, 1816. — Elizabeth being an exceding just and Blessed woman, yet the worthines of God's mother doth so far excel her and all other women, as the great light the little starres.

Luke i. 48. Douay, 1633.—Because he hath regarded the humilitie of his handmaid; for behold from henceforth al Generations shal cal me Blessed.

1633, 1816.—This Prophesie is fulfilled, when the Church keepeth her Festival daies, and when the Faithful in al Generations say the Ave Marie, and other holy Anthems of our Lady. And therefore the Calvinistes are not among those Generations which cal our Lady blessed.

1843.—These words are a prediction of that honour which the Church in all ages should pay to the blessed Virgin, let Protestants examine whether they are any way concerned in this prophecy.

Luke ii. 35. Douay, 1633.—And thine owne soule shal a sword pearce, that out of many harts cogitations may be revealed.

1633, 1816.—Simeon prophecied not only of Christ but also our B. Lady: specially of her sorowes, wherein she was alwaies partaker with our Saviour from his flight into Ægypt even to his death.

Luke ii. 7. Douay, 1843.—And she brought forth her first-born son; and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the Inn.

1843.—The meaning is not that she had afterward any other child; but it is a way of speech among the Hebrews, to call them also the first born who are the only children.

Luke ii. 19. Douay, 1633.—But Marie kept al these words, conferring them in her hart.

1633, 1816.—Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a woman and not admitted to teach or dispute in publick of high mysteries; yet she knew al these mysteries, and wisely noted and contemplated of those things that were done and said about Christ, from the first houre of his Conception, til the end of his life and his Ascension.

Luke viii. 20. Douay, 1633.—And it was told him: Thy Mother and thy brethren stand without, desirous to see thee.

1633, 1816.—These brethren of our Lord were not the Sonnes of the B. Virgin Marie the mother of God, as Helvidius wickedly taught; neither are they to be thought (as some others say) the sonnes of Joseph by another wife; for (as S. Hierom writeth) not only our Lady was a Virgin, but by reason of her, Joseph also: that our Saviour might be borne of a virginal matrimonie. But they are called his brethren (according to the usual speach of the Scriptures) because they were his cosins, either the sonnes of Joseph's brother,

or (as the more received opinion is) the sonnes of our Ladie's sister called Marie of James, which James therefore is also called the brother of our Lord.

Luke viii. 21. Douay, 1633.—Who answering said to them : My Mother and my brethren, are they that heare the Word of God and doe it.

1633, 1816.—He did not here disdainfully speake of his mother, but teacheth that our spiritual kinred is to be preferred before carnal cognation—1816 parentage.

Luke xi. 27. Douay, 1633.—And it came to passe, when he had said these things, a certaine woman lifting up her voice out of the multitude said to him : Blessed is the wombe that bare thee, and the paps that thou didst sucke.

1633, 1816.—Let us also (saith Venerable Bede) lift up our voice with the Catholike Church, of which this woman was a figure ; let us lift up our hartes among the people, and say to our Saviour : Blessed be the wombe that bare thee, and the paps which thou didst sucke. For Blessed indeed is the mother, which bare the King that ruleth Heaven and earth for ever.

Luke xi. 28. Douay, 1633.—But he said : Yea rather, blessed are they that heare the word of God, and keepe it.

1633, 1816.—The said mother of God, in that also was Blessed that she was the temporal meanes and minister of the Incarnation, but much more Blessed, in that she continueth the perpetual keeper of his word.

John ii. 3. Douay, 1633.—And the wine failing, the mother of Jesus saith to him : They have no wine.

1633, 1816.—Our Lady many waies understood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin, at her request. Whereby we learne that Christ ordinarily giveth not his graces, but when humbly asked and requested thereunto ; and that his mother's intercession is more then vulgarly effectual, and that he denieth her nothing.

John ii. 4. Douay, 1633.—And Jesus saith to her. What is that to me and thee woman ; my houre commeth not yet.

1633, 1816.—Because this speach is subject to divers senses, we keepe the wordes of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention to some certaine sense, either not intended or not only intended, and so take

away the choise and indifferencie from the Reader, wherof (in holie Scripture specially) al Translatours must beware. Christ then may meane here, what is that, woman, to me and thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper use of that kind of speach in holy writ) What have I to doe with thee? that is, Why should I have respect to thy desire in this case? in matters touching my charge and the commission of my Father for preaching,—working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to God's glorie or the good of men, for the event sheweth the contrarie: But it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not draw them to doe any thing against reason, or be the principal motion why they doe their dueties, but God's glorie.

1843.—These words of our Saviour spoken to his mother have been understood by some commentators as harsh, they not considering the next following verse: *Whatsoever he shall say to you, do ye*, which plainly shews that his mother knew of the miracle that he was to perform, and that it was at her request he wrought it; besides the manner of speaking, the words as to the tone, and the countenance shewn at the same time, which could only be known to those who were present, or from what had followed: For words indicating anger in one tone of voice, would be understood quite the reverse in another.

John ii. 5. Douay, 1633.—His mother saith to the ministers: *Whatsoever he shal say to you, doe ye*.

1633, 1816.—By this you see, our Lady by her divine prudence and entire familiaritie and acquaintance with al his manner of speaches, knew it was no checke to her, but a doctrine to others, and that she had no repulse, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel and to execute whatsoever Christ should bid them doe.

John xix. 25. Douay, 1633.—And there stood beside the crosse of Jesus his mother, and his mother's sister, Marie of Cleophas, and Marie Magdalene.

1633, 1816.—The great love, faith, courage, compassion, and

sorowes, that our Lady had, who forsooke not the crosse, and her Sonne, when so many were fled from him, and his cheefe Apostles denied him.

John xix. 26. Douay, 1633.—When Jesus therfore had seen his mother and the Disciple standing whom he loved, he saith to his mother : Woman behold thy sonne.

1633, 1816.—The marvelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her even from the crosse in the middes of his infinite anguishes and mysteries, a working for mankind.

John xix. 27. Douay, 1633.—After that, he saith to the Disciple : behold thy mother. And from that houre the Disciple tooke her to his owne.

1633, 1816.—A great honour to John and charge, to have that blessed Jewel in keeping : and an unspeakable comfort, that from that day forward the one was to the other mother and sonne.

Acts i. 14. Douay, 1633.—Al these were persevering with one mind in praier, with the women and Marie the mother of Jesus and his brethren.

1633, 1816.—This is the last mention that is made in holy Scripture of our B. Lady. For though she were ful of al divine wisdom, and opened (no doubt) unto the Evangelistes and other Writers of holy Scriptures, diverse of Christ's actions, speeches, and mysteries, wherof she had both experimental and revealed knowledge: yet for that she was a woman, and the humblest creature living, and the patterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She lived the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. John the Apostle, to whom our Lord recommended her : Who provided for her al necessaries, her spouse Joseph (as it may be thought) being deceased before. The common opinion is that she lived sixty-three years in al. At the time of her death, (as S. Denys first and after him S. Damascene writeth) al the Apostles then dispersed into divers Nations to preach the Ghospel, were miraculously brought together (saving S. Thomas who came the third day after) to Hierusalem, to honour her divine departure and funeral, as the said S. Denys witnesseth. Who saith that himself, S. Timothee, and S. Hierotheus were present : testifying also of his owne hearing, that both before her death and after for three daies, not only the

Apostles and other holy men present, but the Angels also and Power of Heaven did sing most melodius hymnes. They buried her sacred body in Gethsemani. But for S. Thomas' sake, who desired to see and reverence it, they opened the sepulcher the third day; and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was Assumed into Heaven; as the Church of God holdeth: being most agreeable to the singular priviledge of the mother of God, and therefore celebrateth most solemnly the day of her assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to Holy Athanasius also, who avoucheth the same, of which Assumption of her body, S. Bernard also wrote five notable Sermons extant in his workes.

But neither these holy Fathers, nor the Churches tradition and testimonie doe beare any sway now adaies with the Protestants, that have abolished this greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleve not that her body is assumed, yet they wil not (we trow) deny that she is dead, and her soule in glorie, neither can they aske Scripture for that, no more then they require for the deaths of Peter, Paul, John, and other, which be not mentioned in scriptures, and yet are stil celebrated by the Protestants. But concerning the B. Virgin MARIE, they have blotted out also both her Nativitie and her Conception: So as it may be thought the Divil beareth especial malice to this woman whose seed brake his head. For as the other two daies of her Purification and Annunciation, they be not proper to our Lady, but the one to Christ's Conception, the other to his Presentation. So that she by this meanes shal have no festivitie at al.

But contrariwise, to consider how the antient Church and Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make us detest these men's impietie, that cannot abide the praises of her whom al Generations should cal BLESSED, and that esteeme her honours a derogation to her Sonne. Some of their speaches we wil set downe, that al men may see, that we neither praise her, nor pray to her more amply then they did. S. Athanasius in the place alleadged, after he had declared how al the Angelical Spirits and every order of them honoured and praised her with the AVE, where-with S. Gabriel saluted her: *We also, saith he, of al degrees upon the earth extol thee with a loude voice, saying: Ave gratia plena,*

&c. Haile ful of grace, our Lord is with thee, Pray for us, o Maistresse and Lady and Queene and mother of God. Most holy and ancient Ephrem, also, in a special oration made in praise of our Lady, saith thus in diverse places therof: Mother of God undefiled, Queene of al, the hope of them that despaire, my Lady most glorious, higher than the heavenly Spirits, more honourable than the Cherubins, holier then the Seraphins, and without comparaisou more glorious then the supernatural hostes, the hope of the Fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after: *Virgo ante partum, in partu, et post partum*; by thee we are reconciled to Christ my God, thy sonne: Thou art the helper of sinners, thou the haven for them that are tossed with stormes, the solace of the world, the deliverer of the emprisoned, the help of orphans, the redemption of captives. And afterwards: vouchsafe me thy servant to praise thee. Haile Lady Marie ful of grace, haile Virgin most Blessed among women. And much more in that sense which were too long to reapeate.

S. Cyril hath the like wonderful speaches of her honour; Praise and glorie be to thee, o holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candel of unquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world, by Thee Heaven rejoyceth: Angels and Archangels are glad, Divels are put to flight, and man is called againe to Heaven, and every creature that was held with the error of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world, thou being their helper, the Gentils come to pennance, and much more which we omit. Likewise the Greeke Liturgies or Masses of S. James, S. Basil, and S. Chrysostom, make most honourable mention of our B. Lady, praying unto her, saluting her with the Angelical hymne, *Ave Maria*, and using these speaches. Most holy, undefiled, blessed above al, our Queene, our Lady, the mother of God, MARIE, a virgin for ever, the sacred arke of Christ's Incarnation, broder than the Heavens that didst beare thy Creatour, holey mother, of unspeakable light, we magnifie thee with Angelical hymnes. Al things passe understanding, al things are glorious in thee, o mother of God. By thee the mysterie before unknown to the Angels is made manifest and revealed to them on the earth, thou art more honourable then the Cherubins, and more glorious then the Seraphins. To thee, o ful of grace, al

creatures both men and Angels doe gratulate and rejoyce : glorie be to thee, which art a sanctified Temple, a spiritual Paradise, the glorie of Virgins, of whom God tooke flesh, and made thy wombe to be his throne, &c.

And S. Augustin or (as some thinke) S. Fulgentius ; O Blessed MARIE, who can be able worthily to praise or thanke thee? Receive our praier, obtaine us our requestes, for thou art the special hope of sinners, by thee we hope for pardon of our sinnes, and in thee, o most Blessed, is the expectation of our rewards. And then follow these wordes now used in the Churches service, *Sancta Maria*, &c. Pray thou continually for the people of God which didst deserve to beare the Redeemer of the world, who liveth and reigneth for ever. S. Damascene also, Let us crie with Gabriel : *Ave gratia plena*, Haile ful of grace, Haile sea of joy that cannot be emptied, haile the only ease of griefes, haile holy Virgin by whom death was expelled and life brought in. See S. Irenæus and S. Augustin, where they declare how both the sexes concurre to our salvation, the man and the woman, Christ and our Lady, as Adam and Eve both were the cause of our fal : though Adam farre more then his wife, and so Christ farre more excellently and in another sort then our Lady : who (though his mother) yet is but his creature and handmaid, himself being truly both God and man. In al which places alleadged and many others like to these, if it please the Reader to see and read, and make his owne eyes witnesses, he shall perceive that there is much more said of her, and to her then we have here recited, and that the very same or the like speaches and termes were used then, that the Church useth now, in the honour and invocation of the B. Virgin : to the confusion of al those that wilfully wil not understand in what sense al such speaches are applied unto her : to wit, either because of her praier and intercession for us, whereby she is our hope, our refuge, our advocate, &c., or because she brought forth the Authour of our redemption and salvation, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receive by Christ.

Galatians i. 19. Douay, 1633.—But other of the Apostles saw I none : saving James the brother of our Lord.

1633.—S. James was called our Lordes brother after the Hebrew phrase of the Jewes, by which neer kinsmen are called Brethren : for they were not Brethren indeed, but rather Sister's Children.

1 Thessalonians ii. 18. Douay, 1633.—For what is our hope, or

joy, or crowne of glorie, are not you, before our Lord Jesus Christ in his comming.

1633.—If the Apostle without injurie to God, in right good sense cal his scholers the Thessalonians, his hope, joy, glorie; why blaspheme the Protestants the Catholike Church and her children for terming our B. Ladie or other Saints, their hope, for the special confidence they have in their praiers.

The argument of the Epistle of S. Jude.

1633, 1816.—In the Ghospel these are called *Fratres Jesu*, the Brethren of Jesus: James and Joseph, and Simon, and Jude. Their father is called Alpheus, where James is termed, James of Alpheus: and their mother, *Maria Jacobi minoris*, Marie the mother of James the Yonger and of Joseph Which Marie in another place being called Maria Cleophæ, we perceive their father was named both Alpheus and Cleophas. And that this Cleophas was brother to Joseph our Ladie's husband. Hegesippus telleth us, Therefore because Joseph was called the father of Christ, his brother's children were called the Brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord; and not because they were the children of Joseph himself by another wife, much lesse (as Helvidius the Heretike did blaspheme,) by our B. Ladie the perpetual Virgin Marie. Howbeit some good authours say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, *Fratres Domini*, the Brethren of our Lord.

Apocalypse xii. 1. Douay, 1633.—And a great signe appeared in heaven, a woman clothed with the sunne, and the moone under her feet, and on her head a crowne of twelve starres:

1633.—This is properly and principally spoken of the Church: and by allusion, of our B. Lady also.

CHAPTER XXV.

WORSHIP OF SAINTS, &c.

Genesis ii. 2. Douay, 1635.—And the seventh day God ended his worke which he had made, and rested the seventh day, from al worke that he had done.

1635.—Al creatures being made in their kinds in six dayes, complete and perfect, God not needing (as men often doe in their workes) to perfect, polish, or amend the same, *rested the seventh day*: and therefore the natural perfection of God's workes is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eight day, as S. Augustin and other Fathers teach. And for this cause *God blessed and sanctified the seventh day*: and after we have in the Decalouge or ten commandements, that this day al should rest and abstaine from workes, yea and keep it festival, occupying themselves in spiritual exercises, service, and special worship of God, as the Jewes did even til Christ's and his Apostles time, praying and hearing the word of God read and expounded in the Sabboath day. Wherby we see that distinction of dayes pertaineth to religion; the people of God thus observing the Sabboth in memorie of the Creation, and divers other feasts in memorie of other benefits. And we now keep the Sunday holie in memorie of Christ's Resurrection, and other feasts in grateful remembrance of other Mysteries of Christ's Nativitie, the comming of the Holy Ghost, and the like. Yea also feasts of his Blessed Mother, and other Saints, for the benefits received from Christ by them, and for more honour to Christ in them. So this Catholike observation of feasts is neither Judaical (which also in the law was good but now is abrogated) nor heathnish, for we honour not Jupiter, nor Juno, nor anie false God or Goddesse, but our Lord God Creatour and Redeemer, and for his sake his best servants. Wherof see the Anotationes in the English New Testament, 4th chapter to the Galathians. Wherto we here only adde these words of S. Basil, which may serve for a general answer to the most common objection: *The honour of the servants redoundeth to the*

common Lord or Master. So, saith he, the honour of Saints is the honour of Christ their Lord and ours.

1816, 1843.—He rested, that is, he ceased to make or create any new kinds of things. Though, as our Lord tells us, John v. 17, He still worketh, viz., by conserving and governing al things, and creating souls.

Brief Remonstrance, page 31, vol. i.

Purgatorie is also proved by the same justice of God. For when anie dieth penitent, and yet have not made ful satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. Which remnant of debt our B. Saviour calleth, The last Farthing, and saith, it must be payed. The Jewes also at this day hold the doctrine of Purgatorie by tradition. And consequently they pray for soules departed not only to God, but also to the ancient Patriarchs (which likewise sheweth invocation of saints) in these words: Yee fathers which sleep in Hebron, open to him the gates of Eden, that is of Paradise, which was planted in Eden, and Hebron is the place where Adam was buried, and his sepulcher religiously conserved in the time of Josue, above 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara, where also himselfe, and Isaac, and Jacob were buried: and to which finally the bodies of the twelve sonnes of Jacob were translated from Sichem, as Josephus writeth. And Sichem also was specially honoured, because such persons had been buried there, as S. Jerome witnesseth of his owne knowledge in his time.

Againe by religious care of burying the dead in this first age, Enoch was more certainly knowen to be Translated alive, and not to be dead. For the seventie interpreters and S. Paul say *He was not found*, which importeth that they sought diligently for him, and that his bodie could not be found, for God translated him.

By al which we see mutual offices and communion of good workes amongst good men alive and dead, which is called *communion of Saints*. And herein Angels lacked not their offices. For God set Cherubins to keep the gate of Paradise, that neither man should enter, being justly expelled for sinne, nor divels, as S. Augustin noteth, lest they should take fruit of the tree of life, and giving it to men, allure them to more sinne. And now Saints being exalted to Angels glorie, have like honourable offices towards other men, as Angels have. Yea the bloud of Abel unjustly shed by Cain, and

justly to be revenged by God, sheweth the peculiar honour, which God bestoweth upon his Saints, for their vertues and merits in this life, and especially in their death. *For precious in the sight of our Lord is the death of his Saints.*

Hence also is proved that seeing in this life the good are afflicted and the bad often times prosper temporally, there must needs be another *court* of exact justice, and another *Reaconing day*, wherein everie one shall receive according as they have done good or evil. Which was sufficiently intimated by God's discusing and manifesting Abel's and Cain's deserts, which were hidden before, and in part rewarding them accordingly, yet reserving the full reward of the one and punishment of the other to the next world. Of the judge and his sentence Enoch (alleged by S. Jude the Apostle) prophesied cleerly, saying: *Behold our Lord commeth in his holie thousands, to doe judgment against al, and to reprove al the impious of al the workes of their impietie, wherby they have done impiously, and of al the hard things which impious sinners have spoken against him.* Thus holie Enoch preached touching the wicked, which thought there was no judgement to come, nor Judge to be feared.

Genesis xxxi. 19. Douay, 1635.—At that time Laban was gone to sheare his sheep, and Rachael stole the Idols of her father.

1635.—Images of false Gods (as these were) are most properly called Idols. And so the Hebrew word *Teraphim* is here rightly translated Idols: which in other places signifieth other things. As the Statua which Michal put in David's bed, covering the head thereof with a hairie goates skinne, to deceive Saules serjants, who sought David's death, is called *Teraphim*, and may there be translated a statua, image, or similitude, but not an idol. Againe, Osee the prophet fortelling the lamentable state of the Israelites, sayth, they shall be long without King, Prince, Sacrifice, Altar, Ephod, and *Teraphim*, which last word in the Protestants English Bibles remaineth untranslated. Where if they had translated *Images* (as here they doe) it would prove, that some images pertaine to true religion, the want wherof is lamented among other principal things.

These idols Rachel stole from her father, to withdraw him from idolatrie, as S. Basil, S. Gregorie Nazianzen and Theodoret expound it. And in this, saith Theodoret, she was a right figure of the Catholike Church, which depriveth idolaters of their idols. It is probable also by her base using of them, that she held them not for

Gods, when she put them under the Camel's litter, and sate upon them. Finally, that she reserved them, and did not cast them away, nor burne, nor burie them, argueth that they were perhaps of precious mettal, or other matter, which she might turne to profit: and that lawfully in part of recompence, that she and her sister had no other dowrie, but rather were sold to Jacob. Who also had suffred much injurie at their Father's hands.

1816, 1843.—By this it appears, that Laban was an idolater: and some of the fathers are of opinion, that Rachael stole away these idols to withdraw him from idolatry, by removing the occasion of his sin.

Genesis xlvi. 16. Douay, 1635.—The Angel that delivereth me from all evils, blesse these children: and be my name called upon them, the names also of my fathers, Abraham, and Isaac, and grow they into a multitude upon the earth.

1635.—It is evident by this plaine text, that Jacob was delivered from evils by an Angel, and that he invocated the same Angel to blesse his nephewes. S. Basil sheweth by this place among others, that an Angel is present with everie one, *as a pedagogue, and pastour, directing his life*. S. Chrysostom also citeth this place in testimonie that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be understood of Christ*: remitting their glosse to Gen. xxxi. 13, and xxxii. 1, where it cannot be proved. But the ancient Fathers teach the patronage and invocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the Old Testament, also Matt. xviii. Acts xii. 1 Cor xi. and the like. For example, S. Justinus Martyr, affirming it for a knowen truth, declareth that those Angels which receive the charge of guarding men, continue the same office either to both soule and bodie, or to the soule after it is parted from the bodie. S. Cyril of Alexandria, shewing how God useth the ministerie of holie Angels for men's salvation, sayth: These Angels drive away noysome wild beasts from us, and rescue those that are caught, from their crueltie, and teach whatsoever is laudable, to make our passage free, and not pestered, when with us they glorifie one soveraigne God. S. Chrysostom, S. Hierom upon the same place, and others, so universally teach the same, that Calvin dare not denie it, and yet wil needs doubt of it.

1635.—This place hath two good literal senses. For first it importeth that Ephraim and Manasses were made participant among

the Tribes, of the blessings of Abraham, Isaac, and Jacob. Secondly, that God would blesse them, for Abraham, Isaac, and Jacob's sake : So Moyses praying for the whole people besought God to remember Abraham, Isaac, and Israel, and God was therewith pacified.

Exodus vii. 1. Douay, 1635.—And our Lord said to Moyses : Behold I have appointed thee the God of Pharao : and Aaron thy brother shal be thy Prophet.

1635.—The name of God, which essentially is proper only to the three divine persons of the B. Trinitie, and incommunicable to anie creature (Sap. xiv.) is nevertheles by similitude attributed in holie Scripture to other persons. As Judges, or princes, are called Gods, for the eminent authoritie and power which they have from God. So Moyses was constituted the Judge and God of Pharao, not only to punish him for his obstinacie, and finally to compel him to dissmisse the Israelites out of Ægypt, but also to terrifie him so in the meanetime, that he being otherwise a mightie King, and extremely and often afflicted by Moyses, yet durst never lay violent hands upon him, lest himselve and al his nation should presently have been destroyed : As S. Hilarie and S. Gregorie note upon this place. Likewise Priests are called Gods for their sacred function, pertaining to Religion and Service of God. Prophets also are called videntes, because by participation of divine knowledge, they see sometimes the secrets of other men's harts, things supernatural, and future contingent, though properly and naturally only God Almightye is, *the Searcher of the hart*, and knoweth al things. Againe S. Peter sayth, that *Just men are made partakers of divine nature*. Which is rather more than to participate in name. Al which titles rightly pertained to Moyses, being in life holie, in knowledge a Prophet, in function a Priest, and in power a Prince. In the same sense of participation Saints are called Mediatours, Advocates, Redeemers, Deliverers, and the like.

1816, 1843.—To be his Judge ; and to exercise a divine power, as God's instrument, over him and his people.

Continuance of the Church, p. 184, vol. i.

1635.—God of his mere mercie electeth al those, whom he wil justifie and save, offering al sufficient grace, justly leaveth some obstinate sinners in state of damnation (Gen. xxv., Exod. vii.) His predestination, foreknowledge, and promise, doe not exclude but include the meanes, wherby his wil is done in the just (Gen. xxv., xxxvii., xlv., l.). Neither is God's reprobation the cause of

anie man's damnation, but man's owne sinne the proper cause, both of reprobation and damnation. For example, Pharao and his people *envying*, vainly *fearing*, and for their religion *hating*, and persecuting *the children of Israel*, by oppressing them with unsupportable labours, by commanding secretly to kil their infants, and that not succeeding, by a new decree to drowne them (Exod. i.) were mercifully after long connivance admonished by God's Legats in his name quietly to permit his people to serve him, but they wilfully contemned this gentle admonition, Pharao proudly and insolently answering: *Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse* (Exod. v.). So they hardened their owne harts, and more grievously afflicted the faithful, God permitting the wicked to live and prosper for a time in this world, not punishing them so much as they deserved, nor mollifying their harts, nor illuminating their understanding unto effectual conversion, but justly permitting them to persist in obstinacie (Exod. vii., viii., ix., x., &c.).

Protection of Angels and invocation is proved (Gen. xxiv., xxxii., xlvi.) Patriarchs names also invocated (xlvi. 16.) Isaac was blessed and prospered for Abraham's sake, *because Abraham obeyed God's voice, kept his precepts and commandements*, observed his ceremonies and his laws (Gen. xxvi.) Joseph's rod adored by Jacob (Gen. xlvii.) Moyses commanded to put off his shoes, because the place was holie (Exod. iii.) *Swearing by creatures* lawful, and sometimes more convenient, then immediately by God himselfe, (Gen. xlvi.) Likewise *ominous Speech* (Gen. xxiv.) and *Dreames* (Gen. xxxvii., xl., xli.) are sometimes lawfully observed, and are from God. Idols alwaies unlawful, but not al Images (Gen. xxxi., xxxv.) Relikes to be reverently used, as Joseph's bodie conserved in a coffin in Ægypt (Gen. ult.), translated by Moyses (Exod. xiii.), and so brought into Chanaan, and layd with other Patriarchs in Sichem. Going barefoot to holie places an act of religious reverence and devotion (Exod. iii.) The signe of the Crosse used by Jacob (Gen. xlviii.) a figure of Christ's Crosse. The wood cast by Moyses into the bitter water, and making it sweet (Exod. xv.), another figure therof.

Exodus xx. 3. Douay, 1635.—Thou shalt not have strange Gods before me.

1635.—Protestants pretend here to prove, that al Catholikes are Idolaters, for honouring Saints, and their Relikes and Images. And

they have so defamed Catholike Religion in this behalfe, that the vulgar sort of deceived people, otherwise knowing Catholikes to be ordinarily of moderate conversation in life, of just dealing towards their neighbours, addicted to prayer, fasting, almes, and manie good works, more wanting among themselves: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are thereby averted from Catholike Religion. And surely it were a just cause, if it were true. As wel therefore to purge ourselves of so haynous an imputed crime, as to remove this dangerous block of erroneous conceit, we shal here note some of the Protestants egregious lies against the whole Church militant, and blasphemous reproches against the glorious Saints: then briefly declare the true and sincere doctrine and practise of the Catholike Church in this point. Luther in his postil upon the Ghospel of our Lordes Incarnation, sayth: The Papists make the Virgin Marie God: they attribute to her omnipotencie in heaven and in earth. In Papietrie al expected more favour and grace from her, then from Christ himself. His scholar Melancton postilling the first precept, saith: Papistes invoke Saints, and worship Images in heathnish manner. Calvin saith: those of the Emperour's religion (meaning al Catholikes) so divide God's offices among Saints, that they joyne them to the soveraigne God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther feared not to say, that he esteemed no more of the prayer of S. Marie then of anie one of the people. And his reason is worse then his wicked assertion, for that (saith he) al that believe in Christ are as just, and as holie as the virgin Marie, or anie other Saint how great soever. The Magdeburgian Centuriators affirme that the virgin Marie sinned grievously, yea compare her imagined faults with the sin of Eve in Paradise. They charge S. Peter and S. Paul (also after their conversions) with divers great crimes. Calvin condemneth Sara and Rebecca of great sinnes, reprehendeth Judas Machabeus for superstitious and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (in xxxii. Exodi) he accuseth most holie and meek Moyses of arrogancie and pride. And he scuruily scoffeth at al Saints in general, saying: if they heare mortal men's prayers, they must have eares so long, as from heaven to earth. And calleth them not only *dead men*, (which S. Hierom reproved in Vigilantius) but also *shadows, night goblins, stinching filth*: yet more he calleth them *monsters, hangmen, beasts*. These

and like blasphemies modest men cannot but abhorre and detest. Their lies also are convinced by S. Hierom, handling this matter of purpose against *Vigilantius*, by S. Augustin touching it by occasion against *Faustus the Manichee*, *Thomas Waldensis* against *Wielif*, by al catechismes and Christian Instructions, teaching nothing like, but quite contrarie to these men's reports. In summe they al teach that Saints are to be honoured with religious honour, which is greater then civil, but infinitely inferiour to divine, as the excellencie of God sirmounteth al excellencie created.

For better declaration wherof, it is to be considered, that seeing by the law of God and nature honour is due to excellencie, there must be so manie distinct kinds of honour, as there be general kinds of excellencie, which are three. The first of God, infinit, and incomparably above al: the second is supernatural, but created, as of grace and glorie: the third is humane or natural, consisting in natural gifts, or worldly power and dignitie, al three as distinct as God, heaven and earth. To these three general kinds of excellencie pertaineth therefore other three as distinct kinds of honour, to wit, Divine due to God only, called by use and appropriation of a Greeke word *Latria*: the second *Dulia*, belonging to Saints, and other holie things, elevated by God above the course of nature, in divers degrees, but within the ranke of creatures: the third is civil honour, due to humane and worldlie excellencie, according to divers states and qualities of men. The first of these, which is divine, may in no case be given to anie creature, how excellent soever. The third which is civil, as both Catholikes and Protestants hold for certaine, is not competent nor agreeable to Saints, but to mortal worldlie men in respect of temporal excellencie. Al the controversie therefore is about the second. Which Calvin and al Protestant writers denie and reject, and so would have no honour at al given to Saints. Objecting as old Heretikes did, that Catholikes doe al the same external actes, as standing barehead, bowing, kneeling, praying, and the like to Saints, as to God himself. We answer, that the distinction of honour consisteth not alwayes in the external action, but in the intention of the mind. For when we doe such external actes of honour to God, we intend therby to honour the Creator and Lord of al, and so it is divine honour; but doing the same external actes to a Saint, we conceive of him, as a glorious servant of God, and so we honour him as a sanctified and glorified creature, God's subject and servant. Without this diversitie of intentions in your mind,

you cannot show difference between the honour you doe to God, and that you doe to the King, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoureth God with divine honour, and the King with civil. Againe we answer that we doe not al the external actions of honour to Saints, which we doe to God. For Sacrifice is only done to God, and to no Saint; and because Altars pertaine to Sacrifice, they are erected to God only, though oftentimes in memorie of Saints.

But which answers S. Augustin gave long since to Faustus the Manichee arguing that Catholikes, by doing the same external actes, worshipped Martyrs with divine honour, and so turned them into Idols, as that Heretike inferred. Whereupon S. Augustin declareth, that Christian people celebrate together the memories of Martyrs with *religious solemnitie*, to stir up imitation, to be partakers of their merites, and to be holpen by their prayers. Yet so that we erect not Altars (because they are for Sacrifice) to anie Martyr though in memorie of Martyrs, but to God of Martyrs. For who ever standing at the Altar, in places of Saints' bodies, said: We offer to thee Peter or Paul, or Cyprian, but that which is offered is offered to God who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to enkindle charitie, both towards them whom we may imitate, and towards Him, by whose help we may. We honour Martyrs with that worship of love and societie, wherewith holie men are worshipped in this life. Whose hart we perceive is prepared to like sufferance for the Evangelical veritie: but Martyrs more devoutly, by how much more securely, after al uncertainties are overcome, and with how much more confident praise, we preach them now victours in a more happie life, then others yet fighting in this. But with that worship, which in Greeke is called *Latria*, a *service properly due to God*, which in latin cannot be expressed by one word, we neither worship, nor teach to be worshipped but one God. And for so much as offering of Sacrifice pertaineth to this worship, (wherof they are called Idolaters, that offer sacrifice to anie Idols) we by no meanes offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus farre S. Augustin: the same teacheth Theodoret Our Lord hath deprived false Gods of the honour they had in Temples, and in place of them caused his Martyrs to be honoured: yet not in the same manner, for we neither bring hostes nor libaments to Martyrs, but

honour them, as holie men, and most deare friends of God. It would be too long to cite manie ancient Fathers, testifying and teaching that Saints are to be honoured. More compendiously we wil take our adversaries confession, the Magdeburgian Centuriators. Who holding that the Church was only pure from Idolatrie the first hundred yeares of Christ, and that it began to faile in the second and third age, more in the fourth and fifth, and was utterly perished in the sixth, impute the cause of her ruine, that the very chiefe men taught and practised the honour of Saints. First of al (say they) these horrible and pernicious darknes, as certaine black clouds covering the whole firmament, rose up in the verie assemblie of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and humane worships in the Temples. For sacred houses began to be built in al places, with great coste, altogether in heathnish manner: not principally to the end God's word might there be taught, but that some honour might be exhibited to the Relikes of Saints, and that foolish people might there worship dead men. And how pleasantly eloquent is that Gregorie, called the great, how fervent, when as from his three-footed stoole, he preached the manner of consecrating these houses? And a litle after,—By this occasion dead creatures, and bloudles half worme-eaten bones began to be honoured, invocated, and worshipped with divine honour. Al which the *Doctors of the Church* not only winked at, but *also set forward*. Thus the reader seeth, notwithstanding their lies, scoffes, and blasphemies, Protestants doe confesse, that the Church and her chiefe pillars, streight after the first hundred yeares of Christ, five hundred next folowing, honoured Saints and their Relikes. Neither want there authentical examples of holie Scriptures, wherby the same is proved.

Exodus xxv. 18. Douay, 1635.—Two Cherubins also thou shalt make of beaten gold, on both sides of the Oracle.

1635.—If images were unlawful, God would not have commanded to make Cherubins.

Exodus xxxii. 4. Douay, 1635.—Which when he had received, he formed them by founder's worke, and made of them a molten calfe. And they said: These are thy Gods Israel, that have brought thee out of the land of Ægypt.

1635.—No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather than of anie other thing, but for that they thought the blacke calfe with white spots,

called Apis or Serapis, whom they saw the Ægyptians esteemed most of al their Gods, to be the chiefe or onlie God. And therefore to this famous Idol they ascribed the benefit of their deliverie from bondage, saying: *These are thy Gods, o Israel, that have brought thee out of the land of Ægypt.* So they ment not to worship our Lord, the true God, in that image, as Calvin would have it, but the very calfe whose image it was, for adoring immediatly the calve's image, *and immolating hosts to it* they protested that to be their God, which the image represented. This appeareth also, Deut. xxxii. 18: *God that begat thee thou hast forsaken, and hast forgotten our Lord thy creatour.*

Levit. xxvi. 1. Douay, 1635.—I the Lord your God: You shal not make to yourselves an idol and a thing graven, neither shal you erect titles, nor set a notorious stone in your land, for to adore it, for I am the Lord your God.

1635.—Heretikes holding their corrupt course wil needs have image of Christ, or Saint, to be the graven thing, which is forbidden in holie Scriptures: and therefore falsly translate *Pesel, a graven image*, where indeed it signifieth an image.

Numbers xxi. 8. Douay, 1635.—And our Lord spake to him: Make a brazen serpent, and set it for a signe: he that being strucken looketh on it, shal live.

1635.—God forbidding images of idols, yet commandeth to make an image for a good purpose.

1635.—Christ expoundeth this erecting of the brazen serpent, of himself to be crucified.

Numeri xxii. 31. Douay, 1635.—Forthwith our Lord opened the eies of Balaam, and he saw the Angel standing in the way with a drawn sword, and he adored him flat to the ground.

1635.—Yet seeing an Angel, he fel downe terrified, and adored him.

1635.—Balaam knowing him to be an Angel that appeared, neither adored him with divine honour as God, nor with civil as a mortal man, but with religious honour, lesse then divine, and more then civil.

Deuteronomy v. 8. Douay, 1635.—Thou shalt not make to thee a thing graven, nor the similitude of any things, that are in heaven above, and that are in the earth beneath, and that abide in the waters under the earth.

1635.—If our adversaries would quietly consider the coherence of

the holie text, they might easely see, that this prohibition of making and worshipping the similitude of anie creature, perteyneth to the former sentence : *Thou shalt not have strange Gods* : more particularly forbidding either to make Idoles or to worship such as others make : and that with commination, because our Lord is a jealous God, and wil not suffer his honour to be given to anie creature. But other Images were made in the old Testament, by God's commandment, and likewise Images of Christ and his Saints are lawful and profitable among Christians, as before is noted.

Deutronic vi. 13. Douay, 1635.—Take heed diligently lest thou forget our Lord, that brought thee out of the land of Ægypt, out of the house of servitude, Thou shalt feare the Lord thy God, and him onlie shalt thou serve, and by his name shalt thou sweare.

1635.—Some adoration agreeth to creatures, but service of *Latria* to God onlie.

Deutronic xxxii. 18. Douay, 1635.—God that begat thee, thou hast forsaken, and hast forgotten our Lord thy Creatour.

1635.—Calvin contending that it is idolatrie to worship Christ in his picture, saith the idolatrie committed about the molten calfe consisted in worshiping the true God in that image of a calfe : affirming that *the Jewes were not so inconsiderate, as not to remember, that it was God which had brought them out of the land of Ægypt.* Quite contrarie to this text, which saith : God that begat thee thou hast forsaken, and *hast forgotten* our Lord thy Creatour. Calvin therefore was either ignorant or forgetful, that the holie Ghost here chargeth them to have forsaken and forgotten God the Creatour ; or els (which is worse) knowing and remembering it, he was most impudent in avouching the contrarie.

Josue v. 15. Douay, 1635.—Josue fel flat on the ground. And adoring he said : What speaketh my Lord to his servant ?

1635.—Josue knowing that the person which appeared, was an Angel, and not God, nor a man, neither adored him with godlie honour, for that had been idolatrie, nor with civil, for that perteineth to worldlie and temporal excellencie, and is not competent to sacred things, especially to immortal and glorious spirits ; and therefore the honour he did to this Angel, was religious honour infinitely inferiour to divine, and yet much greater then civil.

1816, 1843.—Not with divine honour, but with a religious veneration of an inferiour kind, suitable to the dignitie of his person.

Josue v. 16. Douay, 1635.—Loose, sayth he, thy shoes from

thy feet : for the place wherin thou dost stand, is holie. And Josue did as it was commanded him.

1635.—The Angel did not only accept of the honour done unto him, but also required more, shewing that the verie place was holie for his presence, being otherwise the common field of Jericho.

Judges xvii. 3. Douay, 1635.—He therfore rendred them to his mother, who had said to him ; I have consecrated and vowed this silver to the Lord, that my sonne may receive it of my hand, and make a graven and a molten (God) and now I deliver that to thee.

1635.—In Hebrew *pesel umassecah*, in Latin *Sculptile* and *conflatile*, a graven and molten thing, an image or forme made in mettle for a God, and so called, verse 5, was indeed an idol of Gentilitie, and nothing at al against sacred Images of Christ and his Saints in the Church. Wherof more is noted, Gen. xxxi., Exod. xx.

Judges xvii. 5. Douay, 1635.—Who separated also therein a litle house to the God, and made an Ephod, and Theraphim, that is to say, a Priestlie vestiment, and idols : and he filled the hand of one of his sonnes, and he became his Priest.

1635.—Annoited his hands with oyle ; as was prescribed Exod. xxix., Lev. viii. But such an apish imitation was of no value, where was neither true vocation in the annoited for he descended not of Aaron, but of Moyses, (Chap. xviii. 30), nor authoritie in him that used this ceremony.

1816, 1843.—That is appointed and consecrated him to the Priestly office.

1 Kings v. 3. Douay, 1635.—And when the Azotian had risen early the next day, behold Dagon lay flat on the ground before the arke of the Lord : and they tooke Dagon, and restored him into his place.

1635.—So soone as Christ's Ghospel or Testament came among the Gentiles, al false Gods and Idolatrie fel downe:

1 Kings xxviii. 14. Douay, 1635.—And he said to her : what manner of forme hath he ; who said : An old man is come up, and he is clothed with a mantel. And Saul understood that it was Samuel, and he bowed himselfe upon his face upon the earth, and adored.

1635.—Saul adored not Samuel with divine honour, but with *Dulia*, reverence due to a blessed soule.

1816, 1843.—It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed : and not,

as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him.

3 Kings vi. 29. Douay, 1635.—And al the walles of the Temple round about he graved with diverse engravings and carving: and he made in them cherubs, and palme trees, and diverse pictures, as it were standing out of the wal, and comming forth.

1635.—It is a cleer case, that al carved and graven pictures, or images were not unlawful, but were religiously made and set in the holie Temple, for the more honour of God.

1635.—Continuance of the Church and Religion, 4th age.

Page 638.—Where it is cleere, that as Jacob the Patriarch had foretold (Gen. xxxviii.) that Abraham's, Isaac's, and his owne name should be invocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying, (Exod. xxxii.) Remember, o Lord, Abraham, Isaac, and Israel: And our Lord was pacified, from doing the evil which he had spoken against his people. His divine providence so disposing, that he could be hindred, by such prayers, from that which he threatened. And wheras Moyses did not directly invoke the holie Patriarchs, as Christians now cal upon glorified Saints, to pray for them, the cause of difference is, for that now Saints seeing God, know in him, whatsoever perteyneth to their glorie, which state none before Christ attained unto.—Num. xxxv. 25, Deut. iv. 12. Againe Protestants object, that for so much as God knoweth al our necessities, desires, dispositions, and whatsoever is in man, it is needles (say they) superfluous, and in vaine, that Saints should commend our causes. To this we answer, that not onlie glorious Saints, but also mortal men by God's ordinance (by which nothing is done vainely) doe such offices, as mediatours between God and other men; for so *Moyses told the words of the people to our Lord*, (Exod. xix.) notwithstanding God's omniscience, or knowledge of al things. Also God expressly commanded Job's friends to goe to Job, promising to heare his prayer for them. As for Saints hearing or knowing our prayers made to them, though onlie God of himself and by his owne power, seeth men's secret cogitations, and therefore is properly called the searcher of harts, yet God communicateth this power to Prophets, to see the secret thoughts of others; so Samuel knew the cogitations of Saul (1 Reg. ix. 20). And Ahas, saw by revelation the comming

of Jereboam's wife to him in Silo (3 Reg. xiv.) Much more God revealeth our present state and actes to *glorified soules, who are as Angels in heaven* (Matt. xxii.), and being secure of their owne glorie, are careful (saith S. Cyprian) of our Salvation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessours, mediatours, and the like; for such titles are given to them not as to God, but by way of participation only. So Judges are called Gods and Saviours, (Exod. xxi., Judice iii.) and Priests called Gods (Exod. xxi.) Praise given to God and Gideon (Judice vii.) Protection and adoration of Angels is very frequent (Exod. xxiii. 31, Num. xxii., Josue v., Judice ii. 6, 13), the names of the twelve sonnes of Israel were graven in the two chiefe ornaments of the high Priest, in the Ephod and Rationale (Exod. xxviii.) Manna was not onlie reserved as a memorie of God's singular benefit, but also honourably reposed as a Relike in a golden vessel, and kept in the arke of God (Exod. xvi., Heb. ix.) Joseph's bones reserved and removed (Josue xxiv.) Images of holie Cherubims were made and set up together with the Arke and Propitiatorie in the chiefe place in the Tabernacle, called *Sancta Santorum* (Exod. xxv.); an image also of a serpent was made in brasse for the health of those that were stricken with serpents (Num. xxi.) Images also of lyons and oxen were made and set under the foot of the laver (called a sea) in the Temple (3 Reg. vii.); the honour done to anie holie thing, namely to the Arke (2 Reg. vi.), redounded to God's more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in pieces. (1 Reg. v.)

3 Kings xviii. 7. Douay, 1635.—And when Abdias was in the way, Elias mette him, who when he knew him, fel on his face, and sayd: My Lord, art not thou Elias?

1635.—Abdias adored Elias as the Prophet of God, and a holie man, not with civil honour, for in the world Abdias was the greater person, nor with divine honour, for that had been idolatrie. It was therefore religious honour, called *Dulia*, due to spiritual excellencie of God's servants.

4 Kings ii. 16. Douay, 1635.—And they sayd to him: Behold, there are with thy servants fiftie strong men, that can goe and seeke thy maister, lest perhaps the spirit of our Lord hath taken him, and cast him upon one of the mountaines, or into one of the valleyes. Who sayd, Send not.

1635.—They adored him for his holines, and because God had

given him the spirit of so great a Prophet, not for worldlie, but spiritual excellencie, and therefore not with civil but religious honour.

1816, 1843.—A similar note not in the same words.

Continuance of the Church and Religion, page 829.

1635.—Honour of other Saints, and their Intercession is proved a Majori. For so much as honour was religiously exhibited to spiritual power and excellencie, in men yet living in this world. So a Nobleman adored Elias the Prophet, being farre greater than he in civil and worldlie respects (3 Reg. 18.) Eliseus also was adored by his disciples, not for anie worldlie authoritie or eminence, but for his spiritual power and superioritie amongst them (4 Reg. 2.) Likewise al Prophets and Priests were religiously honoured for their holie and spiritual functions (3 Reg. 13,) much more Saints are rightlie honoured, being immortal and in eternal glorie, it appeareth also that Elias seven yeares after that he was translated from humane conversation when Eliseas was chiefe Prophet (4 Reg. 3,) which was in or before the eighteenth yeare of Josaphat, who reigned five and twentie (3 Reg. 22,) had care of Jorom, and his Kingdom admonishing him by letters of God's wrath, against him and his people for their sinnes (2 Par. 21.) And the Scripture saith often, that God spared and protected Jerusalem, and the Kingdom of Juda for David's sake (3 Reg. 11, 15, 4, &c.) We have also examples of Saint's Relikes in the cloke of Elias, in Eliseus's bones (4 Reg. 13,) and in another Prophet's bodie buried in Bethel. Which Josias would not suffer to be touched (4 Reg. 23.) Images were conserved in the Temple (3 Reg. 7,) as before in the Tabernacle: when idolatrie was most destroyed (3 Reg. 15, 4, &c.) yea an abuse rising of the brasen serpent, for which Ezechias destroyed it (4 Reg. 18,) yet he touched not the images of Cherubins in the Temple. Which none but infidels sought to destroy. And Osee the Prophet bewayleth the want of Theraphim or Images, amongst other sacred things, Sacrifice, Altar, and Ephod. Wherby the ancient Rabins prove very wel, that Images of Angels (and the same of other Saints) are not contrarie to the decalogue, but the images of Idols.

Tobias iii. 25. Douay, 1635.—And the holie Angel of our Lord Raphael was sent to cure them both, whose prayers, at one time were recited in the sight of our Lord.

1635. Act. 10.—An Angel shewed Cornelius that his prayers were heard, Apoc. v., prayers of the faithful were offered to God by Angels, and other Saints.

Esther xiv. 11. Douay, 1635.—Deliver not o Lord thy scepter

to them that are not, lest they laugh at our ruine, but turne their course upon them, and destroy him, that hath begun to doe cruelly against us.

1635.—*Idols are nothing in the world*, 1 Cor. viii., but bare imaginations of men. The Church useth this prayer in the offer-torie: the 22nd Sunday after pentecost: as a parcel of holie Scripture.

Job v. 1. Douay, 1635.—Cal therefore if there be that wil answer thee, and turne to some of the Saints.

1635. — This disputer having pretended an imaginarie vision from God against Job, now he supposeth that neither God nor Angel nor other holy person wil patronage his cause, nor judge of his case as he doth, but that al wil condemne him of impatience, follie, envie, and other sinnes.

1635.—Eliphaz provoking Job to produce some of his opinion, or to seeke the helpe or patronage of some Saint in his cause, plainly sheweth the common faith and practise of invocating Saints in that time. Els it had been a frivolous speach, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of God's special servants would maintaine a good cause, but that Job's cause was such as neither God, nor holie Angel, nor good man would defend, and therefore boldly provoked him to this trial, presuming that he should find no such patron. Neither did he wil Job in these words to cal upon God only, for he could not erre so grosly, as to cal God *some of the Saints*: but must meane some other holie person. And it is cleer by the Septuaginta Interpreters, that Eliphaz willed Job to invoke the Angels, saying: *Invoke if anie wil answer thee, or if thou canst behold anie of the holie Angels*. S. Gregorie expoundeth it to the same sense, that Saints were to be invocated in a good cause, but that Eliphaz here dispising and deriding holie Job, sayd to him: *Thou canst not find Saints thy helpers in affliction, whom thou wouldest not have thy felowes in prosperitie*.

Psalme lxxvii. 22. Douay, 1635.—But yet God stil breake the heads of his enemies, the hairie crowne of them that walke in their sinnes.

1635.—Though Christ died to deliver al men from death, yet he wil give capital sentence of eternal death to al that obstinately remaine his enimies, and multiplie sinnes upon sinnes, to the end of their temporal life.

Psalme xcvi. 5. Douay, 1635.—Because al the Gods of the Gentils are divels, but our Lord made the heavens.

1635.—What creatures soever spiritual or corporal, visible or invisible, the Pagans serve for Gods, stil they be divels that deceive them, and divers wayes usurpe divine honour, making such idolaters to thinke, that there is divine power, where none is.

1635.—He onlie is true God, who is creatour of heaven, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing, but only God.

Psalme xcvi. 7. Douay, 1635.—Let them al be confounded, that adore sculptils: and that glorie in their idols.

1635.—As wel the worshippers of graven or painted images of Jupiter, Mars, Bacchus, and the like, as the worshippers of the same imagined false Gods shal be confounded.

Psalme cv. 20. Douay, 1635.—And they changed their glorie into the similitude of a calfe that eateth grasse.

1635.—God being their true glorie, they changed him for a false God of the Ægyptians (who especially honoured a calfe called Apis) making an image therof, and attributed their deliverie from Ægypt to this imagined God—Exod. xxxii. 4–8. Of which and the like foolish and abominable idolatrie S. Paul writeth, Rom. i. 23—They changed the glorie of the incorruptible God into a similitude of the image of a corruptible man, and of foules, and of foure footed beasts, and of them that creepe. Where we see what manner of images holie Scriptures condemne, and not the images of Christ and his Saints.

Psalme cv. 28. Douay, 1635.—And they were professed to Beelphegor: and they did eate the sacrifices of the dead.

1635.—The idol of Moabites, and Madianites. As God is indeed the living God, that liveth of himselfe, and giveth life to others: so false Gods are called dead Gods, that cannot give life to anie, but doe kil al that serve them; at least spiritually, and often corporally.

1816, 1843.—That is, they dedicated, or consecrated themselves to the Idol of the Moabites and Madianites, called Beelphegor, or Baal-Peor.

Psalme cxiii. 12. Douay, 1635.—The idols of the Gentils are silver, and gold, the workes of men's hands.

1635.—Al Catholike divines agree in this authentical definition of Idolatrie, that is divine honour given to anie creature, as to God. Of the divers sorts of Idolatrie the ancient learned Doctours have written much. Namely Justinus Martyr in his Orations against

the Gentils, Tertullian in Apologetico, Arnobius Orat. ad Gentes, and manie others. But most copiously and profoundly Saint Augustin: Into which error and crime the Platonists fel, holding that spiritual invisible created substances, to wit, Angels good and evil, whom they called *Intelligentias separatas*, had divine power, and so gave to them divine honour. Others honour dead men, and some before their death, as Gods, for their notable actes atchived in this life, as Saturne, Jupiter, Hercules, and the like. Some yeald divine honour to meere corporal creatures, living or without life, as to beasts, and serpents, the sunne, the moone, fire, water, earth, the whole machine of the world, as if it were animate, and that with divine spirit or soule. Againe al these have been worshipped as Gods, not only in themselves but also in their images. But to omite other diversities, the most grosse sorte of al, is the Idolatrie which the Psalmist here describeth, when images made by men's hands are immediatly honoured as Gods in themselves. For such Gods the Gentils had, and of them the Prophet here speaketh. Comparing these visible sensles imagined Gods, with the one eternal invisible God; who is made notorious by his divine conspicuous workes, wheras these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, eares, nose, hands, feete, throte, and other members, they are altogether sensles, not able to speake with their mouth, and therin more base in nature then the men that made them; nor able to see, heare, smel, taist, feel, to walke, to move, nor to crie, al which beasts can doe. And therefore those that make them, or have confidence in them (as the Prophet here signifieth that some have verse 16) are most absurde: becomming like to the same idols, in their understanding and internal cogitations, as these idols are voide of external sense. And al idolaters are most wicked, giving divine honour to anie creature, and are therin servants of divels: Whether they immediatly honour divels, as when sorcerers and witches, making pact with the divel, adore him, and he for the same doth something which they demand: or that they honour some other creature, wherin by the divels false persuasion, they thinke there is divine power. Both which waies divels usurpe God's honour: and therefore the same prophet said in another Psalme: al the Gods of Gentils are divels.

Wisdom xiv. 15. Douay, 1635.—For the father being sorrowful with bitter mourning, made unto himselfe the image of his sonne

quickly taken away : and him, that then was a dead man, now he began to worship as God and appointed holie things and sacrifices among his servants.

1635.—This first idolatrie was only privately exercised by the father and his servants at their master's commandment, by which occasion publike idolatrie came into the world : wicked custom in time prevailing.

Isaiah xlv. 9. Douay, 1635.—Al the makers of an idol are nothing, and their best beloved things shal not profite them. Themselves are their witnesses, that they doe not see, nor understand, that they may be confounded.

1635.—Al that is here sayd of the vanitie of idols and foolish impietie of idolaters, may be referred (saith S. Jerom in this place) unto heresie, and Heretikes, who artificially devise the fictions of their owne doctrines and lying : and adore the things which they know were feyned by themselves : neither are so content, but draw the simple to embrace and adore the same inventions. A litle after he sheweth, that the Catholike Church of Christ shal be ever free from such idolatrie : quite contrarie to Protestants assertion that the Church should have fallen and have been in idolatrie many hundred yeares together.

Baruch vi. 6. Douay, 1635.—For mine Angel is with you : and myselfe wil aske account of your soules.

1635.—The Angel which guided this people comming out of *Ægypt* (Exod. xii. 33) protected them also in Babylon.

Baruch vi. 24. Douay, 1635.—With al price are they bought, whereas there is no breath in them.

1635.—Idolaters imagining that sensles idols had divine powre, foolishly esteemed them of great value and price.

Ezechiel xiv. 14. Douay, 1635.—And if these three men shal be in the middes therof, Noe, Daniel, and Job : they by their justice shal deliver their owne soules, saith the Lord of hosts.

1635.—Daniel then living, Noe and Job departed from this life did sometime pray for the people ; els this allegation of their interceding were not to the purpose of confirming God's immutable decree to punish this obstinate people. As is noted of Moyses and Samuel, Jer. i. 5.

Osee iii. 4. Douay, 1635.—Because manie dayes shal the children of Israel sit without King, and without Prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

1635.—Theraphim signifying images good or bad, being here joined with King, Prince, sacrifice, altar, and ephod, must needs signify lawful images, such as were religiously used in the temple of God.

1816, 1843.—Images or representations.

Amos iv. 4. Douay, 1635.—Come ye to Bethel, and doe impiously: to Galgal, and multiplie prevarication: and offer in the morning your victimes, three dayes your tithes.

1635.—After manie admonitions given in vaine, God suffereth the idolaters to doe al the wickednes they list.

Micheas i. 7. Douay, 1635.—And al her sculptils shal be cut in sunder, and al her wages shal be burnt with fire, and I wil lay al her idols into perdition: because they are gathered together of the wages of an harlot, and unto the hyre of an harlot they shal returne.

1635.—Samaria gathering riches by traffike with idolaters, communicated also with them in idolatrie, and therefore their riches shal be caried into Ninive and other places of Assyria.

1816, 1843.—That is, her donaries or presents offered to her idols: or the hire of all her traffic and labour. They were gathered together by one Idolatrous City, viz. Samaria: and they shal be carried away to another idolatrous City, viz. Nineve.

Continuance of the Church and Religion, vol. ii. page 945.

1635.—Prayer of Saints after they are departed from this World is manifestly deduced of the sacred text, (Jere. xv. 1,) of Moyses and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expresly (2 Mach. xv. 12, 14,) is recorded that *Onias and Jeremie did pray for al the people, and for al the holie Citie*. Reverent estimation of Relikes and other holie things is manifest by the fact of the same Prophet Jeremie, who by God's ordinance, *hid the holie fire, and the Tabernacle, and the Arke, and the Altar of incense in a Cave*, that they should not be prophaned by infidels ransaking Jerusalem, and the Temple: Other holie ornaments also, and vessels were restored by the favourable King Cyrus. In figure also of the holie Crosse on which Christ was to redeeme mankind, *those that mourned for the abominations in Jerusalem were signed in the forehead with the letter Thau, or T*, and so were saved from the common slaughter of the unsigned.

Matthew iv. 11. Douay, 1633.—Then the Divel left him; and behold Angels came, and ministred to him.

1635.—It was not sayd, saith S. Augustine: The Lord thy God only shalt thou adore, as it was said: Him only *shalt thou serve*; Whereupon the Catholike Church hath alwayes used this most true and necessarie distinction, that there is an honour dew to God only, which to give unto any creature, were idolatrie; and there is an honour dew to creatures also according to their dignitie, as to Saints, holie things, and holie places.

Matthew xxii. 30. Douay, 1633.—For in the Resurrection neither shal they marie nor be maried: but are as the Angels of God in heaven.

1633, 1816.—As Christ proveth here, that in heaven they neither marie nor are maried, because there they shal be as Angels; by the very same reason, is proved, that Saints may heare our prayers and help us, be they neer or farre of, because the Angels do so, and in every moment are present where they list, and need not to be neer us, when they heare, or help us.

Luke vii. 44. Douay, 1635.—And turning to the Woman, he said unto Simon: Doest thou see this woman? I entred into thy house, water to my feet thou didst not give; but she with teares hath watered my feet, and with her haire hath wiped them.

1635, 1816.—An exceeding approbation of the extraordinary workes and signes of external devotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good wil, and therefore (as divers others did elsewhere) invited Christ to his house, not of curiositie or captiousness, as some other did; but of affection, as it may seeme by Christ's familiar talke with him. Notwithstanding his duties towards him were but ordinary. But the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were further signes of more then vulgar love: such as is in devout men or women that goe on pilgrimage and kisse devoutly the holie memories of Christ and his Saints. Which is no more but an exteriour expressing of their affection, and that they love much, as every vulgar Christian man doth not.

Luke xv. 10. Douay, 1633.—So I say to you, there shal be joy before the Angels of God upon one sinner that doth penance.

1633, 1816.—The Angels and other celestial Spirits in heaven, doe rejoice at every sinners conversion: they know then and have care of us, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the

blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other, and as neere God, in whom and by whom only they see and know our affaires, as the other.

1843.—By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

Luke xvi. 28. Douay, 1635.—For to testifie unto them, lest they also come into this place of torments.

1633, 1816.—If the damned had care of their friendes alive, how and for what cause soever, much more have the Saints and saved persons. And if those in hel have meanes to expresse their cogitations and desires, and to be understood of Abraham so farre distant both by place and condition, much rather may the living pray to the Saints, and be heard of them: betwixt earth (that is to say) the Church militant and heaven, being continual passages of soules, and Angels ascending and descending by Jacob's ladder. Men must not for al that be curious to search how the soules of the deceased expresse their mindes, and be hearde one of another, and so fal to blasphemie, as Calvin doth, asking whether their eares be so long to heare so far off and wickedly measuring al things by mortal men's corporal grosse manner of uttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better expressing of the damned's case, Christ vouchsafed to utter it in termes agreeing to our capacitie.

Acts vii. 35. Douay, 1633.—This Moyses whom they denied, saying: *who hath appointed thee Prince and Captaine?* Him God sent Prince and Redeemer with the hand of the Angel that appeared to him in the bush.

1633, 1816.—Christ is our Redeemer, and yet Moyses is yet called redeemer. So Christ is our Mediatour and Advocate, and yet we may have Saints our inferiour Mediatours and Advocates also.

Acts vii. 60. Douay, 1635.—And falling on his knees, he cried with a loud voice, saying: Lord; lay not this sinne unto them. And when he had said this, he fel asleepe. And Saul was consenting to his death.

1633, 1816.—Eusebius Emissenus saith, when he praieth for his persecutours, he promiseth to his worshippers his manifest intercession and suffrages.

Acts x. 26, 27. Douay, 1633.—26. And it came to passe when

Peter was come in, Cornelius came to meete him, and falling at his feete adored.

27. But Peter lifted him up saying: Arise, myself am a man.

1633.—S. Crysostom thinketh Peter refuseth this adoration of humilitie only; because every falling downe to the ground for worship sake, is not divine worship or due only to God, the word of adoration and prostration being commonly used in the Scriptures towards men. But S. Hierom rather thinketh that Cornelius by error of Gentility and of Peter's person, did goe about to adore him with divine honour, and therefore was lifted up by the Apostle, adding that he was but a man.

Actes xiv. 12. Douay, 1633.—The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people Sacrifice.

1633, 1816.—This loe is the divine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which may be done to no man or creature. And therefore the Apostles refuse it with al possible diligence, and al the Angels and Saints in heaven refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in heaven or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christ's body and bloud: that she offereth to God alone; *and neither to Peter nor to Paul*, (saith S. Augustin) *though the Priest that sacrificeth, standeth over their bodies, and offereth in their memories.* But other kindes of honours and dueties, inferiour without al comparison (how great soever they be) to this, we doe, as the Scriptures and Nature teach us, to al Superiours in heaven and earth, according to the degrees of grace, honour, and blessednes that God hath called them unto, from our B. Ladie Christ's owne mother, to the least servant he hath in the World. For which the Heretikes would never accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Acts xv. 28. Douay, 1633.—For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you then these necessarie things.

1633, 1816.—By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruitie at al, to joyne God and his creatures, as the principal cause and the secundarie, in one speach, and to attribute that to both,

which though diversly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. John: We confesse to God and to Peter and Paul, as God and his Angel, To our Lord and Gedeon, The sword of our Lord and of Gedeon, Our Lord and Moyses, Christ and his Angels, Our Lord and al Saints, &c.* Al these speaches being partly Scriptures, partly like unto the Scripture speaches, are warranted also by this Council, which saith boldly, and hath given the forme therof to al other Councils lawfully called and confirmed, to say the like: It hath pleased the Holy Ghost and us. S. Cyprian, reporting the like of a Synode holden in Afrike, saith: *It hath pleased us by the suggestion of the Holie Ghost.*

Secondly we note, that the holy Councils lawfully kept for determination or cleering of doubts, or condemning of errours and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, have ever the assistance of God's Spirit, and therefore cannot erre, in their sentences and determinations concerning the same, because the Holy Ghost cannot erre, from whom (as you see here) joyntly with the Council the resolution proceedeth.

Thirdly we learne, that in the holy Councils specially (though otherwise and in other Tribunals of the Church it be also verified) Christes promise is fulfilled, that the Holy Ghost should suggest them and teach them al truth, and that not in the Apostles time only, but to the worldes end. For so long shal Councils, the Church, and her Pastours have this priviledge of God's assistance, as there be either doubts to resolve, or Heretikes to condemne, or truths to be opened, or evil men to be reformed, or Schismes to be appeased. For which cause S. Gregorie reverenceth the foure general Councils, as the foure bookes of the holy Ghospel, alluding to the number: and of the fifth also he saith that he doth reverence it alike: and so would he have done more, if they had been before his time, who saith of them thus: *Whiles they are concluded and made by universal consent, himself doth he destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they loose.*

S. Gregorie therefore reverencing al five alike, it may be marveled whence the Heretikes have their fond difference betwixt those four first and other later: attributing much to them, and nothing to the rest. Wheras indeed the later can erre no more then the first foure, being holden and approved as they were, and having the

Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there be divers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to men's voices, nor to the number of sentences. Which is directly to reprove this first Council also of the Apostles, and Christes promise of the Holy Ghost's assistance to teach al truth. Yea that you may know and abhorre these Heretikes throughly, heare ye what a principal Sect Maister with his blasphemous mouth or penne uttereth, saying, that *in the very best times such was partly the ambition of Bishops, partly their foolishnes and ignorance, that the very blind may easily perceive Satan verily to have been president of their assemblies.* Good Lord deliver the people and the world from such blasphemous tongues and bookes, and give men grace to attend to the holy Scriptures and Doctours that they may see how much, not only S. Augustine and other Fathers attribute to al general Councils specially, to which they referre themselves in al doubts among themselves and in al their controversies with Heretikes: but to which even S. Paul himself (so specially taught by God) and others also yealded themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christined by Heretikes. If he had lived, saith S. Augustine, to have seen the determination of a Plenarie Council, which he saw not in his life time, he would for his great humilitie and charitie straightway have yealded, and preferred the general Council before his own judgment and his fellow Bishops in a Provincial Council only. Whereby also we learne, that Provincial Councils may erre, though many times they doe not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apostolike, their solutions be infallible as the others are.

If any here aske, what need so much disputing, study, and travail in Councils to find out and determine the truth, if the holy Ghost infallibly guide them? We answer that such is the ordinarie providence of God in this case, to assist them when they doe their endeavour, and use al humane meanes of industrie, and not els. And so (though somewhat otherwise) God assisted the Evangelistes and other writers of the Holy Scriptures, that they could not erre in persuing the same; but yet they did and ought to use al possible humane diligence to know and learne out the histories and truth of

matters, as is plaine in the beginning of S. Luke's Ghospel : els the Holy Ghost would not have assisted them. Even so in this Council of the Apostles, though they had the Holy Ghost as Assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake, &c. If againe it be demanded, what need is there to expect the Council's determination, if the Pope's or See Apostolike's judgments be infallible and have the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to have such various meanes of determination, trial, and declaration of the truth; and that it is necessary for the recovery of Heretikes, and for the contentation of the weake, who not alwaies giving over to one man's determination, yet wil either yeald to the judgment of al the learned men and Bishops of al Nations, or els remaine desperate and condemned before God and man for ever. And as I said before, this assistance of the Holy Ghost promised to Peter's See, presupposeth humane meanes of searching out the truth, which the Pope alwaies hath used, and wil, and must use in matters of great importance, by calling Councils; even as here you see SS. Peter and Paul themselves and al the Apostles, though endowed with the holy Ghost, yet thought it notwithstanding necessarie for further trial and clearing of truth and maintenance of unities, to keepe a Council.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to al such assemblies as gather in the obedience and unities of the Church, with ful mind to obey whatsoever shal be determined, wherby the assembled though of divers judgments before, doe most peacable yeald to truth, and agree in one uniforme determination of the same: so al such as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Council, or what els soever, but chalenge to themselves learning, spirit, and we cannot tel what; such, how many meetings soever they make, being destitute of the Holy Ghost the authour of truth and concord, are further off and further out, then ever before: as God hath shewed by the successe of al Heretical Colloquies, Synodes and Assemblies in Germanie, France, Poole and other places in our daies. Read a notable place in Saint Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Actes xvii. 29. Douay, 1633.—Being therfore of God's kind, we may not suppose the Divinitie to be like unto gold or silver, or stone, the graving of art and devise of man.

1633, 1816.—Nothing can be made by man's hand of what forme or sort soever, that is like to God's essence, or to the forme or shape of his Godhead or Divinitie. Therfore howsoever the Heathens did paint or grave their Idols, they were nothing like to God. And this also is impertinently alleadged by Heretikes against the Church's Images: which are not made, either to be adored with godly honour, or to be any resemblance of the Divinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressed, as other men by their portraictes: and of the Holy Ghost, not as he is in himself, but as he appeared in fiery tongues or in the similitude of a dove, or such like. And so to paint or grave any of the three persons as they appeared visibly and corporally, is no more inconvenient or unlawful, then it was undecent for them to appeare in such formes. And therfore to paint or portraict the Father also being the first Person, as he hath shewed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrastling with Jacob bare our Lord's Person, no such thing is any where forbidden, but is very agreeable to the people's instruction. In which sort the Angels were commonly pourtraicted (and namely the Cherubins over the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appered to Esay the Prophet) to expresse their qualitie and office of being God's Angels, that is, Messengers: and God the Father with the world in his hand, to signifie his creation and government of the same, and such like: wherof the people being wel instructed may take much good, and no harme in the world, being now through their faith in Christ farre from al fond imagination of the false Gods of the Pagans. And therfore S. Gregorie saith of the Churches Images: *That which Scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. For in it even the ignorant see what they ought to follow: in it they doe read, that know no letters.* Where he calleth it a matter of antiquitie and very convenient, that in Holy places Images were painted to the people's instruction, so they be taught that they may not be adored with divine honour. And he in the same place sharply re-

buketh Serenus the Bishop of Massilia, that of indiscrete zeale he would take away Images, rather then teach the people how to use them.

Actes xix. 35. Douay, 1633.—And when the Scribe had appeased the multitudes, he saith : Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and Jupiter's child ?

1633, 1816.—Here the Heretikes adde to the text this word, *image*, more then is in the Greeke, to put a scruple into the peoples' mind concerning holy images.

Actes xxvii. 24. Douay, 1633.—Saying, Feare not Paul ; thou must appeare before Cæsar : and behold God hath given thee al that saile with thee.

1633, 1816.—Paul (saith S. Hierom) had so many soules in the ship given him, that is, so many men saved for his sake : and after he is with Christ, shal he shut his mouth, and not be able once to speake for them that have beleaved in his Ghospel ? Wherby he proveth that if God doe much for the merits of Saints in this life, much more at their intercession and praier in heaven.

Romans i. 23. Douay, 1635.—And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and foure-footed beasts, and of them that creep.

1633.—Loe these and the like are the images or Idols so often condemned in the Scriptures, and not the holy images of Christ and his Saints.

Romanes x. 14. Douay, 1633.—How then shal they invoke in whom they have not beleaved ? Or how shal they beleve him whom they have not heard ? And how shal they heare without a Preacher ?

1633, 1816.—This maketh not (as Heretikes pretend) against invocation of Saints ; the Apostles saying nothing els, but that they cannot invoke Christ as their Lord and Maister, in whom they doe not beleve, and whom they never heard of. For he speaketh of Gentils or Pagans, who could not invoke him, unlesse they did first beleve in him. To the due invocation of Christ, we must know him and our duties to him. And so it is true also that we cannot pray to our B. Ladie nor any Saint in heaven, til we beleve and know their persons, dignitie, and grace, and trust that they can help us. But if our adversaries thinke that we cannot invoke them, because we cannot beleve in them ; let them understand that

the Scripture useth also this speach, to beleeve in men : and it is the very Hebrew phrase, which they should not be ignorant of that brag therof so much (Exod. xiv. 31). *They beleaved in God and in Moyses.* And the ancient Fathers did read in the creed indifferently, *I beleeve in the Catholike Church,* and, *I beleeve the Catholike Church.*

1 Corinthians ii. 11. Douay, 1633.—For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the spirit of God.

1633, 1816.—One man cannot know another's cogitations naturally : but God giveth to Prophets and other, even in this world often times, by extraordinary grace to know men's secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira, and to Eliseus, his servant's bribery in his absence, and what was done in the King of Syria his chamber. And as he giveth to al Angels and Saints (so farre as is convenient to our necessities and their heavenly glorie) to understand not only our vocal praiers, but our inward repentance and desires.

Colossians iii. 5. Douay, 1633.—Mortifie therefore your members that are upon the earth, fornication, uncleanesse, lust, evil concupiscence, and avarice, which is the service of idols.

1633, 1816.—Here is a marvelous impudent and foolish corruption in the vulgar English Bible printed in the yere 1577, and (as it seemeth) most authorised. Where for their errorr against the Images of Christ and his Saints, and to make image and Idol, alone ; the translatour ; for that which the Apostle saith in Greek, *Covetousnes is Idolatrie,* maketh him to say in English *Covetousnes is worshipping of Images :* as also Eph. v. 4, he translateth thus, *The Covetous person is a worshipper of images :* for that which the Apostle saith : *The Covetous man is an idolater,* meaning spiritual idolatrie, because he maketh money his God. In which sense to cal this spiritual idolatrie worshipping of images, is too ridiculous, and must needs proceed of blind heresie.

1 Thessalonians i. 9. Douay, 1633.—For they themselves report of us what manner of entring we had to you ; and how you are turned to God from Idols, to serve the living and true God.

1633, 1816.—In this and the like places the Heretikes maliciously and most falsly translate, construe, and apply al things meant of the heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the yeares 1562, 1577.

1 Timothy ii. 5. Douay, 1633.—For there is one God, one also Mediatour of God and men, man Christ Jesus.

1633, 1816.—The Protestants are too peevish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrons and intercessours before God. We tel them therefore that they understand not what it is to be a Mediatour, in this sense that S. Paul taketh the word, and in which it is properly and only attributed to Christ. For, to be thus a Mediatour, is, by nature to be truly both God and man, to be that one eternal Priest and Redeemer, which by his Sacrifice and death upon the Crosse hath reconciled us to God, and paid his bloud as a full and sufficient ransom for all our sinnes, himself without need of any redemption, never subject to possibilitie of sinning: againe, to be the singular Advocate and Patrone of mankind, that by himself alone and by his owne merits procureth all grace and mercie to mankind in the sight of his Father, none making any intercession for him, nor giving any grace or force to his prayers, but he to all: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustin truly saith) neither Peter nor Paul, no nor our B. Lady nor any creature whatsoever, can be our Mediatour. The Adversaries thinke too basely of Christes mediation, if they imagin this to be his only prerogative, to pray for us, or that we make the Saints our Mediatours in that sort as Christ is, when we desire them to pray for us. Which is so farre inferiour to the singular mediation of him, that no Catholike ever can or dare thinke or speake so basely unto him, as to desire him to pray for us, but we say, *Lord have mercie upon us, Christ have mercie upon us*: and not, *Christ pray for us*, as we say to our Ladie and the rest. Therefore to invoke Saints in that sort as the Catholike Church doth, cannot make them our Mediatours as Christ is, whom we must not invoke in that sort. And as well make we the faithful yet living, our Mediatours (by the Adversaries arguments) when we desire their prayers, as the departed Saints.

But now touching the word Mediatour, though in that singular sense proper to our Saviour, it agreeth to no mere creature in Heaven or earth, yet taken in more large and common sort by the use of Scriptures, Doctours, and vulgar speach, not only the Saints but good men living, that pray for us and help us in the way of

salvation, may and are rightly called Mediatours. As S. Ciril proveth, that Moyses according to the Scriptures, and Jeremie, and the Apostles and others be mediatours. Read his owne words, for they plainely refute al the Adversaries cavillations in this case. And if the name of Saviour and Redeemer be in the Scriptures given to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why there may not be many Mediatours, in an inferiour degree to the only and singular Mediatour? S. Bernard saith, *We have need of a mediatour to Christ the Mediatour, and there is none more for our profit then our Ladie.* S. Basil also in the same sense, writing to Julian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of God's mercie and remission of his sinnes. Thus did and thus beleevd al the holy Fathers, most agreeably to the Scriptures, and thus must al the children of the Church doe, be the Adversaries never so importunate and wilfully blind in these matters.

1843.—Christ is the one, and *only mediatour of redemption*; who gave himself, as the Apostle writes in the following verse, *redemption for all.* He is also the *only mediatour*, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven, for obtaining mercy, grace and salvation through Jesus Christ. As S. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatourship of Jesus Christ.

1 Timothee iv. 16. Douay, 1633.—Attend to thyself, and to doctrine: be earnest in them. For, this doing, thou shalt save both thyself and them that heare thee.

1633.—Though Christ be our only Saviour, yet the Scriptures forbear not to speake freely and vulgarly and in a true sense, that man also may save himself and others. But the Protestants notwithstanding follow such a captious kind of Divinitie that if a man speake any such thing of our Ladie or any Saint in heaven, or other meane of procuring salvation, they make it a derogation to Christ's honour. With such hypocrites have we now adaies to doe.

Hebrewes iv. 16. Douay, 1633.—Let us goe therefore with confidence to the throne of grace: that we may obtaine mercie and find grace in seasonable aid.

1633.—The adversaries goe about to prove by these words that we need no help of Saints to obtaine any thing, Christ himself being so readie, and we being admonished to come to him with confidence as to a most merciful Mediatour and Bishop. But by that argument they may as wel take away the helps and Praiers of the living one for another. And we doe not require the help either of the Saints in heaven, or of our brethren in earth, for any mistrust of God's mercie, but of our owne unworthiness: being assured that the praier of a just man availeth more with him, then the desire of a grievous sinner; and of a number making intercession together, rather then of a man alone. Which the Heretikes cannot deny except they reprove the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the praiers of Angels, Saints, Priests, or just men joyning with us, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied ourselves alone.

Hebrewes v. 9. Douay, 1633.—And being consummate, was made to al that obey him, cause of eternal salvation.

1633, 1816.—The Protestants upon pretence of the sufficiencie of Christes Passion, and his only redemption, oppose themselves guilefully in the sight of the simple, against the invocation of Saints, and their intercession, and help of us, against our penitential workes or suffering for our owne sinnes, either in this life or the next: against the merits of fasting, praying, almes, and other things commended to us in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of itself farre more sufficient and forcible, then the Protestants in their baseness of understanding can consider, yet profiteth none but such, as both doe his commandements, and use such remedies and meanes to apply the benefit therof to themselves, as he appointeth in his word, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefits unto us, are hereby also easily refuted. For we doe not obey him only by beleving, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or free-wil: but with this condition alwaies, if men wil obey him, and doe that which he appointeth. See S. Augustin,

where he saith of the cup of Christes passion, It hath indeed in itself, to profit al : but if it be not drunken, it healeth not.

1633, 1816.—The ful worke of his Sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yealding up of his spirit to God the Father, when he said, *Consummatum est* : though for to make the same effectual to the salvation of particular men, he himself did divers things, and now doth in heaven, and ourselves also must use many meanes for the application thereof to our particular necessitie.

Hebrews ix. 5. Douay, 1635.—And over it were the Cherubins of glorie overshadowing the propitiatorie, of which things it is not needful to speake now particularly.

1633, 1816.—You see it is a fond thing to conclude upon the first or second commandement, that there should be no sacred images in the Church, when even among these people that were most prone to idolatrie and grosse in immagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbad them graven Idols did command these images of Angels to be made and set in the soveraigne holiest place of al the Tabernacle or Temple. By which it is plaine, that much more the images of Christ and his B. Mother and Saints, that may be more truely pourtered then mere spiritual substances can be, are not contrarie to God's commandement, nor against his honour, or repugnant to any other Scripture at al, which condemne only the idols or pourtraitures of the heathen made for adoration of false Gods.

Hebrews xi. 21. Douay, 1633.—By faith, Jacob dying, blessed every one of the sonnes of Joseph : and adored the top of his rod.

1633, 1816.—The learned may see here that the Apostle doth not tye himself to the Hebrew in the place of Genesis whence it is alleaged, but followeth the septuaginta, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did : neither were they curious (as men now adaies) to examine al by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very wel that this translation is the sense of the Holy Ghost also, and as true, and as directly intended as the other : and therefore also that translation continued alwaies authentical in the Greek Church, notwithstanding the diversitie thereof from the Hebrew. Even so we that be Catholikes, follow with al the Latin Fathers the authentical Latin translation, though it be not alwaies agreeable to the Hebrew or Greek that now is. But Calvin

is not only very saucie, but very ignorant, when he saith that the Septuaginta were deceived, and yet that the Apostle without curiosity was content to follow them : because it is evident, that the Hebrew being then without points, might be translated the one way as wel as the other. Which they understood so wel (and therefore were not deceived) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

Againe observe in those words, *He adored the top of his rod*, that adoration (as the Scripture useth this word) may be done to creatures, or to God at and before a creature : as, at or before the Arke of the Testament in old time, now at or before the crucifixe, relikes, images : and in the Psalmes xviii. and cxxxi., *Adore ye his foot-stoole. Adore ye toward his holy mount. We wil adore the place where his feet stood* : or (which by the Hebrew phrase is al one) *adore ye his holy mount. We wil adore toward the place where his feet stood* ; as also the Greek Fathers, S. Damascene, yea S. Chrysostom also doe handel these places, and namely that of the Apostle which we now speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Joseph now Prince of Ægypt, so fulfilling Joseph's dreames which foretold the same, Gen. xxxvii., and withal signifying as it were by this propheticall fact the Kingdom of Israel or of the ten tribes that was to come of Joseph by *Ephraim* his yonger sonne in the first King Jeroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Christes Scepter and Kingdom, whom he adored by and in his Crosse, as he did Joseph by or in his rod and scepter : and therefore the Apostle saith, he did it by faith, as having respect toward things to come. By al which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them : and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (*Leaning*) *upon his stafe he adored* (God), adding no lesse then two words more then is in the Greek, which though it might be the sense of the place, and S. Augustin so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confesseth) so expoundeth.

1843.—The Apostle here follows the ancient Greek Bible of the seventy interpreters (which translates in this manner, Gen.

xlvi. 31,) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and Kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost.

Argument to the Epistle of St. James, page 590.

1633, 1816.—Our Lordes brother, and brother to Jude, and which was the first Bishop of Hierusalem, of whom we read, Act xv. 21, of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report.

Therefore as the old High Priest had power and charge over the Jewes, not only in Hierusalem and Jurie, but also dispersed in other Countries, (as we understand Act ix. 1, 2) so S. James likewise, being Bishop of Hierusalem, and having care not only of those Jewes with whom he was resident there in Jurie, but of al the rest also, writeth this Epistle, *To the twelve tribes that are in dispersion*. And in them, to al Christians universally dispersed through the world.

1 John v. 21. Douay, 1635.—My litle children, keep yourselves from Idols. Amen.

1633, 1816.—It is so knowen a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the yeare 1562) that we need not much to stand upon it. As this also is seen to al the world, that they doe it of purpose to seduce the poor ignorant people, and to make them thinke, that whatsoever in the Scriptures is spoken against the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, and holy memories of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seventh Synod, decreeth thus, Anathema to al them that bring the sentences of holy Scripture touching idols, against the venerable images. Anathema to them that cal the venerable images, idols. Anathema to them that say Christians adore images as Gods.

Now in their later translations the Heretikes perceiving that the world seeth their unhoneſt dealing, corrected themselves in some places, and in this place have put, idols, in the text: but to give

the people a watch word that the Churches images are to be comprised in the word, idols, they have put images in the margent. But concerning this matter, it is most evident that neither every idol is an image, nor every image an idol: and that howsoever the origine or etymologie of the word, idol, may be taken in the Greek, yet both the words and the things be in truth and by the use of al tongues, farre differing. The great Dragon that the Babilonians adored (Dan. xiv.) was an idol, but not an image: the Cherubins in Salomon's Temple were images, but not idols: and the face of the Queene in her coine or elsewhere, as Cæsar's face upon the coine that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, *whose idol is this superscription?* nor cal the Queene's image, the idol of the Queene: nor Christ the idol of his Father: nor woman, the idol of the man: nor man the idol of God. Al which in Scripture be named images for al that, and be so indeed, and not idols. Which convinceth, that the Heretikes be false and corrupt translatoours in this place and other the like, confounding these two words as if they were al one.

But as for the having of images or pourtraites of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who commanded even the Jewes themselves (a people most prone to idolatrie and that after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the souveraigne holiest place of adoration that was in the Temple, and about the arke. Yea and in respect of which sacred images partly, they did (as S. Hierom saith) so great reverence to the holy place called Sancta Sanctorum. If they then were warranted and commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretikes which at that time were the adversaries of images.

And note here, that eight hundred yeares agoe they were straight counted Heretikes, that began to speake against images, and that Council was called purposely for them, and condemned them for Heretikes, and confirmed the former ancient reverence and use of sacred images. Which began even in our Saviour's time or litle

after, when good religious folke for love and reverence made his image, namely the woman that he healed of the bloody fluxe. Which image was also approved by miracles, as the Ecclesiastical historie telleth, and namely Eusebius, who also witnesseth that the images of Peter and Paul were in his daies. As you may see also in S. Augustin that their pictures commonly stood together in Rome, even as at this day. Of our Ladie's image see S. Gregorie, in whom also you may see the true use of images, and that they are the books of the unlearned, and that the people ought to be instructed and taught the right use of them, even as at this day good Catholike folke doe use them to help and increase their devotion in al Catholike Churches: yea the Lutherans themselves reteine them stil. S. Damascene wrote three books in defense of sacred images against the foresaid Heretikes.

1843.—An admonition to the newly converted christians, lest conversing with heathens and idolaters, they might fal back into the sin of idolatry, which may be the sin unto death here mentioned by S. John.

Apocalypse i. 4. Douay, 1633.—John to the seven Churches which are in Asia. Grace to you and peace from him that is, and that was, and that shal come, and from the seven spirits which are in the sight of his Throne.

1633, 1816.—The Holy Ghost may be here meant, and so called for his seven fold guifts and graces, as some Expositours thinke. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5th chapter following: where he seemeth to cal these, the seven spirits sent into al the world, as S. Paul to the Hebrews (i. 14) speaketh of Angels. And so the Protestants take it in their commentaries. Which we note, because thereupon they must needs confesse that the Apostle here giveth or wisheth grace and peace not from God only, but also from his Angels: though that benediction commeth one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learne, that the faithful often joining in one speach, *God and our Lady, our Lord and any of his Saints*, to help us or blesse us, is not superstitious, but an Apostolical speach. And so the Patriarch said (Gen. xlviii. 16) *The Angel that delivereth me from al evils, blesse these children.*

Apocalypse ii. 26. Douay, 1635.—And he that shal overcome and keep my workes unto the end, I wil give him power over the nations.

1633, 1816.—Observe that not only Angels have power and regiment over Countries under God, but now for the honour of Christ's humane nature, and for his ministerie in the world, the Saints deceased also, being in heaven, have government over men and Provinces, and therefore have to doe with our affaires in the world, which is against the Heretikes of these daies, that to take away our praieres to Saints, would spoil them of many soveraigne dignities, wherin the Scriptures make them equal with Angels :

1843.—This shews, that the Saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patrons ; and shall come with him at the end of the world to execute his will against those who have not kept his commandments.

Apocalypse iii. 9. Douay, 1633.—Behold I wil give of the Synagogue of Satan, which say they be Jewes, and are not, but doe lie. Behold I wil make them come and adore before thy feet. And they shal know that I have loved thee.

1633, 1816.—You see this word of adoration is in Scriptures used for worship of creatures also, and that to fal before the feet of holy men or Angels for duety and reverence, is not idolatrie, except the proper honour due to God be given unto them. See the Annotations upon the 19th and 22nd chaps. concerning the Apostle's prostration before the Angel. And the Adversaries' evasion, saying that the adoration was of God only : and that, *before the feet* of the partie, signifieth nothing els but, *in his presence*, is false and against the phrase of Scripture ; as 4 Reg. iv., where the Sunamite adored Elisaeus, falling downe at his feet, and 4 Reg. ii., the Sonnes of the Prophets adored him in the same sort. And here this adoration cannot be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effect of his love towards him, saying: *And they shal know that I have loved thee.* And that which he saith in the 22nd chapter, *I fel downe to adore before the feet of the Angel* ; the very same he expresseth thus in the 19th chapter, *I fel before his feet to adore him* : making it al one, to adore before his feet, and to adore him.

Apocalypse v. 8. Douay, 1633.—And when he had opened the booke, the foure beasts and the foure and twentie Seniours fel before the Lamb, having every one harps, and golden vials ful of odours, which are the praieres of Saints.

1633, 1816.—Hereby it is plaine that the Saints in heaven offer

up the praier of faithful and holy persons in earth (called here Saints, and in Scripture often) unto Christ. And among so many divine and unsearchable mysteries set downe without exposition, it pleased God yet, that the Apostle himself should open this one point unto us, that these odours be the lauds and praier of the faithful, ascending and offered up to God as incense, by the Saints in heaven: that so the Protestants may have no excuse of their error, That the Saints have no knowledge of our affaires or desires.

Apocalypse vi. 9. Douay, 1633.—And when he had opened the fifth seale: I saw under the altar the soules of them that were slaine for the word of God, and for the testimonie which they had.

1633, 1816.—Christ as man (no doubt) is this altar under which the soules of al Martyrs live in heaven expecting their bodies, as Christ their head hath his body there already. And for correspondance to their place or state in heaven, the Church laieth commonly their bodies also or relikes neer or under the altars, where our Saviour's body is offered in the holy Masse: and hath a special proviso that no altars be erected or consecrated without some part of a Saint's body or relikes.—See S. Hierom and others. Whereunto the Prophet seemeth here to allude, making their soules also to have their being in heaven, as it were under the altar. But for this purpose note wel the words of S. Augustin (or what other ancient writer soever was the author therof.) Under the altar (saith he) of God I saw the soules of the slaine. What is more reverent or honourable, then to rest under that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the Order of Melchisedech? Rightly doe the soules of the just rest under the altar, because upon the altar our Lord's body is offered. Neither without cause doe the just there cal for revenge of their bloud, where also the bloud of Christ is shed for sinners. And many other goodly words to that purpose.

This place also the wicked Heretike Vigilantius (as S. Hierom writeth against him witnesseth, chap. ii.) abused, to prove that the soules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies and monuments, (where Christian people used in the primitive Church to pray unto them, as Catholike men doe yet,) nor be where they list, or where men pray unto them. To which the Holy Doctour answereth at large, that they be wheresoever Christ is according to his humanitie: for under that altar they be. Part of his words be these, that you

may see how this Blessed Father refuted in that Heretike the Calvinistes so long before they were borne. Doest thou (saith he) prescribe laws to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of judgment, and be kept from their Lord, of whom it is written, They follow the Lamb withersoever he goeth? if the Lamb be in every place, then they that be with the Lamb must be every where. And if the divel and wicked spirits gadding abrode in the world, with passing celeritie, be present every where; shal holy Martyrs after the sheading of their blood, be kept close under an altar that they cannot sturre out from thence? So answereth this learned Doctour. Which misliketh our Calvinists so much, that they charge him of great errour, in that he saith, Christ according^o to his humanitie is every where, as though he were an Ubiquetarie Protestant. Where if they had any judgment, they might perceive that he meaneth not, that Christ or his Saints should be personally present at once in every place alike, as God is: but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctour's meaning, by the words that follow of the Divel and his ministers: whom he affirmeth to be every where no otherwise but by their exceeding celeritie of being and working mischeefe now in one place, now in another, and that in a moment. For though they be spirits, yet are they not everywhere at once according to their essence. And for our new Divines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his journey, and in the particular consideration and tentation of Job: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor beleve nothing, but that they see with corporal eyes, and teach nothing but the way to infidelitie.

1843.—Christ, as a man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.

Apocalypse vi. 10. Douay, 1635.—And they cried with a loud voice, saying: How long Lord (holy and true) judgest thou not and revengest thou not our blood of them that dwel on the earth.

1633, 1816.—They doe not desire revenge upon their enemies for hatred, but of charitie and zeale of God's honour, praying that his enemies and the persecutours of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his

general judgment, that so they might attaine the perfect crowne of glorie promised unto them, both in body and soule: which is to desire the resurrection of their bodies, which then shal triumph perfectly and fully over the persecutours that so cruelly handled the bodies of the elect, which shal then appeare glorious, to the enemies confusion.

1843.—They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of al his elect.

Apocalypse vi. 11. Douay, 1633.—And white stoles were given to every one of them one; and it was said to them, that they should rest yet a litle time, til their fellow servants be complete, and their brethren, that are to be slaine even as they.

1633, 1816.—There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the Head *Christ* our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked persecutours shal not come, nor the general reward of the elect.

Apocalypse viii. 3. Douay, 1633.—And another Angel came, and stood before the altar, having a golden censar: and there were given to him many incenses that he should give of the praiers of al Saints upon the altar of gold, which is before the throne of God.

1633.—The Priest standing at the altar praying and offering for the people in the time of the high mysteries, Christ himself also being present upon the altar, is a figure of this thing, and therunto he alludeth.

Apocalypse ix. 20. Douay, 1635.—And the rest of men which were not slaine with these plagues, neither have done penance from the workes of their hands, not to adore Divels and Idols of gold and silver and brasse and stone and wood, which neither can see nor heare, nor walke.

1633, 1816.—Here again the new Translatours abuse the people, for idols saying images: this place being plainly against the pourtraits of Heathen Gods, which are here and in the Psalme xcv. called *dæmonia*, Divels.

Apocalypse xix. 10. Douay, 1635.—And I fel before his feete, to adore him. And he saith to me: See thou doe not; I am thy fellow servant, and of thy Brethren that have the testimonie of Jesus Adore God. For the testimonie of Jesus is the spirit of prophecie.

1633, 1816.—The Protestants abuse this place, and the example of the Angel's forbidding John to adore him, being but his fellow servant, and appointing him to adore God, against al honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done unto them. But in truth it maketh for no such purpose, but only warneth us that Divine honour, and the adoration due to God alone, may not be given to any Angel or other creature.—S. August. And when the Adversaries replie that so great an Apostle as John was, could not be ignorant of that point, nor would have given divine honour unto an Angel (for so he had been an Idolater) and therefore that he was not reprehended for that, but for doing any religious reverence or other honour whatsoever to his fellow servant: we answer that by the like reason, S. John being so great an Apostle, if this kind of reverence had been unlawful and to be reprehended, as the Protestants hold it is no lesse then the other, could not have been ignorant thereof, nor would have done it.

Therefore they might have much better have larned of S. Augustin how this fact of S. John was corrected by the Angel, and wherein the error was. In effect it is thus, that the Angel being so glorious and ful of majestie, presenting Christ's Person, and in his name using divers wordes proper to God, as, *I am the first and the last, and alive and was dead*, and such like, might wel be taken of S. John, by error of his person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with Divine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then we see John was neither so ignorant, to thinke that any undue honour might be given to any creature; nor so il, to commit idolatrie by doing undue worship to anie Angel in heaven: and therefore was not culpable at al in his fact, but only erred materially (as the Schole-men cal it), that is, by mistaking one for another, thinking that which was an Angel, to have been our Lord: because he knew that our Lord himself is also called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 22nd of the Apocalypse, whether it were the same or another, for that also did so app are, that John could not tel whether it were Christ himself or no, til the Angel told him. Once this is certaine, that John did not formally (as they say) commit idolatrie, nor sinne at al

herein, knowing al dueties of a Christian man, no lesse than an Angel of heaven, being also in as great honour with God, yea and in more then many Angels. Which perhaps may be the cause (and consequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though John againe of like humilitie did it, as also immediatly afterward, chap. xxii., which belike he would not have done if he had been precisely advised by the Angel but a moment before, of errour and unduetifulnes in the fact. Howsoever that be, this is evident that this the Angel's refusing of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures; and so these wordes, *See thou doe it not*, signifie rather an earnest refusal then any signification of crime to be committed thereby.

And marvel it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that themselves so much or only require. We wil give them occasion and a methode so to doe. He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures: taking the word *religion* or *religious worship* not for that special honour which is properly and only due to God, as S. Augustin sometimes useth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing, is whether by use of Scriptures, that honour be called *adoration* in Latin, or by a word equivalent in other languages, Hebrue, Greeke, or English; lastly, whether we may by the Scriptures fal downe prostrate before the things, or at the feete of persons that we so adore. For of civil duty done to our Superiours by capping, kneeling, or other courtesie, I thinke the Protestants wil not stand with us: though indeed, their arguments make as much against the one as the other.

But for religious worship of creatures (which we speake of) let them see in the Scriptures both old and new: first, whether the Temple, the Tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabbath, and al their holies, were not revered by al signes of devotion and religion: whether the Sacraments of Christ, the Priest of our Lord, the Prophets of God, the Ghospel, Scriptures, the name of Jesus, and such like

(which be by use, signification, or sanctification made holy) are not now to be revered: and they shal find al these things to have been revered of al the faithful, without any dishonour of God, and much to his honour. Secondly, that this reverence is named *adoration* in the Scriptures, these speaches doe prove: (Psalme xlviii.) *Adore ye his foot stool, because it is holy*; and (Heb. xi.) *He adored the toppe of his rod*. Thirdly, that the Scriptures also warrant us (as the nature of the word *adoration* giveth in al three tongues) to bow downe our bodies, to fal flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as John doth here, these examples prove. Abraham adored the Angels that appeared to him. Moyses also the Angel that shewed himself out of the bush, who were creatures, though they represented God's person, as this Angel here did, that spake to S. John. Balaam adored the Angel that stood before him with a sword drawn (Num. xxii.). Josue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angel's owne testimonie, that it was but an Angel. Who refused it not, but required yet more reverence, commanding him to plucke off his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Yea not only to Angels, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fel flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie; who charged Daniel with intolerable pride therin: and the said holy Doctour alleageth the fact of Alexander the Great, that did the like to Joidas the High Priest of the Jewes. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwayes immediately to God, and to no creature) the fact of the Prophets (4 Reg. ii.) to Eliseaeus is plaine: when they perceiving that the double grace and spirit of Elias was given to him, fel flat downe at his feet and adored. So did the Sunamite: to omit that Achior adored Judith, falling at her feet, as a woman blessed of God, and infinit other places.

Al which things, by comparing the Scriptures, our adversaries should have found to be lawfully done to men, and Angels, and soveraigne holy creatures. Wherby they might convince themselves, and perceive, that that thing could not be forbidden S. John to doe

to the Angel, which they pretend : though the Angel for causes might refuse even that which S. John did lawfully unto him, as S. Peter did refuse the honour given him by Cornelius, according to S. Chrisostom's opinion. Yea even in the third chapter of this booke (if our adversaries would looke no further) they might see where this Angel prophecieth and promiseth that the Jewes should fall downe before the feet of the Angel of Philadelphia and adore.

1843.—S. Augustin is of opinion that this Angel appeared in so glorious a manner, that S. John took him to be God ; and therefore would have given him *divine honour*, had not the Angel stopt him, by telling him that he was but his fellow servant. S. Gregory rather thinks, that the veneration offered by S. John, was not divine honour, or indeed any other then what might lawfully be given ; but was nevertheless refused by the Angel in consideration of the dignity to which our human nature had been raised, by the incarnation of the son of God, and the dignity of S. John, an apostle, prophet, and martyr.

CHAPTER XXVI.

CONFESSION AND REMISSION OF SINS.

Psalme xxxi. 1. Douay, 1635.—To David himselfe understanding. 1635.—This Psalme sheweth how David was brought to understand his sinnes, to confesse, bewayle and obtaine remission of them.

Psalme xxxi. 1. Douay, 1635.—Blessed are they whose iniquities are forgiven and whose sinnes be covered.

1635.—The first blessing of a sinner, is the forgiveness of his sinnes. By charitie which covereth the multitude of sinnes.

Psalme xxxi. 2. Douay, 1635.—Blessed is the man, to whom our Lord hath not imputed sinne, neither is there guile in his spirit.

1635.—Satisfaction being made. When sinners repent sincerely without guile, then God forgiveth without which co-operation none is justified.

Psalme xxxi. 3. Douay, 1635.—Because I held my peace, my bones are inveterated, whiles I cried al the day.

1635.—Because I acknowledged not my grievous sinnes, I was stil sore afflicted, though otherwise I ceased not to pray, but without any fruit or good effect.

Psalme xxxi. 4. Douay, 1635.—Because day and night thy hand is made heavy upon me: I am turned in my anguish, whiles the thorne is fastned.

1635.—Thy divine providence reducing me, by remorse of myne owne conscience, which telleth me that I deserve al this affliction.

Psalme xxxi. 5. Douay, 1635.—I have made my sinne knowen to thee: and my injustice I have not hid.

1635.—Therefore I doe no longer dissemble with men, nor am silent to thee, but expressly acknowledge my sinne.

Psalme xxxi. 6. Douay, 1635.—For this shal everie holie one pray to thee, in time convenient. But yet in the flood of manie waters, they shal not approche to him.

1635.—As I doe now recal myselfe being strucken with God's heavie hand, so must everie one that will be purged from his sinnes

and sanctified *pray to thee*, when he is afflicted. Though calamities be marvelous great *like to a deluge*, yet they shal not oppresse him that relieth upon God.

Psalme xxxi. 8. Douay, 1635.—I wil give thee understanding, and wil instruct thee in the way that thou shalt goe; I wil fasten mine eyes upon thee.

1635.—God speaketh, promising by these tribulations to give his servants *understanding* and instruction: with perpetual protection.

Psalme xxxi. 10. Douay, 1635.—Manie are the scourges of a sinner, but him that hopeth in our Lord mercie shal compasse.

1635.—Sinners deserve much punishment. But repenting and trusting in God shal finde his mercie.

Psalme xxxi. 11. Douay, 1635.—Be joyful in our Lord and rejoyce ye just, and glorie al ye right of hart.

1635.—The end of true penance is joy, to which therfore the Prophet inviteth al penitents.

Psalme xxxi. 2. Douay, 1635.—(See above.)

1635.—In remission of sinnes the penitent necessarily must so co-operate, that he have no guile in his spirit, or hart; For if he have, then he faileth of the foresaid blessednes, and his iniquities are not forgiven, nor his sinnes covered to God, but to be imputed and punished. Yet the repentance of a sinner be it never so sincere, hartie, and without guile, doth not merite remission of sinne, but only disposeth therto. But after remission it is satisfactorie for the paine due for sinnes: and meritorious of glorie. According as S. Augustin here teacheth saying: Good (or meritorious) workes goe not before faith and remission, but follow the same.

Psalme xxxvii. 19. Douay, 1635.—Because I wil declare my iniquitie: and I will thinke for my sinne.

1635.—Though thou knowest al, yet with mouth confession is made to salvation. And I meditate that which my sinne hath deserved.

Ecclesiasticus xix. 8. Douay, 1635.—To friend and foe tel not thy minde: and if thou have sinne disclose it not.

1635.—That this document perteyneth to common conversation with worldlie men appeareth by the next verse. But to reveale secret sinnes to a spiritual father in sacramental confession, is necessarie wholesome and secure. It is also very commendable and most lawful in holie religious Societies, where they willingly for their owne spiritual good submit themselves to such a godlie rule.

Ecclesiasticus xlv. 16. Douay, 1635.—Henoah pleased God,

and was translated into paradise, that he may give repentance to the nations.

1635.—Enoch shal preach penance in the time of Antichrist.

Matthew iii. 6. Douay, 1633.—And were baptized of him in Jorden, confessing their sinnes.

1633, 1816.—John did prepare the way to Christ and his Sacrament, not only by his Baptisme, but by inducing the people to Confession of their sinnes. Which is not to acknowledge themselves in general to be sinners, but also to utter every man his sinnes.

Matthew vii. 6. Douay, 1633.—Give not that which is holy to dogs: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

1633, 1816.—No holy Sacrament, and specially that of our Saviour's Blessed Body must be given wittingly to the unworthie, that is; to them that have not by confession of al mortal sinnes, examined and proved themselves.

Matthew ix. 3. Douay, 1633.—And behold certaine of the Scribes said within themselves: He blasphemeth.

1633, 1816.—When the Jewes heard Christ remit sinnes, they charged him with blasphemie, as Heretikes now charge his Priests of the new Testament for that they remit sinnes: to whom he said, *Whose sinnes you shal forgive, they are forgiven, &c.*

Matthew ix. 5. Douay, 1635.—Whether is easier to say, thy sinnes are forgiven thee: or to say arise and walk.

1635, 1816.—The faithlesse Jewes thought (as Heretikes now adaies) that to forgive sinnes was so proper to God, that it could not be communicated unto man; but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sinnes.

Matthew ix. 6. Douay, 1635.—But that you may know that the Sonne of man hath power in earth to forgive sinnes, (then said he to the sick of palsey): Arise, take up thy bed, and goe into thy house.

1635, 1816.—Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our cheefe Bishop and Priest according to his manhood, in respect wherof al power was given him in Heaven and earth.

Matthew ix. 8. Douay, 1635.—And the multitudes seeing it, were afrayd, and glorified God that gave such power to man.

1635, 1816.—The faithful people did glorifie God, that gave such

power to men, for to remit sinnes, and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie, himself only being stil the principal worker of that effect, men being only his ministers, and substitutes working under him, and by his commission and authoritie.

Not only Christ as he was man, had this power to forgive sinnes, but by him and from him the Apostles, and consequently Priests. Matt. xxviii.—Al power is given me. Matt. xviii.—Whatsoever you shal lose in earth, shal be loosed in Heaven. Joan xx.—Whose sinnes you shal forgive, they are forgiven.

Matthew xviii. 17. Douay, 1633. — And if he wil not heare them, tel the Church. *And if he will not heare the Church, let him be to thee as the Heathen and Publican.*

1633, 1816.—That is as S. Chrysostom here expoundeth it, Tel the Prelates and cheefe Pastours of the Church; for they have jurisdiction to bind and loose such offenders by the wordes following, verse 18.

Matthew xxvi. 75. Douay, 1635.—And Peter remembered the word of Jesus which he had said: Before the cock crow, thou shalt denie me thrise: And going forth he wept bitterly.

1635, 1816.—S. Ambrose in his Hymne that the Church useth at Laudes, speaking of this saith: When the Cock crew, the Rock of the Church himself washed away his fault.

Matthew xxvii. 3. Douay, 1635.—Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirtie silver peeces to the cheefe Priests and Ancients.

1635, 1816.—Note how speedily the plague of God falleth after sinne: and specially men must note what torment of conscience and desperation often foloweth the sheading of innocent blood.

Matthew xxvii. 5. Douay, 1633.—And casting downe the silver peeces in the temple, he departed: and went and hanged himself with an halter.

1633, 1816.—If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he tooke away al meanes of mercy and salvation, because he died finally impenitent.

Matthew xxvii. 24. Douay, 1635.—And Pilat seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying, I am innocent of the blood of this just man: looke you to it.

1633, 1816.—Though Pilate was much more innocent then the Jewes, and would have been free from the murder of our Saviour, seeking al the meanes that he could (without offending the people and the Emperour's lawes) to dismisse him: Yet he is damned for being the minister of the People's wicked wil against his owne conscience: Even as al Officers be, and specially the Judges and Juries which execute lawes of temporal Princes against Catholike men: for al such be guiltie of innocent bloud, and be nothing excused by that they execute other men's wil according to the lawes, which be unjust. For they should rather suffer death themselves, then put an innocent man to death.

Marke ii. 10. Douay, 1633.—But that you may know that the Sonne of man hath power in earth to forgive sinnes (he saith to the sick of the palsey).

1633, 1816.—As Christ proveth unto them, that himself as man, and not as God only, hath power to remit sinnes, by that in al their sights he was able to doe miracles, and make the sick man sodenly arrise, so the Apostles having power granted them to doe miracles, though they be not God, may in like manner have authority from God to remit sinnes, not as God, but as God's ministers.

This power that the Sonne of man hath to remit sinnes in earth, was never taken from him, but dureth stil in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in Heaven only. For concerning sinne, there is one course of conscience in earth and another in Heaven, and the judgment in Heaven foloweth and approveth this on earth; as is plaine by the wordes of our Saviour to Peter first, and then to al the Apostles. Whatsoever you shal bind upon earth, shal be bound in Heaven; whatsoever you shal loose upon earth, shal be loosed in Heaven. Whereupon S. Hierom saith, That Priests having the keies of the Kingdom of Heaven judge after a sort before the day of judgment. And S. Chrysostom more at large.

Luke v. 24. Douay, 1633.—But that you may know, that the Sonne of man hath power on earth to forgive sinnes (he said to the sick of the palsey) I say to thee Arise, take up thy bed, and goe into thy house.

1633, 1816.—By which act (saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes; which he said both for himself and us. For he as God being made man and Lord of the Law, forgiveth sinnes. And we also have obtained by him

that wonderful grace. For it is said to his Disciples, *Whose sinnes you shal remit they are remitted to them.* And how should not he be able to remit sinnes, who gave others power to do the same.

Luke vii. 49. Douay, 1633.—And they that sate together at the table began to say within themselves, Who is this that also forgiveth sinnes ?

1633, 1816.—As the Pharisees did alwayes carpe Christ for remission of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

Luke ix. 1. Douay, 1633.—And calling together the twelve Apostles, he gave them vertue and power over al Divels, and to cure maladies.

1633, 1816.—To command Divels and diseases either of body or soule is by nature proper to God only : but by God's guift men also may have the same : even so to forgive sinnes.

Luke xvii. 14. Douay, 1633.—Whom as he saw, he said : Goe, shew yourselves to the Priests. And it came to passe as they went, they were made cleane.

1633, 1816.—This leprosie signifieth sinne, which though God may and can heale without any man's meanes, yet he doth it not ordinarily but by the Priest's ministerie : therefore let no man despise God's ordinance, nor say that it is enough to confesse to God though he never come at the Priest.

A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did : specially whereas we are never sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

John v. 14. Douay, 1633.—Afterward Jesus findeth him in the Temple, and said to him : Behold thou art made whole ; sinne no more, lest some worse thing chance to thee.

1633.—We may gather hereby that this man's long infirmitie was for punishment of sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, and is not repented of : and therefore that in al infirmities men should first turne to God, and goe to their Ghostly father, and then cal for the worldly Phisicians afterward.

John xx. 23. Douay, 1633.—Whose sinnes you shal forgive, they are forgiven them : and whose you shal reteine, they are reteined.

1633, 1816.—Power to offer Sacrifice, which is the principal function and act of Priesthood, was given them at the institution of the B. Sacrament, the second and next special facultie of Priesthood, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confession and Satisfaction in the Penitent, and absolution on the Priest's part, is instituted. For in that, that expresse power and commission is given to Priests to remitte or reteine al sinnes; and in that, that Christ promiseth, whose sinnes soever they forgive, they be of God forgiven also: and whose sinnes they reteine, they be retained before God, it followeth necessarily, that we be bound to submit ourselves to their judgement for release of our sinnes. For, this wonderful power were given them in vaine, if none were bound to seeke for absolution at their hands. Neither can any rightly seeke for absolution of them unles they confesse particularly at least al their mortal offenses, whether they be committed in mind, hart, wil and cogitation only, or in word and worke. For God's Priests being in this Sacrament of Penance constituted in Christ's steed as judges in causes of our conscience, cannot rightly rule our cases without full and exact cognition and knowledge of al our sinnes and the necessary circumstances and differences of the same. Which can not otherwise be had of them, being mortal men, then by our simple, sincere and distinct utterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to their injunction. For that authoritie to reteine sinnes, consisteth specially in enjoying satisfaction and penitential workes of praying, fasting, almes, and such like. Al which God's ordinance whosoever condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe, let them be assured they cannot be saved. Neither must any such Christian man pretend or looke to have his sinnes after Baptisme, remitted by God only, without this Sacrament: which was the old Heresie of the Novations, more then any may hope to be saved or have his original or other sinnes before Baptisme, forgiven by God without this same Sacrament. Let no man deceive himselfe, this is the *second table or borde after shipwracke*, as S. Hierom calleth it, whosoever take not hold of it, shal perish without al doubt, because they contemne God's counsel and order for their salvation; and therefore S. Augustin joyning both together, saith it is a pitiful case, when by the absence of God's Priests men depart this life, either *not regenerated by*

Baptisme, or fast bound, and not absolved by the Sacrament of penance and reconciliation: Because they shall be excluded from eternal life, *and destruction followeth them*. And S. Victor telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes, *who (say they) shall baptise these infants? who shall minister penance unto us? and loose us from the bandes of sinnes, &c.* And therefore S. Cyprian very often calleth it great crueltie, and such as Priests shall answer for at the later day, to suffer any man that is penitent of his sinnes, to depart this life without this reconciliation and absolution: because (saith he) the Lawmaker himself (Christ) granted that things bound in earth should also be bound in Heaven, and that those things should there be loosed, which were loosed before here in the Church. And it is a world to see, how the Heretikes wrastle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tel what els: though to our English Protestants this authoritie seemeth so cleer that in their order of visiting the sicke, their Ministers acknowledge and chalenge the same, using a formal absolution according to the Churches order, after the special confession of the party. But to conclude the matter, let every one that list to see the true meaning of Christ's words, and the Priests great power and dignitie given them by the same words and other, marke wel these words of S. Chrysostome. For, saith he, *they that dwel on the earth, and converse in it, to them is commission given to dispense those things that are in Heaven*: To them it is given to have the power which God would not to be given neither to Angels nor Archangels. For neither to them was it said: whatsoever you shall bind in earth, shall be bound in Heaven: And whatsoever you shall loose in earth, shall be *loosed in Heaven*. The earthly Princes indeed have also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very soul itself, and reacheth even to the Heavens: insomuch that whatsoever the Priests shall doe beneath, the selfsame God doth ratify above, and the sentence of the servants the Lord doth confirme. For indeed what els is this then that the power of al Heavenly things is granted them of God? Whose sinnes soever, saith he, you shall reteine, they are reteined. What power (I beseech you) can be greater than this one? The Father gave al power to the Sonne: but I see the same power altogether delivered by the Sonne unto them. And as this concerneth the Priest's high

authoritie to absolve, so thereupon concerning confession also to be made unto them, the ancient Fathers speake in this sort. S. Cyprian.—They (saith he) that have greater faith and feare of God, though they did not fal in persecution, yet because they did only thinke it in their mind, this very cogitation they confesse to God's Priests sorrowfully and plainely, opening their conscience, uttering and discharging the burden of their mind, and seeking holesome medecine for their wounds, though but smal and litle. And a litle after: let every one (my brethren) I beseech you, confesse his sinne, whiles he is yet alive, whiles his confession may be admitted, whiles satisfaction and remission made by the Priest is acceptable before God. S. Cyril, or as some thinke Origen, calleth it a great part of penance when a man is ashamed, and yet openeth his sinnes to our Lord's Priest. See also Tertullian and S. Basil, who compares sinners that refuse to confesse, to them that have some disease in their secret partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they must needs meane secret confession to be made to them that may absolve. And S. Leo most plainely (as before S. Cyril) expresly nameth Priests. That confession is sufficient which is made first to God then to the Priests also. And again: it is sufficient that the guiltines of men's consciences be uttered to the Priest only by the secrecie of confession. S. Hierom in the 16th of Matthew saith, that Priests loose or bind, having heard the varietie and differences of sinnes. S. Paulinus writeth of S. Ambrose, that as often as any confessed his sinnes unto him for to receive penance, he so wept for compassion, that thereby he caused the penitent to weep also. He addeth moreover that this holy Doctour was so secret in this case, that no man knew the sins confessed, but God and himself. And S. Augustin saith thus; Doe penance, such as is done in the Church: let no man say I doe it secretly, I doe it to God. In vaine was it said: whatsoever you shal loose in earth, shal be loosed in Heaven. See S. Ambrose, S. Cyprian, S. Augustin, besides al antiquitie which is ful of these speaches concerning absolution and confession.

1843.—See here the commission, stamped by the broad seal of heaven, by virtue of which the Pastors of Christ's Church absolve repenting sinners upon their confession.

Actes xix. 18. Douay, 1633.—And many of them that beleaved, came confessing and declaring their deeds.

1633, 1816.—They made not only a general confession, wherin al

men shew themselves alike to be sinners, as our Protestants doe, but every one confessed his owne proper deeds and faults.

Romanes vi. 10. Douay, 1633.—For that he died, to sinne he died once : but that he liveth, he liveth to God.

1633, 1816.—Christ died to sinne, when by his death he destroyed sinne : We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded al the parts and faculties of our soule and body : as contrarie wise we live to God, when his grace ruleth and worketh in us, as the soule doth rule our mortal bodies.

1 Corinthians iv. 4. Douay, 1633.—For I am not guilty in conscience of any thing ; but I am not justified herein : but he that judgeth me, is our Lord.

1633, 1816.—The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his owne hart and cogitations, whether they were pure or no, but the trial therof he left only to God's judging day.

2 Corinthians. Douay, 1633, 1816. Argument.—Against these (false Apostles) therfore S. Paul avoucheth the preeminent power of his Ministerie, by which power also he giveth a pardon to the incestuous fornicatour whom he excommunicated in the last epistle, seeing now his penance, and againe threatneth to come and excommunicate those that had grievously sinned and remained impenitent.

Hebrewes xii. 17. Douay, 1633.—For know ye that afterward also desiring to inherit the benediction, he was reprobated : for he found not place for repentance, although with teares he had sought it.

1633, 1816.—It is not meant that Esau could not find remission of his sinne at God's hand : but that having once sold and yealded up the right of his first birth to his younger brother, it was too late to be sorie for his unadvised bargaine.

1843.—That is he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother Jacob.

James v. 16. Douay, 1633. Confesse therfore your sinnes one to another : and Pray one for another that you may be saved. For the continual praier of a just man availeth much.

1633, 1816.—It is not certaine that he speaketh here of Sacramental confession, yet the circumstance of the letter wel beareth it, and very probable it is that he meaneth of it : and Origen doth so

expound it; and venerable Bede writeth thus, *In this sentence* (saith he) *there must be this* discretion, that our daily and litle sinnes, we confesse one to another, unto our equals, and beleve to be saved by their daily praier. But the uncleannes of the greater leprosie, let us according to the law open to the Priest: and at his pleasure, in what manner and how long time he shal command, let us be careful to be purified. But the Protestants flying from the very word Confession in despite of the Sacrament, translate thus, *Acknowledge your sinnes one to another*. They doe not wel like to have in one sentence; Priests praying over the sicke, anointing them: forgiving them their sinnes, confession and the like.

1633.—The Heretikes translate, *Acknowledge your sinnes, &c.*: So litle they can abide the very word of *confession*.

1843.—That is to the Priests of the church, whom, verse 14, he had ordered to be called for, and brought in to the sick. Moreover to confesse to persons who had no power to forgive sins, would be useless. Hence the precept here means, that we must confesse to men whom God hath appointed, and who by their ordination and jurisdiction, have received the power of remitting sins in his name.

James v. 20. Douay, 1633.—He must know that he which maketh a sinner to be converted from the errour of his way, shal save his soule from death, and covereth a multitude of sinnes.

1633.—He that hath the zeale of converting sinners, procureth thereby mercie and remission to himself, which is a singular grace.

1633.—Here we see the great reward of such as seek to convert Heretics or other sinners from errour and wickedness: and how necessary an office it is, especially for a Priest.

1 John i. 7. Douay, 1633.—But if we walke in the light, as he also is in the light: we have a societie one toward another, and the blood of Jesus Christ his Sonne cleanseth us from al sinne.

1633, 1816.—Whether sinnes be remitted by praier, by fasting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, and by the Priests (as the holy Scriptures doe plainly attribute remission to every of these), yet none of al these doe otherwise remit, but in the force, by the merit and vertue of Christ's blood: these being but the appointed meanes and instruments by which Christ wil have his holy blood to worke effectually in us. Which meanes whosoever contemneth, depriveth himself of the commoditie of Christ's owne blood and continueth stil in sinne and uncleannesse, vaunt he himselfe never so much of Christ's death. Which point let the Protes-

tants marke wel, and cease to beguile their poore deceived followers, perswading them, that the Catholikes derogate from Christ's blood, or seeke remission otherwise then by it, for that they use humbly the meanes appointed by Christ to apply the benefit of his holy blood unto them.

Apocalypse xxi. 27. Douay, 1633.—There shal not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the booke of life of the Lamb.

1633, 1816.—None not perfectly cleansed of their sinnes, can enter into this heavenly Hierusalem.

CHAPTER XXVII.

EXTRAORDINARY AND MISCELLANEOUS.

Genesis ii. 8. Douay, 1635.—And our Lord God had planted a Paradise of Pleasure from the beginning; wherein he placed man whom he had formed.

1635. — Whether this Paradise be now extant is uncertaine, though it be certaine that Enoch and Elias are yet living in earth.

Genesis ii. 22. Douay, 1635.—And our Lord God built the ribbe which he tooke of Adam into a woman, and brought her to Adam.

1635.—As we say bricke is made of earth, and a house is built of bricke; so Adam was made of earth, and Eve built of a ribbe of Adam. And that of one ribbe, as if God should build a house of one bricke, or as indeed he fed 5000 men with five loaves.

Genesis iii. 24. Douay, 1635.—And he cast out Adam, and placed before the Paradise of pleasure Cherubins, and a flaming and a turning sword, for to keep the way of the tree of life.

1635.—These angels also hinder the divel, that he cannot enter Paradise, lest he should take of the fruit of the tree, and give it to men to prolong their lives, and thereby draw them to his service.

Genesis iv 23. Douay, 1635.—And Lamech said to his wives Ada and Sella; Heare my voice ye wives of Lamech, harken to my talke, for I have slaine a man to the wounding of myselfe, and a stripeling to mine owne drie blow bruising.

1635.—So hard and obscure is this place, that S. Hierom, required by S. Damasus Pope to expound it, dareth not affirme anie one sense for certaine, but proposing divers which the text may seem to beare, wisheth the Pope (who was also very learned) to examine al more at large; putting him in mind that Origen writ his twelfth and thirteenth books upon this onlie place. The most probable exposition seemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the issue of Cain (for there was another Lamech of Seth's

progenie) much addicted to hunting, and his eyes decaying, used in that exercise the direction of a yong man his nephew, the sonne of Tubalcain. Who seeing something move in the bushes, supposing it to be a wild beast, willed his grandfather to shoot at the same ; which he did, and struck the marke with a deadlie wound, and approching to take the prey, found it to be old Cain. Whereupon sore amazed, afflicted and moved with great passion, did so beate the young man, for his il direction, that he also died of the drie blowes : After both which mishaps, and his passion at last calmed, Lamech lamenteth, as the text saith, that he had killed a man and stripling, to wit, the one with a wound, the other with drie blowes, for which he feared sevenfold punishment more then Cain suffered for killing Abel. Nevertheles S. Hierom and other Fâthers thinke it probable, that Lamech killing the one of ignorance, the other in passion, was not so severely punished as he feared. And so they understand the rest of this passage, that sevenfold vengance was taken of Cain, by prolongation of his miserable life til his seventh generation, when one of his owne isue slew him, and another of the same linage with him. And Lamech was punished seventie-sevenfold when his seventie-seven children (for so many he had, as Josephus writeth) and al their offspring perished in the flood. Mystically by seventie-seven may be signified, that the sinne of mankind should be punished and expiated in Christ our Redeemer, who was borne in the seventie-seventh generation from Adam.

1816, 1843.—It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast : and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows.

Genesis v. 24. Douay, 1635.—And he walked with God, and was seen no more ; because God tooke him.

1635.—That Enoch and Elias are yet alive is a constant knowen truth in the harts and mouths of the faithful, saith S. Augustin, and confirmeth the same in divers other places. And it is testified by very many both Greeke and Latin Doctours ; S. Ireneus, Justinus Martyr, and others innumerable. Touching Elias it is manifest in Scriptures, that he shal come, and preach, and be slaine with another witnes of Christ, before the terrible day of Judgment. Of Enoch Moyses here maketh the matter more then probable, saying of every one of the rest, *he dyed*, only of Enoch saith not so, but that he appeared or was seen no more. For which the seventie-two Interpreters

say, And he was not found for God translated him. Which cannot signifie death, but transporting or removing to another place. Whereto agreeth the Authour of Ecclesiasticus, saying: Enoch pleased God, and was translated. But most cleerly S. Paul saith: Enoch was translated, that he should not see death, and he was not found, for God translated him. With what plainer words can any man declare, that a special person were not dead, than to say: He was translated, or conveyed away, that he should not see death? Neither is it a reasonable evasion to interpret this of spiritual death. For so Adam being eternally saved, (as S. Ireneus and others teach, and the whole Church believeth) was preserved from that death, and so undoubtedly were Seth and Enos, being most holy; and the rest here recounted, as is most probable. Nevertheles for further confutation of the contrarie opinion of Protestants, the reader may also observe the judgment of S. Chrisostom, who affirmeth that though it be not a matter of faith, whether Enoch be now in paradise from whence Adam and Eve were expelled, or in some other pleasant place. The holy Scriptures say that God translated him, and that he translated him alive, that he felt not (or hath not experienced) death. And Saint Augustin as expresly saith, He (to wit, Enoch) is translated, not dead but alive. Yea he teacheth how his life is sustayned thus many thousand years upon earth. And sheweth moreover that both Enoch and Elias shal dye, or seeing Enoch and Elias (saith he) are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to returne to this life (of common conversation) and to pay this debt which so long is deferred.

Divers reasons are also alleaged why God would reserve these two alive: first to shew by example, that as their mortal bodies are long conserved from corrupting or decaying, in like sort Adam and Eve and al others not sinning, should have been conserved, and according to God's promise never have died, but after some good time translated to heaven, and indued with immortalitie. Secondly, to give us an argument of immortalitie, which is promised after the general Resurrection. For seeing God doth preserve some mortal so long from al infirmitie, we may assuredly believe that he wil give immortal and eternal life of body and soule to his Saints, after they have payed the debt of death and are risen againe. Thirdly, these two, (one of the law of nature, the other of the law of Moyses) are preserved alive, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrine of Christ against Antichrist, when he shal most violently oppugne and persecute the

Church. Of Enoch it is said in the Booke of Ecclesiasticus that he was translated, that he give repentance to the nations, by his preaching, and reducing the deceived from Antichrist. And of Elias, Malachie prophecieth, that he shal come before the great and terrible day of our Lord, and shal turne the hart of the Fathers (that is the people of the Jewes,) to the sonnes (the Christians) and of the sonnes (the deceived Christians) to the Fathers, the ancient true Catholickes.

Genesis vi. 3. Douay, 1635.—And God said, my spirit shal not remaine in man for ever, because he is flesh : and his dayes shal be an hundred and twentie years.

1635.—Man's life was not here shortened to a hundred and twentie yeares, as some have misunderstood this place. For after this divers lived much longer, as appeareth in the genealogie of Sem to Abram, chap. xi., And Abraham lived 175 years, Isaac 180, Jacob 147, and Joiadas borne 1500 years after, lived 130 yeares. But 120 years were granted before the flood for that generation to repent in, as the Chaldee Edition expresseth more plainely. The tearme of 120 years shal be given them, if perhaps they may convert. And so S. Chrisostom, S. Hierom, and S. Augustin expound this Scripture. Yet whether God cut off twentie of these years, and brought the flood after a 100, (for Noe had his sonnes when he was 500 years old, and the flood came in the 600 yeare of his age) or that this warning was given twentie yeares before anie of his sonnes was borne, is not so easily decided, by the holie Doctours, how easie soever Protestants say al Scriptures are. Though under correction of better judgment, it seemeth more probable that Moyses by anticipation joyneth the birth of Noe's sonnes (when he was 500 years old) to the rest of the genealogie of the first Patriarkes, in the former chapter, and then telleth of this admonition, given twentie years before their birth. And so God expected the people's repentance the whole time of 120 yeares prescribed.

1816, 1843.—The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years, or rather that God will allow men this term of 120 years for their repentance and conversion, before he would send the deluge.

Genesis vi. 4. Douay, 1635.—And Giants were upon the earth in those dayes. For after the sonnes of God did companie with the daughters of men, and they brought forth children, these be the mightie of the old world, famous men.

1635.—Some have thought that these giants were not men, nor

begotten by men, but that either divels, which fel at first from heaven, or other Angels allured with concupiscence begat them of the daughters of Cain. Philo Judeus in his booke *de Gigantibus* writeth, that those whom Moyses here called Angels, the Philosophers called Genios, which are living creatures with ayrie bodies. Josephus saith that Angels begat these giants. Tertullian also holdeth the same erreure, and divers more otherwise good Authours. But S. Ciril of Alexandria, S. Chrisostom, and other most principal Doctours teach it to be untrue, yea impossible, that these giants should have been begotten by any other creatures then by men. For that angels and divels are mere spirits without al natural bodies. And if they had ayrie bodies (as they have not) yet they could not have such generation. For the power or force to engender belongeth to the vegetative soule, whose proper operations are to turne nutriment into the substance of the subject wherein it is, and to engender new issue or offspring from the same, as Aristotle sheweth. And in what bodies soever there is vegetative soule, it must needs be, that the same was engendered, and must sometimes decay and die, and so divels should be mortal. Moreover if they could have generation together with mankind, then such issue should be a distinct species both of man and divel, as a mule differeth both from horse and asse. Againe, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wives, as the Scripture saith they did who begat these giants. Finally, the holy Scripture here expressly calleth the giants men. These be the mightie ones, famous men; the modestie of Scripture terming them famous, whom our common phrase would cal infamous, being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lascivious, covetous, cruel, and in al kind of vices most impious.

Briefe Remonstrance, vol. i. page 32. Resurrection.

1635.—At this judgement (the judgment to come) al shal appear in bodie and soule returning to life. For that Al men shal rise from death it is proved by the immortalitie of man's soule, which God did not make, nor produce of corruptible matter, but immediately breathed into his face the breath of life, and man became a living soule. So the soule being immortal, and having a natural inclination to the bodie, man's natural perfection requireth the conjunction of bodie and soule. For neither soule nor bodie separated is a man, but both joynd in one subsistance are a man, in so much that mankind should perish, except the bodies shal rise againe, and live with

the soules, and then shal the bodies be qualified according to the state of the soules, happie or miserable for ever.

Genesis ix. 3. Douay, 1635.—And al that moveth and liveth shal be yours for meat ; even as the green herbs I have delivered al to you.

1635.—S. Justinus Martyr, S. Chrisostom, and other ancient Doctours prove, that flesh was lawful to be eaten before the flood : but being not necessarie, because men were stronger, and other things also of more force, the better sort which were of Seth's race abstained from it. But after the flood flesh being more necessarie, God altereth that custome of abstinence, with this limitation and commandment, that they shal not eate bloud.

Genesis ix. 21. Douay, 1635.—And drinking of the wine was made drunke, and naked in his tabernacle.

1635.—Noe sinned not, by the common judgment of ancient fathers, in that he was overcome with wine, because he knew not the force thereof, having drunke only water al his life before. But this external rebuke and worldlie disgrace happened to Noe, in figure of Christ naked on the Crosse, as S. Cyprian and others upon this place doe teach. And likewise that Sem and Japheth were a figure of the Church, consisting of Jewes and Gentiles, and Cham of Heretikes and other infidels that deride the infirmities which our Saviour sustayned. Goe to now, (yee Manichees, saith S. Augustine) object calumnies to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked flesh seemeth vile, by which yourselves were begotten. For neither could yee by anie meanes have been called Christians, except Christ, as he was foretold by the Prophets, had come into the world, had drunke that cup of his vineyard, which could not passe from him, had slept in his passion as in drunkennes of folie (which is wiser then men) and so the infirmitie of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmitie unles the WORD OF GOD had taken upon him the very name Christian, wherof yee also glorie, had not been at al in the earth.

Brief remonstrance, vol. i. page 30.

1635.—They had moreover other ceremonies : of the seventh day particularly blessed, and sanctified by God, kept holie by Adam and other Patriarchs, as Abben Ezra witnesseth in his commentaries upon the ten commandments : of abstayning from meats, for it seemeth the most godlie sort did eate no flesh before the flood, which was after permitted ; observation of cleaue and uncleane beasts for Sacrifice : of peculiar places dedicated to religious uses,

where people met together to pray. Likewise divers other things in the first age were figures of Christ's sacraments: the Spirit of God giving power to the waters (as Turtullian, S. Hierom and others expound it); and the flood of Noe, by S. Peter's testimonie, were figures of Baptisme. Mariage instituted in Paradise, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one Man and one Wife are onlie lawful, and not more at once in anie wise. Christ reforming that which in Moyses law was tolerated (for hardnes of men's harts and for avoiding murder, to put away one wife, and take an other) to this first institution as it was in the beginning, *two in one flesh*, not three nor more. The repentance of Adam and Eve was a perfect and exemplar figure of the Sacrament of Pennance. First, they were ashamed, covering their nakednes, and hiding themselves, which shewed their grieffe and sorrow for the sinne committed. Secondly they confessed their fault and by what meanes it happened. For God examining Adam, he answered truly and simply, saying, *The woman which thou gavest me to be my companion, gave me of the tree, and I did eate*. Likewise Eve confessed sincerely, saying, *The serpent deceived me and I did eate*. Thirdly, God gave them pennance (besides death before threatned and other penalties annexed) that *Eve should in paine and travel bring forth her children, and Adam should eate his bread in the sweat of his face*, and withal cast them forth of Paradise, but not forth of his favour, as appeared by his making them garments of skinnes, granting them and their posteritie the rest of the earth to live and labour in, especially to serve him and doe penance, with admonition to remember, that of dust man was made, and into dust he shal returne. Al which were signes of love, and that finally he would bring them and manie more to eternal salvation.

Purgatorie is also proved by the same justice of God. For when anie dieth penitent, and yet have not made ful satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. Which remnant of debt our Blessed Saviour calleth, *The last farthing*, and saith, it must be payed. The Jewes also at this day hold the Doctrine of Purgatorie by tradition. And consequently they *pray for soules departed*, not only to God, but also to the ancient Patriarchs (which likewise sheweth, *invocation of Saints*) in these words: *Yee fathers which sleep in Hebron, open to him the Gates of Eden*, that is of Paradise, which

was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserved in the time of Josue, above 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara : where also himselfe, and Isaac, and Jacob were buried : and to which finally the bodies of the twelve sonnes of Jacob were translated from Sichem, as Josephus writeth. And Sichem also was specially honored, because such persons had been buried there, as Saint Hierom witnesseth of his owne knowledge in his time.

Genesis ix. 21. Douay, 1635.—And drinking of the wine was made drunke, and naked in his tabernacle.

1635.—Noe sinned not, by the common judgement of ancient Fathers, in that he was overcome with wine, because he knew not the force thereof, having drunke only water al his life before. But this external rebuke and worldlie disgrace happened to Noe in figure of Christ naked on the Crosse, as S. Cyprian and others upon this place doe teach. And likewise that Sem and Japheth were a figure of the Church consisting of Jewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities which our Saviour sustayned, Goe to now (yee Manichees, saith S. Augustine) object calumnies to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked flesh seemeth vile, by which yourselves were begotten. For neither could yee by anie meanes have been called Christians, except Christ, as he was foretold by the Prophets, had come into the world, had drunke that cup of his vineyard, which could not passe from him, had slept in his passion as in drunkenes of folie (which is wiser then men) and so the infirmite of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmite unles the WORD OF GOD, had taken upon him, the very name Christian, whereof yee also glorie, had not been at al in the earth.

1816, 1843.—Noe by the judgment of the Fathers was not guilty of sin, in being overcome by wine : because he knew not the strength of it.

Genesis ix. 25. Douay, 1635.—He said, Cursed be Chanaan : a servant of servants shal he be unto his brethren.

1635.—Why Chanaan the sonne is cursed, and not his father Cham, divers yeald divers reasons. S. Theodoretus reporteth out of the Hebrew Doctours, that Chanaan a boy first saw his grandfather's nakednes, and told the same to his father, and so they both derided

that they should have covered, Cham's other sonnes not offending ; and therefore not his whole progenie but only Chanaan and his posteritie were here cursed by Noe. S. Chrysostome supposeth that for so much as God had blessed Noe, and his three sonnes, comming forth of the Arke, he could not presume to curse anie of those, whom God had blessed, therefore cursed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this for example of wicked men escaping punishment in this life, and are punished in the next, and in their posteritie following their vices. What meaneth it (saith he) *that Cham sinning, Chanaan his sonne had sentence of revenge, but that the sinnes of the reprobate prosper, here in this life unrevengeed, and are punished afterwards?* And cleere it is that Chanaan's most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) under the conduct of Josue, according to Noe's propheticall blessing of Sem, and cursing of Chanaan.

1816, 1843.—The curses, as well as the blessings, of the Patriarchs were propheticall. And this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's fault? The Hebrews answer, that he being then a boy was the first that saw his grandfather's nakedness, and told his father Cham of it, and joined with him in laughing at it ; which drew upon him, rather than upon the rest of the children of Cham, this propheticall curse.

Genesis x. 8. Douay, 1635.—Moreover Chus begat Nemrod : he began to be mightie in the earth.

1635.—To this Nemrod the sonne of Chus, first builder and King of Babylon, Josephus, and generally al ancient writers, ascribe the first tyrannie, and first setting up of an earthlie citie, opposit to the Citie of God after the flood. He was a *Valiant*, or rather a *Violent hunter*, a giant hunter, (saith S. Augustin, according to the seventie Interpreters) who by falsehood and force brought manie under his dominion. For he stirred up pride (saith Josephus) and contempt of God in men, avoching that they were not beholding to God for present felicities, but to their owne vertue, and so supposing men would fal from God to him, if he offered himselfe a leader and helper against a new flood, by litle and litle drew al to tyrannie. He was otherwise called Saturnus, and was at length amongst others accounted a God. After him his sonne Belus Jupiter (as most

authours affirme) raigned sixtie-five years. And then succeeded Ninus the first King of the Assirians.

Genesis x. 11. Douay, 1635.—Out of that Land came forth Assur, and builded Ninive, and the streets of the citie, and Chale.

1635.—Here is great difficultie and much dispute amongst writers, who this Assur is. Briefly we may either say with Josephus and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards Ninus of Cham's race enlarged, enriched, and changing the name called it Ninum: or els that this word Assur here signifieth, the King of Assirians, to wit Ninus the sonne of Belus, who as al historic Greeke and barbarous report (saith S. Hierom) was the first that raigned over al Asia, and among the Assirians built Ninum, a citie of his owne name, which the Hebrewes cal Ninive. He set up the monarchie of the Assirians, called the golden kingdom, which stood 1240 yeares: and made his father Belus to be honoured for a God, to whom the Babylonians, as Plinie testifieth, first erected Statuas, Altars, and Temples. Of this Belus or Bel of Babylon were also derived other false Gods, as Belial the God of Libertines, or without Yoke, Beelphegor God of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistines, and the like in other Nations.

Genesis x. 32. Douay, 1635.—These are the families of Noe, according to their peoples and nations. Of these were the nations divided on the earth after the floud.

1635.—How manie nations and tongs were in the world immediately after the towre of Babylon, is more commonly supposed than cleerly shewed by old or late writers. Only it seemeth certaine and evident, that there were just as manie tongs as Nations. But to find precisely (as the common opinion holdeth) seventie-two is hard. For in this chapter (where they would count this number) are not mentioned so manie. Nevertheles, if we adde certaine that begate distinct nations afterwards, til Jacob with his children went into Ægypt (in whom only the Hebrew Nation and tong continued to Christ's time), the number wil come right. Of Japhet were borne seven sonnes chiefe of Nations. Againe of Gomer, (besides his supposed successour,) who cannot be counted beginner of another distinct nation, came two other heads. Likewise of Javan (besides his first sonne) rose three more nations. Of Cham by his first sonne Chus, were six Nephewes Princes of Nations. Againe of Regma (besides his successour) came one more. And Nemrod, besides his

kingdom of Babylon, raised up other six. By his second sonne Mesraim came eight nations. Cham's third sonne Phut made only one nation. And Chanaan his sonnes made eleven more. Of Sem (last mentioned for better connecting the maine Historie and succession of the Church) came the chiefe and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Jacob. Of Sem also were borne four other sonnes beginners of nations. Againe of Aram (besides his first sonne) were three fathers of nations. Likewise of Heber (besides the Hebrews descending by Phaleg) were borne to his other sonne Jectan thirteen heads of nations. These are al that are named in this place: to wit, of Japheth twelve, of Cham thirtie-three, and of Sem twentie-one, which make in all sixtie-six, whereunto if we adjoyne Nachor (Abraham's brother) Moab and Ammon (Lot's sonnes), also Israel (Abraham's eldest sonne) and his issue by Cetura, and finally Esau (Jacob's brother) who made six more distinct nations, the whole number is seventie-two. This probable collection, with the rest, we submit to better judgment.

Genesis xi. 4. Douay, 1635.—And they said, Come, let us make us a citie and a towre, the top whereof may reach to heaven: and let us renoune our name before we be dispersed into al lands.

1635.—Here we may see in Nemrod the common causes of heresies, and the manner of Heretikes proceeding. For he having a subtile, proud, and aspiring mind, first detracted from God, perswading men (as it is noted before) not to depend upon God's providence, and finding some others of like humour, they conspired together, and drew more followers, by bearing the simple sort in hand (for it was impossible wise men should believe it) that they would make a towre of defence against a new floud, if God should think to drowne the world againe. But their principal intention was to make themselves great and strong for the present, and famous to posteritie. Al which God overthrew, neither suffering them to build up their imagined castle of strength, nor to be praised for their worke, but made them infamous to the world's end.

Genesis xi. 7. Douay, 1635.—Come ye therefore, let us goe downe, and there confound their tong, that none may heare his neighbour's voice.

1635.—God in dissipating this vaine work of men, would use the ministerie of Angels. As not only Philo Judæus, and Origen, but also S. Augustin and other Fathers expound these words, *Come, let*

us descend and confound their tongue. Where they also note God's singular wisdom, mercie and justice, so punishing the offence, that he turneth it to his owne glorie, and the profit of al men: shewing his power and souveraigne Majestie by two great miracles. First, by so suddainly and utterly depriving al those builders of their usual tongue, that presently they could neither speake it, nor understand it. Secondly, by giving divers distinct languages to several sorts of families, which they immediately understood and spoke most promptly, as if they had long before learned and used the same. But to no man was given more than one language. And so to the more commoditie of al mankind, they were forced to part into sundrie coasts of the earth, which they inhabited and replenished with distinct nations, having the same Angels their spiritual Patrones and Protectours, which had severally changed their language. In particular it was profitable to the good, who being before oppressed by the united power of manie wicked, were relieved (as S. Gregorie teacheth) when their persecutours were divided. These good were the familie of Heber, as S. Chrysostom and S. Augustin prove. For seeing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name, being the onlie tongue of al men. Againe, touching the offenders (who were punished in their tongues, that they could not be understood commanding one another, because they would not understand God justly commanding them al) they also reaped this profit, that they were forced to leave off that bad worke, and with al to seeke more ample habitations, who *If they had there more increased in number and strength, would without doubt* (saith S. Chrysostom) *have attempted worse things.* And infinit manslaughter would have been committed amongst so manie, for possession of that one citie and towre. Finally the Fathers note, that as God wrought here much good by division of tongues, so he wrought much more by communion of tongues given to the Apostles, therby inabling them to gather one Church of al tongues and nations.

Genesis xxxii. 7. Douay, 1635. Jacob feared exceedingly and being sore afraid divided the people that was with him, the flockes also and the sheep, and the oxen, and the camels, into two troupes.

1635.—Justly may we mervel, why Jacob, so often assured by

God's promises, confirmed by his manie blessings, protected in al former dangers, accompanied the night before with armies of Angels, indued also with al virtues, and namely with perfect charitie (which expelleth feare) was for al this so vehemently affraid, S. Augustin answereth, that he neither distrusted in God, nor did anie unlawful thing: but did his owne endeavour wisely and confidently, lest by presuming or dispayring he should rather have tempted God then trusted in him. The causes of his feare, were in respect of himselfe and his brother. For considering God's former promises, benefits, and protections, were not to be presumed as absolute signes of his perpetual love, but conditional, if himselfe persevered sincerely in God's service: and seeing *The just man knoweth not whether he be worthie of love or hatred*, he might dowbt, lest by his twentie yeares' conversation among Infidels in Mesopotamia, he had contracted some sinnes, for which God might suffer him to fal into calamitie and affliction. And though he was in deed stil more and more vertuous, and consequently more in God's favour and protection; yea so much the more, by how much lesse he presumed of his owne good state and merites: yet by the vehement apprehending of his brother's inclination to revenge, the greatnes of the occasion by procuring the first birth right and his father's blessing from him, the newes of his speedie comming towards him with foure hundred men, the natural situation of the place, where Esau might easily environ him, and (as he humbly thought) his owne unworthines, he was possessed with natural feare (such as happeneth to constant men) and was sore afflicted for the tender care of his familie. But reflecting upon God's goodnes, he prudently disposed of his people and flocks, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with humilitie, not asking for his owne, but for *Abraham and Isaac's* sake, and for God's owne promise, acknowledging himselfe to be lesse then God's mercies towards him, with gratitude recounting great benefits received, saying, With my staffe I passed over this Jordan, and now with two troupes I doe returne, with confidence in that God hath said he would dilate his seed as the sand of the sea, and with meeknes in sending guifts and good words to Esau. Thus finally he pacified him, and so his owne feare was turned into joy.

Genesis xlvii. 30. Douay, 1635.—But I wil sleep with my fathers, and take me away out of this land, and burie me in the sepulchre of my Ancesters. To whom Joseph answered I wil doe that thou hast commanded.

1635.—Albeit neither the lack of burial, nor any crueltie nor contumelie used against dead bodies, can annoy the just, for *those that kil men's bodies, can afterwards doe them no more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne friends, or holie persons are buried, or where God is more specially served, Sacrifice and other prayers offered. And so both Jacob and Joseph desired to rest in the land of Chanaan, where their parents were buried, and where Christ should be borne, and redeeme mankind. But worldlie pomp and honour of funerals are rather the comfort of the living, then the reliefe of the departed, as S. Augustin teacheth in Psalm cxv. For in the sight of men, the troupe of servants (saith S. Augustine) made solemne and glorious exequiss to the rich glutton, that was cloathed in silk, and fared delicately in his life, but in the sight of God, the Angels ministerie made farre more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abraham's bosome.

Genesis xlvii. 31. Douay, 1635.—And he said: Swear then to me, Who swearing Israel adored God, turning to the bed's head.

1635.—Saint Paul alleadging this place saith, Jacob adored the top of (Joseph) his rod, folowing the septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (verse 2) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah* *a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Jacob taking Joseph's *rod* into his hand, and turning to the *bed's head*, leaned on the top of the rod, and adored not only God, the Lord and giver of all good, but also his sonne Joseph now the chiefe ruler and Prince of Egypt as S. Augustin expoundeth. And herein saith S. Chrysostom, Joseph's dreame was fulfilled that the sunne and moone should adore him. The like saith Theodoret. And Procopius addeth that Jacob adoring Joseph's rod, adored also Christ's kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted upon the said place of S. Paul, Heb. xi.

1816, 1843.—S. Paul (Heb. xi. 21,) following the Greek translation of the Septuagint, reads *adored the top of his rod*. Where note that the same word in the Hebrew, according to the different

pointing of it, signifies both *a bed* and *a rod*. And to verify both these sentences, we must understand that Jacob leaning on Joseph's rod adored, turning towards the head of his bed; which adoration, in as much as it was referred to God was an absolute and sovereign worship; but in as much as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour.

Genesis xlviii. 14. Douay, 1635.—Who stretching forth his right hand, put it upon the head of Ephraim the yonger brother: and the left upon the head of Manasses, that was the elder changing hands.

1635.—As nature hath made the right hand readier to move, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we use it more than the left. And when we use both hands at once, we ordinarily applie the right hand to the greater and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or friendship, in blessing, writing, fighting, playing, and in most other things, we use the right hand, either only or chiefly. So the Patriarch Jacob laid his right hand upon Ephraim, knowing by propheticall spirit that he should be preferred before his elder brother Manasses. Literally fulfilled in Josue, Jeroboam and other chief Princes of Ephraim's issue. And mystically in the Gentiles, being later called of God, and yet preferred before the Jewes.

By this he made a crosse prefiguring the crosse of Christ.

Genesis xlix. 17. Douay, 1635.—Be Dan a snake in the way, a serpent in the path, byting the hooffes of the horse, that his rider may fal backward.

1635.—This prophecie most ancient fathers understood of Antichrist, namely, S. Iraneus, S. Hypolitus, and many others upon the 7th chapter of the Apocalyps, where they suppose S. John did omit Dan from amongst the elect of the Israelitical Tribes, and in detestation of Antichrist, to be borne of that tribe. And certaine it is, that the Jewes wil receive and folow him for their Messias, as our Saviour himselve saith: Which maketh it very probable, that he shal be a Jew borne, else they would not so easily admit him.

Exodus ii. 3. Douay, 1635.—And when now she could not conceale him, she tooke a basket made of bulrishes, and dawbed it with bitume and pitch; and put within it the litle infant, and laid him in a sedgie place by the river's brinke.

1635.—These godlie and prudent parents, considering that when

the Ægyptians should perceive such an infant to be borne and not drowned according to the King's edict, they would destroy both the child and whole familie: to avoid the greater danger, choose the lesse. To bring him to the water-side, not omitting their own industrie, as wel by closing him in a basket, that would draw no water, as by setting his sister to watch what became of him: that if better successe happened not the first day, the mother might at evening give him suck, and minister other necessaries; and so expect another day or manie dayes God's providence, til his divine pleasure should more appeare. Josephus writeth that Amram Moyses father, being solicitous, when his wife was great, how to save the infant if it were a man-child, God revealed to him, that she had conceived a sonne, who should not only be saved from Pharoa's fury, but also be the deliverer of the whole Hebrew nation from thraldome and servitude of the Ægyptians. Wherupon they assuredly trusted that God would protect and prosper him, yet so, if they did their owne endeavour, which S. Augustin teacheth to be always necessarie.

Exodus vii. 3. Douay, 1635.—But I wil indurate his hart, and wil multiplie my signes, and wonders in the land of Ægypt.

1635—According to our purpose mentioned in the Annotations upon the 9th chapter to the Romanes, we shal here recite the summe of S. Augustine's Doctrine, touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, and other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Calvin, and other sectaries, would prove that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to doe that which is sinne: yea that God is the author, internal mover, and inforcer, that man transgresseth; though they denie that God sinneth or is cause of the malice of sinne. For example, Zuinglius, saith, The divine power itself is author of that thing, which to us is injustice, but to him in no wise is. And a litle after, When therefore God maketh Angel and man transgressor, yet himself is not made a transgressor. Therefore the self-same act, as adulterie, or manslaughter, as it is of *God the author, mover, inforcer*, is a worke, is not a crime; but as it is of man, is a crime, and a wicked act. Calvin affirmeth that the divel and the whole band of the wicked can not conceive, nor endeavour, nor doe anie mischief, But so farre as God permitteth, (which al Catholikes firmly believe) *nay but so far as he commandeth*: which al Catholikes

abhorre and detest. Likewise alleading God's words, saying *he had aggravated and hardned Pharaoes hart*, affirmeth, that which God did more, besides not mollifying his hart, was, *that he committed his hart to Satan, to be obdurated with obstinacie* : making God the author, and Satan only the minister of hardning Pharaos hart. Beza, folowing this race, sayth, God so *worketh* by evil instruments, that he doth not only suffer them to worke, nor only moderateth the event, but also stirreth them up, driveth them forward, moveth them, ruleth them, and (which is most of al) even createth them, that by them he may *worke*, that which he appointed. *Al which* (saith he) *God doth rightly, and without anie injustice*. So indeed these men say, when they are pressed with the blasphemous absurditie, that they make God author and cause of sinne, which necessarily and evidently foloweth of their doctrine. For by the very light of nature it is cleere, that the commander, or inforcer, is authour of that evil which another doth by his commandement or inforcement, and by al law of nature and nations divine and humane, is condemned as culpable and guiltie of the fault, which the other committeth : but these Ministers say, (in the places above cited) *God commandeth, inforceth, and worketh* al that a sinner doth : ergo, God by this doctrine must be authour, culpable, and guiltie of sinne. Which is so blasphemous, and horrible to Christian eares, that they dare not say it in expresse termes.

Seeing then God is said to have indurated Pharaoes hart, and al confesse that induratione of hart is a most grievous sinne, the controversie is ; Whether God commanded, inforced, and wrought the induration in Pharaoes hart, or onlie permitted it ? or What els God did to Pharaos hart, wherby his hart was indurate ? and, finally, by whom it was properly indurate, by God, or by Pharaos himselfe ? Al which S. Augustin explicateth, laying first this ground (which everie one is faithfully and firmly to believe) that God never forsaketh any man, before he be first forsaken by the same man : yea God also long expecteth, that a sinner which much and often offendeth, *convert and live*. But when the sinner abideth long in his wickednes, of the multitude of sinnes riseth desperation, of desperation is ingendered obduration. *For when the impious is come to the depth of sinnes, he contemneth*. Obduration therefore commeth not of God's power compelling, but is ingendered by God's remisnes or indulgence, and so not divine power, but divine patience, did harden Pharaoes hart, How often soever therefore our Lord sayth : *I wil indurate the hart*

of Pharao, he would nothing els to be understood, but, I wil suspend my plagues and punishments, wherby I wil permit him through mine indulgence to be obdurate against me. Perhaps some wil aske, why did God by sparing him let him be indurate? why did God take from him his wholesome punishment? I answer securely; this was done, because Pharao, for the huge heap of his sinnes, deserved not as a child to be corrected unto amendment, but as an enemy was suffered to be indurate. For of them, whom God's mercie suffereth not to be indurate, it is written; *God scourgeth everie child whom he receiveth.* And in another place. *Whom I love I correct and chastise.* Againe: *Whom God loveth he chastiseth.* Let no man therfore with Paganes and Manichees presume to reprehend or blame God's justice, but certainly believe that not God's violence made Pharao indurate, but his own wickednes, and his untamed pride against God's precepts. Againe, what els is it to say, *I wil indurate his hart,* but when my grace is absent from him, his owne wickednes wil obdurate him?

To know this by examples; water is congealed with vehement cold, but the heat of the sunne comming upon it, is resolved, and the sunne departing, it freezeth againe. In like manner by the lasines of sinners charitie waxeth cold, and they are hardned as yse: but when the heat of God's mercie commeth upon them, they are againe softned. So Pharao without pittie or compassion afflicting the Hebrewes, became as hard as yse, but God's hand touching him with afflictions, he made humble supplication, that Moyses and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were removed, he was more indurate against God and his people then before. Wherby we see God's gentlenes, indulgence, and sparing of Pharao, not his rigour, nor his wil or set purpose, but his permission, and Pharaoes owne wilful malice hardned his hart, and brought him to obstinate contempt of God's commandments. And therefore God did only indurate him, in that common phrase of speaking, as a father or a Maister having brought up his child or servant delicately, and not sufficiently punished his frequent faults, wherby he becommeth worse and worse, desperate and obdurate, at last the father or maister sayth: I have made thee thus bad as thou art, I by sparing thee and suffering thee to have thine owne pleasure, have nourished thy perversenes and carlesnes; yet he sayth not this, as though by his wil and intention, but by his goodnes and gentlenes, the man became so wicked. It may here be demanded

again, why did not our Lord so mercifully punish Pharaoh, as wholly to reclaim him? for it seemeth that had beene greatest mercie: and God dealeth so with some, why doth he not with al, that al might be saved? First, it is most justly and rightly ascribed to their iniquitie, which deserve to be indurate: againe, why this sinner is reclaimed, and not another of the same ill deserts, is to be referred to God's inscrutable judgements, which are often secret, never unjust. Let it therefore suffice piously and humbly to believe that as Moyses testifieth, *God is faithful and without any iniquitie, just and right.* And as the Royal Prophet also professeth, *Thou art not a God that wils iniquitie,* and as the Apostle teacheth, *there is no iniquitie with God.* By al which and some more to the same effect (which we omit), S. Augustine concludeth againe, that properly Pharaoh hardned his owne hart, God only by bestowing benefits upon him, which he abused, and not plaguing him so much as he deserved, but letting him live, and reigne, and persecute the Church for the time, until he and al his armie were in the middes of the sea. Whither (as the same learned father noteth) their owne desperate boldnes drew them, vaine furie through their owne madnes provoking them to goe so farre, where God not working, but onlie ceasing to continue his miracle, the waters returning to their owne nature, and meeting together involved and drowned them al.

Other like expositions the same learned father hath in other places. He teacheth that Pharaoh being already so wicked, through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might have been to his, but he abusing al, became worse and worse, by God's suffering and dispensation, *not only for his just, but evidently just punishment.* Touching the ground of tentation he alleadgeth the Apostle saying, *Everie one is tempted of his owne concupisense, abstracted and allured:* but touching one kind of God's punishing some, that are overwhelmed in obstinate sinnes, he alleadgeth the saying of another Apostle, God hath delivered them into passions of ignominie, and into a reprobate sense to do those things that are not convenient, for God delivereth them (sayth he) conveniently; that the same sinnes are made both punishments of sinnes past, and are deserts of punishments to come. Yet he maketh not the wils evil, but useth the evil as he wil, who cannot wil anie thing unjustly. Againe, It appeareth, (sayth he) that the causes of induration of Pharaohes hart, were not only for that his Inchanters did like things (to those which Moyses

and Aaron did,) but the very patience of God, by which he spared him, God's patience according to men's harts is profitable to some to repentance, to some unprofitable to resist God, and persist in evil; yet not of itself unprofitable, but through the evil hart.

Briefly, *I have hardned Pharaoes hart*, that is, I have been patient over him and his servants. God doth not indurate by imparting malice, but by not imparting mercie (or grace). God is said to indurate him whom he wil not mollifie. So, to make him blind whom he wil not illuminate. So also to repel him, whom he wil not cal. And (6th chap.) what is that to say, *I wil indurate his hart, but I wil not mollifie it?*—(chap. xiv.) It ought to have availed Pharao to salvation, that God's patience deferring his just and deserved punishment, multiplied upon him frequent stripes of miracles, or *miraculous punishments*. (chap. xv.) Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the Kingdom which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of God's people, both gently admonished by punishments. What then made their ends divers, but that the one feeling God's hand mourned in remembrance of his owne iniquitie, the other by his free wil fought against God's most merciful veritie?

Neither is this the doctrine of Saint Augustin alone, but of other doctours also. Origen saith; the Scripture sheweth manifestly, that Pharao was indurate by his owne wil. For so God sayd to him; *Thou wouldest not; If thou wilt not dismisse Israel.*

S. Basil sayth, God beginning with lesse scourges, proceeded with greater and greater to plague Pharao, but did not mollifie him, being obstinate, neither yet did punish him with death, until he drowned himself, when he presumed through pride to passe the same way by which the just went, supposing the red sea would be passable to him, as it was to the people of God. S. Chrysostom.—God is sayd in holie Scripture to have indurate some, and delivered some into reprobate sense, not for that these things are done by God, (comming indeed of man's owne proper malice) but because God justly leaving men, these things happen to them. And *He delivered* (into reprobate sense) is nothing els, but *he permitted*. It is the manner of holie Scripture to cal the permission of God his act. *As, he hath given them the spirit of compunction: eyes, that they may not see, and eares that they may not heare,* and the like, al which are to be understood not as proceeding of God's action,

but as of God's permission, to wit, for man's free power of working. S. Hierome.—Not God's patience is to be accused, but their hardnes who abuse God's goodnes to their owne perdition. Theorodet.—It is to be noted that if Pharao had been evil by nature, he had never changed his mind. And (after divers mutations recited, how sometimes he would dismissee Israel, other times he would not,) al these, saith he, Moyses recorded to teach us, that neither Pharao was of perverse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth free wil of the mind. S. Gregorie.—God is said to indurate by his justice, when he doth not mollifie a reprobate hart. And our Lord is sayd to have indurated Pharao's hart, not that he brought the hardnes itselfe, but for that his deserts so requiring, he did not mollifie it with sensibilitie of feare infused from above. S. Isidorus.—Sinne is permitted for punishment of sinne, when a sinner for his desert forsaken of God, goeth into another worse sinne.

Finally, conference of holie Scriptures, as in other hard places, so in this, giveth light for better understanding therof. For divers places do not only show that in all these resistances, mutations of mind, and obstinacie of hart, Pharao was never deprived of free wil, as the Doctours before cited doe note, but also expresly attribute the act of induration to himself. *Pharao seeing that rest was given, he hardned his owne hart*, where the Latin readeth in the passive voice, *ingrauatum est cor Pharaonis*, Pharao's hart was hardned, which is more obscure, the Hebrew sayth actively, and the Protestants so translate, Pharao hardned his hart this time also. Likewise (ix. 7) the Hebrew sayth, Pharao's hart hardned itselfe. Also (verse 35), He hardned his owne hart, he and his servants. (xiii. 15) —When Pharao had indurated himselfe. And (1 Reg. vi. 6), Why doe you harden your harts, as Ægypt and Pharao hardned their harts? Al which are reconciled with the other texts, that say God *indurated Pharao's hart*, understanding that phrase in like sense to this, (xv. 4) God hath cast Pharao his chariots and his armie into the sea. Where God only permitted, and no way forced Pharao and his armie to follow the Hebrewes between the walles of water. As before is here noted out of S. Basil, and S. Augustin, and the text itselfe maketh it evident. Againe manie other places confirme, that not God, but the sinner's owne wilfulnes, is the proper cause of his sinne. God hath given him place for pennance—(Job xxiv. 23,)

and he abuseth it unto pride.—(Eccl. viii. 11.) Because sentence is not quickly pronounced against the evil, the children of men commit evils without al feare.—(Hosee xv. 9.) Perdition is thine O Israel, only in me thy help.—(Rom. ii. 4.) The benignitie of God bringeth thee to pennance: but according to thy hardnes, and impenitent hart, thou heapest to thyselfe wrath. (Ephes. iv. 19.) Gentiles have given up themselves to impudicitie (*or wantonnes*). And manie like places shew, that God is not the mover, author, nor forcer of anie thing, as it is sinne: but man himselfe is the author by wilfully consenting to tentations of the divel, the flesh, and the world, and by abusing God's benefits and resisting his Grace.

1810, 1843.—Not by being the efficient cause of his hardness of heart; but by permitting it: and by withdrawing grace from him in punishment of his malice, which alone was the proper cause of his being hardned.

Exodus vii. 11. Douay, 1635.—And Pharao called the wise men and the enchanters, and they also by Ægyptian enchantments and certain secrecies, did in like manner.

1635.—True miracles being above the course of al created nature, cannot be wrought but by the power of God; who is truth itselfe, and cannot give testimonie to untruth, and therefore they certainly prove that to be true, for which they are done. Other strange things done by enchanters, false Prophets, and divels, are not indeed true miracles; but either sleights by quicknes and nimblenes of hand, called *legier-demain*, conveying one thing away and bringing another: or false representations deceiving the senses and imaginations of men, by making things seeme to be that they are not, or els are wrought by applying natural causes knowen to some, especially to divels: who also by their natural force can doe great things, when God permitteth them. And so by *enchantment and certaine secrecies*, these sorcerers either conveyed away the rods and water, and brought dragons and bloud in their place, and more frogs from other places, or els by the divel's using natural agents turned rods into serpents, water into bloud, and other matter into frogs; al which might be done naturally in longer time, and by the divel in short time. But manie things are wholly above the divel's power; as to destroy the world, to change the general order thereof, to create of nothing; to raise the dead to life; to give sight to the borne blind; and the like, which are only in God's power. In things also divels naturally can doe, they are much restrayned by God's goodnes,

lest they should deceive or hurt mankind at their pleasure. So these Enchanters fayled in the fourth attempt, not able to make more samples, nor anie more such prodigies, and were only permitted to produce such serpents as were devoured by Aaron's serpent; and to change water into blood; and to increase the number of frogs, for the greater plague and no profite of the Ægyptians, neither could they remove anie plague. Nay themselves were so plagued with boyles, that for paine, or for shame, they could not stand before Moyses.

It is further to be observed, that whensoever anie have attempted to worke miracles to prove false doctrine, they have failed, and by God's providence been confounded. As when Baal's false Prophets, crying to their false Gods from morning til noone, could not bring fire for their sacrifice: and yet the divel brought fire to burne Job's sheep and servants: God permitting the one, and not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus and manie others testife) to flie into the ayer, as though he would have ascended into heaven, but S. Peter praying to God, the Magician notwithstanding his wings wherewith he presumed to flie, fel downe and broke his legs, that he could not goe. To omit manie examples, Gregorius Turonensis witnesseth, that one Cyrola an Arian Patriarch, pretending to obtaine of God sight to a man, that fayned himselfe blind, the man was presently blind indeed, and exclaiming, cryed: Take here thy money which thou gavest me to deceive the world, restore me my sight which I had even now, and by thy persuasion, and for this money, I fayned to want. It happened worse to one Bruley, a poore man in Geneva, whom Calvin with words and money perswaded to fayne himselfe dead, and so pretending to raise him to life, the man was found dead indeed, and not he but his wife (having consented to the devise) lamented in earnest, enveighing against that false Apostle, calling him a secret theefe, and a wicked murderer, that had killed her husband. And besides the woman's unexpected outcrie, and asseveration that her husband was not dead before, but that through Calvin's perswasion and promises to relieve them with almes they so feyned, al Geneva did know that Calvin endeavoured to raise the man, and could not. These and manie others have attempted and could doe nothing, but against themselves.

Al the danger is when indeed wonders are done that may seeme to be miracles. Against such therefore God's providence more par-

ticularly assisteth his servants divers wayes. 1st. He warneth al to stand fast when such tentations happen. Deut. xiii.—If there rise among you a Prophet, or one that sayth he has seen a dreame, and fortelleth a signe, and a wonder, and it commeth to passe which he spake, and he say to thee: Let us goe and folow strange Gods, whom thou knowest not, and let us serve them, thou shalt not heare the words of that Prophet, or dreamer. In like manner our Saviour fortelling that false Christs and false Prophets, shal by great signes and wonders, seduce many, warneth al saying, Loe I have foretold you. If therfore they shal say unto you: He is in the desert, goe not out. Behold in the closets believe it not. 2nd. God suffered not the enchanters of Ægypt, nor Simon Magus long, and for the elect, the dayes of Antichrist's dangerous persecution shal be shortened. 3rdly. Holy Scripture so describeth Antichrist, and his actes, as when he commeth he may be sooner knowne. Our Saviour sayth: the Jewes wil receive him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes, *extolled above al that is called God, or is worshipped*, neither worshipping true God, nor other false God above himselfe. He shal be deadly wounded and cured. Not only he shal shew strange wonders, but also one of his Prophets shal bring fire from the firmament, and his image shal speake. 4thly. As our Lord gave power and authoritie to his great prophet Moyses against the Ægyptian Enchanters, in the end of the law of nature, before the written law, and to his first chief Vicar S. Peter, in the beginning of the law of grace, to controule and confound Simon Magus: so he wil send his two reserved great Prophets Enoch and Elias neer the end of the world, to resist Antichrist and to teach, testifie, and confirme with their bloud the doctrine of Christ. For they shal be slaine, and rise againe after three dayes, and ascend into heaven. Then Antichrist holding himselfe most secure, shal sudainly be destroyed.

Exodus xv. 25. Douay, 1635.—But he cried to our Lord who did shew him a piece of wood: which when he had cast into the waters, they were turned into sweetnesse. There he appointed him precepts and judgements, and there he proved him.

1635.—The wholesome wood of the crosse made the bitter sea of Gentiles sweet.

Exodus xix. 1. Douay, 1635.—In the third month of the departure of Israel out of the land of Egypt, this day they came into the wilderness of Sinai.

1635.—The first day of the third month the children of Israel came into the desert of Sinai. So counting sixteene dayes remaining of the first month when they parted from Ægypt, al the second month of thirty dayes, this first day of the third month, and three dayes more, in which they were sanctified by washing and other ceremonies (verse 10) the law was given the fiftieth day, in figure of the law of Christ, promulgated on Whit Sunday, the fiftieth day after our redemption. Whereby we see mervelous correspondence of divine Mysteries, in the old and new Testament.

Exodus xxxii. 4. Douay, 1635.—Which when he had received, he formed them by founders worke, and made of them a molten calfe. And they sayd, These are thy Gods Israel, that have brought thee out of the land of Ægypt.

1635.—No other reason can be imagined, why the people falling to Idolatrie, required the image of a Calfe, rather than of anie other thing, but for that they thought the blacke calfe with white spots, called Apis, or Serapis, whom they saw the Ægyptians esteemed most of al their Gods, to be the chiefe, or onlie God. And therefore to this famous Idol they ascribe the benefit of their deliverie from bondage, saying: *These are thy Gods, O Israel, that have brought thee out of the land of Ægypt.* So they ment not to worship our Lord, the true God, in that image, as Calvin would have it, but the very calf whose image it was, for adoring immediately the calves image, and immolating hosts to it, (verse 8) they protested that to be their God, which the image represented. This appeareth also, Deut. xxxii. 18—*God that begat thee thou hast forsaken, and hast forgotten our Lord the creatour;* and Psalm cv. 21—*They forgat God which saved them.*

Exodus xxxii. 11. Douay, 1635.—But Moyses besought the Lord his God, saying, Why Lord, is thy furie angrie against thy people, whom thou hast brought forth of the land of Ægypt, in great power, and in a strong hand?

1635.—Albeit Moyses with most humble submission prayed for the people, which God so accepted, that he was therby pacified, (verse 14) yet Calvin here condemneth him of arrogancie and pride, as though he imperiously prescribed law to God, spoyling him of his justice. Much otherwise S. Hierom, commending his fervent charitie, doubteth not to say: *The servant's prayers hindred God's power,* because God himself saying *suffer me, that my furie may be angrie against them, and that I may destroy them,* sheweth

his divine providence to be such, as *he might be staid from doing that which he threatened.*

Exodus xxxii. 13. Douay, 1635.—Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine owne self, saying ; I wil multiplie your seed as the starres of heaven ; and this whole land, whereof I have spoken, I wil give to your seed, and you shal possesse it alwayes.

1635.—It much troubled Calvin, that for obtaining pardon for the people, the Patriarchs are mentioned, for whose sake and merits, mercie and protection was promised by God, Gen. xviii., prophecied by Jacob, Gen. xlvi. performed here, and in manie other places. And it is a vaine evasion to say : God shewed his mercie for his promise sake only ; for he promised the same for their merits ; as appeareth in the places alleaged : Though al merits proceed from God's grace, first given without mercies.

Exodus xxxiv. 1. Douay, 1635.—And after this he said ; Cut thee two tables of stone, like unto the former, and I wil write upon them the words, which the tables had which thou hast broken.

1635.—The first tables being broken, yet others are made : so though the first grace given in baptisme be lost, yet there remaineth penance, as the second table of saftie after shipwrake.—S. Hierom.

Exodus xl. 32. Douay, 1635.—The cloud covered the tabernacle of testimonie, and the glorie of our Lord filled it.

1635.—Without al doubt, saith S. Augustin, Moyses prefigured other persons when he entered into the cloud on Mount Sinai, and others now when he could not enter into the tabernacle replenished with the glorie of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the Jewes who understand not the same.

Exodus xxxix. 29. Douay, 1635.—They made also the plate of sacred veneration of most pure gold, and they wrote in it with the worke of a lapidarie : The holie of our Lord.

1635.—Alexander the Great seeing Jaddus, the high Priest, bearing this venerable plate on his forehead, with great reverence went unto him, and adored the name of God written in the plate.—Josephus.

Leviticus xi. 4. Douay, 1635.—But whatsoever indeed cheweth the cud, and hath an hoefe, but divideth it not, as the camel, and others, that you shal not eate, and among the uncleane you shal repute it.

1635.—In the first age of the world, before Noe's flood, and so forward by tradition; and after by the written law, some living creatures were reputed uncleane, and forbid to be eaten or offered in sacrifice. Not as evil of themselves, *for every creature of God is good*, by nature and creation, but this distinction and prohibition was made in the Old Testament, for just causes, as the ancient fathers note specially there. First, for instruction of the people much inclined to idolatrie, God distinguished al beasts, birds, and fishes into cleane and uncleane, wherby al men might know that none of them is God. For how can anie man of reason (saith learned Theodore) think that to be God which either he abhorreth as uncleane, or offereth in sacrifice to the true God, and eateth thereof himself? Secondly, God commanded this observance to exercise his people in obedience, with precepts not otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and evil. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redeemed us. For observation of this law old Eleazarus, and the seven brethren with their Mother, did give their lives, rather then they would eate swine's flesh, and for the same are glorious Martyrs, as testifie S. Cyprian, and the whole Church celebrating their feast the first day of August. Thirdly, and most specially these observations were commanded for signification of vertues to be embraced, and of vices or sinnes to be avoided. Such beasts therefore were holden for cleane, and allowed for man's food, as divide the hoofe, and ruminare, or chew the cud, signifying discretion between good and evil; and diligent consideration, or meditation of God's law; and the beasts which lack those two properties of dividing the hoofe, and chewing the cud, or either of them, were reputed uncleane, signifying such men as care not whether they doe wel or evil, or do not ruminare, and meditate good things, which they heare or read, forgetting or neglecting what is taught them. Likewise the fishes that have finnes and scales, which signify elevating of the mind, and austeritie of life, were counted cleane; but those that want either of the same were uncleane and prohibited. Also certaine birds were esteemed cleane and allowed to be eaten; others uncleane and forbid. As the eagle signifying pride; the griffan, tyrannie; the osprey, oppression; the kite, fraud; the vultar, sedition; al kinds of ravens, carnal voluptuosnes: the ostrich, worldly cares; the owle, slouth or dulnes in spiritual things; the

sterne, double dealing ; al kinds of haukes, crueltie ; the schrich-owle, luxurie ; the diver, glutony ; the storke, envie ; the swanne, hypocrisie ; the anocratal, avarice ; the parphirion, selfe wil ; the herodian, a bloudie minde ; the caladriou, much babbling ; the lapping, desolation of mind, or desperation ; the bat, earthlie policie : and the like in other birds, beastes, and fishes. Al agreeable to that time (in which saith S. Augustin,) those things were to be forshewed, not onlie in words, but also in facts, which should be revealed in latter times, and being now revealed by Christ, and in Christ the burdenous observances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect S. Hierom, and out of whom and others S. Thomas explicateth at large, that which we have here briefly noted.

Leviticus xvi. 2. Douay, 1635.—And he commanded him saying : Speake to Aaron thy brother, that he enter not at al times into the Sanctuarie, that is within the veile before the propitiatorie, wherewith the arke is covered, lest he die (for in a cloud wil I appear over the oracle.)

1635.—Only once in the yeare the high priest, and no other entered into *Sancta Sanctorum*, signifying that heaven was not open to any saint before Christ's passion.

1816, 1843.—No one but the high Priest, and he but once a-year, could enter into the sanctuary : to signify that no one could enter into the sanctuary of heaven till Christ our high priest opened it by his passion.

Leviticus xviii. 6. Douay, 1635.—No man shall approach to her that is next of his blood, to reveale her turpitude. I the Lord.

1635.—Mariage is forbid first and most strictly by the law of nature, in al degrees in the right line ascending and descending, both in consanguinitie and affinitie. S. Paul testifying that, *among the heathen, no man could have his father's wife*. And in the right line God himselfe (who onlie can) never dispensed. Secondarily, the first collateral degree in consanguinitie, that is, between brother and sister, by one parent or by both, is also unlawful by the law of nature, except in the beginning of the world, when Adam's children must needs marie together, God so ordaining that al mankind should be propagated by one man (for of him also the first woman was made) but after this beginning it was never allowed, nor perhaps can be dispensed withal, at least never was by anie man. Though Beza and some English Bezites charge Pope Martin the fifth, to have dis-

pensed with one, that had married his owne natural sister: which is a false report. For it was with one, who having committed fornication with one sister, afterwards married the other, from whom he could not be separated without great scandal, the pretended mariage being publike, and the impediment secret, as S. Antonius writeth. But besides the right line, and the first collateral degree in consanguinitie, no other collateral degrees are prohibited by the law of nature, but by positive onlie. So this present law, written by Moyses, forbad to marie the first collateral degree of affinitie, but the same law commanded (Deut. xxv.) that in case a married man died without issue, his brother should marie the widow. Wherby is cleare that this degree, and others more remote, were not prohibited by the law of nature, for then God would not have made a contrarie general law in anie case for the whole nation of the Jewes, his people, and that under penaltie to be observed, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. Wherfore al Protestants that say the whole law written by Moyses concerning degrees of consanguinitie and affinitie is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marie his wife. Which specially they denie. It is also proved that this and some other degrees expressed in this place, were not against the law of nature (which is common to al nations commonly, or easely knowne to al men by discourse of reason) because no common wealth among the Gentiles did punish, nor modest men forbear, or reprehend such mariages; as appeareth by Laban, who after he had deceived Jacob by giving him one sister for another, offered him also the former promised, whom without difficultie of conscience he accepted, Gen. xxix., neither did that holy Patriarch think it unlawful to keepe them both. And when Judas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place and time, Gen. xxxviii., and Noemi spoke according to the same custome. Againe, where this law forbiddeth a man to marie, or companie with his wive's sister, it addeth *whiles she is living*, not prohibiting mariage when his first wife is dead. Yet his wive's sister is as neare in affinitie as his brother's wife. Likewise the diversitie of punishments, Gen. xx., for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death: and for transgressing in the first collateral

degree of affinitie, or in the second either of consanguinitie or affinitie, who had less punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike. Finally, it is evident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in and according to the law of nature, married his brother's daughter called Sarai, otherwise Jescha, which mariage God approved by manie blessings. Also Jacob married two sisters together. Two sonnes of Judas married the same woman successively. And Amram (Moyses father) married his aunt, his father's sister. Wherefore seeing neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positive only, and that both ceremonial and judicial lawes of the old Testament ceased in the new, and are abrogated by Christ, it resteth proved that the same bind not Christians, but as they are renewed and established by the Church or Christian commonwealths. And as this is done in temporal causes by temporal states, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing wilful murder by death, partly with alteration, as by punishing theft in some countries with death, but not adulterie, which were contrarie in the old Testament, in like sort the Church of Christ ordaineth lawes, altereth, and upon just occasions dispenceth, in al degrees of consanguinitie and affinitie, not forbid by the law of nature.

Leviticus xxi. 17. Douay, 1635.—Speake to Aaron, The man of thy seed throughout their families, that hath a blemish, shal not offer breads to his God.

1635.—If such deformities and defects made men irregular, and unmeet to exercise Priestlie function in the old Testament, how much more in the Church of Christ.

Leviticus xxii. 4. Douay, 1635.—The man of the seed of Aaron that is a leper, or hath a fluxe of seed, shal not eate of those things that are sanctified to me until he be healed: he that toucheth a thing uncleane by occasion of that is dead, and he from whom issueth seed as it were of copulation.

1635.—By these accidental uncleannes was prefigured the censure of suspension in clergiem.

1816.—These corporal defects or deformities, which disqualified the priests from officiating in the Old Law, were figures of the vices which priests are to beware of in the New Law.

Leviticus xxiii. 2. Douay, 1635.—Speake to the children of Israel, and thou shalt say to them, These are the festivities of our Lord, which you shall call holie.

1635.—As other lawes written by Moyses concerning Sacrifices, Sacraments, degrees hindering mariage, punishments of sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or judicial, which may be altered: so this law of festivities is partly moral, for that all men are bound to keep some festival dayes, in honour of God, partly ceremonial, and so the Sabbath-day was kept holie in the old Testament, the seventh day of the weeke, and other feasts, the dayes here prescribed. But these particular feasts and times, are abrogated by Christ, whom they pre-figured. In so much that now it is not lawful to keep them, for it would signifie that Christ were not come, as S. Paul teacheth,

Romans xiv.) and it were plaine Judaisme, and Heresie condemned by the council of Laodicea, accursing them that Judaize abstayning that day from works. S. Gregorie also refuteth this heresie, showing that Antichrist wil embrace it favouring the Jewes. In places wherof the next day (which we call Sunday) is made a perpetual holie day, by authoritie of the Church, and called *our Lord's day*. And this change the Protestants confesse to be lawful and necessarie, though we have no other expresse scripture, when, or by whom it was done, but only that S. John had his revelation *in our Lord's day*, but by perpetual tradition all Christians know, that the day after the Sabbath is our weeklie holie day, in memorie of Christ's Resurrection the same day; and in figure of the general resurrection of all men, and of life everlasting to the blessed. The same reason and authoritie doe also warrant the change of other feasts, and institution of new, in honour of God, our Saviour Jesus Christ, his Mother, and other Saints, and in memorie of benefits received, as here we see in the old testament divers were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Jewes, and the restauration with new dedication of the altar, observed by our Saviour.

Leviticus xxv. 36. Douay, 1635.—Take not usuries of him, nor more than thou gavest, feare thy God, that thy brother may live with thee.

1635.—Jewes for their advantage hold it lawful to take usurie of strangers, not observing that it is also commanded often in scripture, *not to afflict, but to love strangers.*

Argument of Numbers.

In this book called Numeri are contained (saith S. Hierome) the Mysteries of al Arithmetike, or numbering, of the Prophecies of Balaam, and of the fourtie two Mansions of the Israelites in the desert. Which mystical sense the same Great Doctor as also Saint Augustine and other Fathers doe gather of the literal, written by Moyses, who here prosecuteth the sacred historie after Genesis and Exodus (Leviticus also containing one month) from the second month of the second yeare, after the deliverie of the Israelites out of Egypt, neer thirty-nine yeares to the last of Moyses life. First therfore he reporteth how al the men of twelve tribes were numbered, of the age of twenty yeares and upwards. Likewise the tribe of Levi was numbered and imployed partly in priestlie function, the rest to assist the Priests. He describeth also the order of marching and encamping, the Levites always next and round about the tabernacle: the other twelve tribes in circuite of them on al sides. He moreover recordeth certaine notable murmerings, tumults, schismes, and rebellions with the events therof, and miserable ends of chief seducers, whose great injuries Moyses meekely sustayned with singular patience, stil executing his owne function with heroical fortitude. Among which, divers precepts and lawes are partly repeated partly added, as wel concerning Religion and God's service as godlie policie and civil government of the people, with chastisement of offenders. How also their enemies endeavoured to annoy them, Balac King of Moab, procuring Balaam the sorcerer, so much as in him lay, to curse them, but al in vaine. Yet by carnal fornication manie were drawn to spiritual. Both which being punished God prospered againe his people, in divers encounters and battailes against Infidels. Finally the promised land of Chanaan on both sides Jordane is described by limits, which they shal part amongst them by lot, the Levites mingled in everie tribe, with their appointed cities and commodities for habitation, and the tithes, first fruites, oblations, and abundant provision for their maintenance. Cities also of refuge are designed for casual man slayers: and a law established that al shal marie within their owne tribes, to avoid confusion of inheritances. So this booke may be divided into three parts. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to divers states and offices, before they depart from the desert of Sinai, in the nine first chapters. Then are related sundrie things, which happened unto

them in the rest of their Journey, especially manie and great impediments, through al which God punishing some, brought the residue to enjoy the promised land, from the 10th chapter to end of 33rd. Lastly the Countrie of Chanaan is again promised with order so to possess and enjoy it, that everie tribe may have and keep their several parts, in the three last chapters.

Numeri iii. 39. Douay, 1635.—Al the Levites, that Moyses and Aaron numbered, according to the precept of our Lord by their families in the male kind from one month and upward, were twentie-two thousand.

1635.—Immediately before were numbered of Gersonites (verse 22) 7500, of Caathites (verse 28) 8600, and of Merarites (verse 34) 6200, which made in al 22,300. Why then are 300 left out of the total summe? especially seeing by and by (verse 43) a smaler, and other odde numbers of 273, are expressed, and therupon inferred (verse 46) that the first borne of the Israelites did so much exceed the Levites. Whereas if the whole number of Levites had been also expressed in the general summe, as it is contained in the three particular summes, the Levites should exceed the first borne of the Israelites by the number of Twenty-seven. For answer to this difficultie, some suppose that the first borne of the Levites were just 300, and therefore so manie supplying onlie their owne places, there remained just 22,000 to supplie the places of the first borne of other Israelites, and so the Levites were fewer than those for whom they were taken into God's service, by the number of 273. But that the first borne of Levites were neither more nor fewer then 300, is not evident by the text. Howsoever therefore this doubt be solved, sure it is, by Saint Hieroms judgment, that these numbers are mystical. And the just number of 22,000 Levites may signifie (*saiith Origen*) perfection, required in those that are designed to the particular service of God: as there be also just twenty-two Hebrew letters and twenty-two Patriarchs from Adam to Jacob, from whom the Israelites descended.

Numbers viii. 7. Douay, 1635.—According to this rite; let them be sprinkled with the water of lustration, and shave al the haire of their flesh; And when they have washed their garments and are cleansed.

1635.—This water was mixed with ashes of a red cow sacrificed without the campe.

1816, 1843.—This was the holy water mixed with the ashes of the

red cow appointed for purifying all that were unclean, it was a figure of the blood of Christ, applied to our souls by his holy sacraments.

Numbers xi. 4. Douay, 1635.—For the common vulgar people that came up with them, burned with desire, sitting and weeping, the children of Israel being joyned together with them, and said, Who shal give us flesh to eate ?

1635.—These were Ægyptians that parted out of their countrie with the Israelites, and now murmuring draw others by example to the same sinne.

1816, 1843.—These were people that came with them out of Egypt, who were not of the race of Israel : who, by their murmuring, drew also the children of Israel to murmur ; this should teach us the danger of associating ourselves with the children of Egypt, that is, with the lovers and admirers of this wicked world.

Numbers xi. 15. Douay, 1635.—But if it seeme unto thee otherwise, I beseech thee to kil me, and let me find grace in thine eies, that I be not molested with so great evils.

1635.—Prayers of holie men are with submission of their willes to God's wil, either expressed or implied.

Numeri xi. 34. Douay, 1635.—And that place was called, The Sepulchres of concupiscence, for there they buried the people that had lusted, and departing from the Sepulchres of concupiscence, they came unto Haseroth and taried there.

1635.—By this example and figure S. Paul sheweth that al shal not be saved which are baptised, and communicate in the same faith and sacraments, but those only which also please God in their workes.

1816, 1843.—*The graves of lust* ; or the sepulchres of concupiscence ; so called from their irregular desire of flesh.

Numeri xii. 10. Douay, 1635.—The cloud also departed that was over the tabernacle, and behold Marie appeared white with leprosie as it were snow. And when Aaron had looked on her, and saw her wholly covered with leprosie.

1635.—Aaron was not publikely punished, lest thereby he had been made contemptible to the people, but was otherwise chastised.

Numeri xiii. 17. Douay, 1635.—These are the names of the men, whom Moyses sent to view the land ; and he called Osee the sonne of Nun, Josue.

1635.—Changing of his name literally imported the great office of chief Duke unto which he was designed, mystically prefigured our Lord Jesus, for it is the same name in Hebrew and signifieth Saviour.

Numbers xvii. 2. Douay, 1635.—Speake to the children of Israel, and take a rod of everie one of their kindreds of al the Princes of their tribes, twelve rods, and the name of everie one thou shalt write upon his rod.

1635.—For more satisfaction to the whole people, God confirmeth Aaron's authoritie by a new miracle.

Numbers xvii. 8. Douay, 1635.—Returning the day folowing he found that Aaron's rod in the House of Levi was buded, and the buds therof sweling, the blossomes were shot forth, which spreading the leaves, were fashioned into almonds.

1635.—The rod signified the B. Virgin Mother, and the almonds Christ, to wit; the utter pil his humanitie, the shel his crosse, the kernel his divinitie: Who *pacified by the bloud of his crosse al things in earth and in heaven.*

This rod without root, neither itselpe planted, nor anie live branch ingrafted therin, al dry without juyce or moisture, bringing forth buds, flowers, and fruit, was a figure that our Blessed Lady should beare a sonne, and remain a virgin. And this example evidently demonstrateth that she could so doe, it being no more contrarie to nature, that a virgin should conceive, and beare child without losse of virginitie, then that the drie rod should bud and beare fruite, without ordinarie concourse of nature.

1816, 1843.—This rod of Aaron which thus miraculously brought forth fruit, was a figure of the blessed virgin conceiving and bringing forth her Son without any prejudice to her virginitie.

Numbers xix. 2. Douay, 1635.—This is the religion of the vic-time, which the Lord hath appointed. Command the children of Israel, that they bring unto thee a red cow of ful age, wherin is no blemish, and that hath not carried yoke. 3rd. And you shal deliver her to Eleazar the Priest, who bringing her forth without the campe, shal immolate her in the sight of al. 4th. And dipping his finger in her bloud shal sprinkle it against the doores of the tabernacle seven times. 5th. And shal burne her in the sight of al, committing as wel her skinne and the flesh as the bloud and the dung to the fire. 6th. Wood also of the cedar and hyssop and scarlet twice died shal the Priest cast into the flame, that wasteth the cow. 7th. And then at length washing his garments, and his bodie, he shal enter into the campe, and shal be polluted until even. 8th. But he also that burneth her, shal wash his garments and his bodie, and shal be unclean until even. 9th. And a man that is clean shal gather the

ashes of the cow, and shal powre them out without the campe in a most cleane place, that they may be reserved for the multitude of the children of Israel, and for water of aspersion ; because the cow was burnt for sinne. 10th. And when he that caried the ashes of the cow hath washed his garments, he shal be uncleane until even. The children of Israel, and the strangers that dwel among them, shal have this for a holie thing by a perpetual ordinance. 11th. He that toucheth the dead coups of a man, and is uncleane therefore seven daies. 12th. Shal be sprinkled of this water the third day, and the seventh, and so shal be cleansed, if he were not sprinkled the third day, the seventh day he cannot be cleansed.

1635.—The same things, saith Saint Augustine, which were shadowed and prefigured in the old testament are revealed and manifested in the New. And this special sacrifice prefigured divers particular things in Christ's Passion. His body of *Adam* signifying *red earth*. At the age of thirtie-three yeares. Alwayes most pure from sinne. Free from al bondage. Crucified without the gate of Hierusalem. Al sacraments have their vertue of Christ's blood. From the sole of his feet to the top of his head al wounded, with the whips, crowne, nailes, &c. Wood of the crosse brought life to the world.

Lively heate of so infinit charitie dissolveth the coldness of death. Christ's suffering an example that we must also sustaine afflictions. Those that procured or co-operated to Christ's death were polluted with sinne. Joseph and Nicodemus buried Christ. His sepulchre was glorious. Those also that buried him, need cleansing by his Passion, not for that work, but for their sinnes. The old law did not remit sinnes, but the new. Baptisme in the name of the Blessed Trinitie. Without which no other sacrament availeth.

1816, 1843.—This red cow, offered in sacrifice for sinne, and consumed with fire without the campe, with the ashes of which, mingled with water, the unclean were to be expiated and purified, was a figure of the passion of Christ, by whose precious blood, applied to our souls in the holy sacraments, we are cleansed from our sins.

Numbers xx. 8. Douay, 1635.—Take the rod and assemble the people together, thou and Aaron thy brother, and speake to the rocke before them, and it shal give waters. And when thou hast brought forth water out of the rocke, al the multitude shal drinke and their cattel.

1635.—The Rocke signified Christ, the rod his crosse.

Numbers xx. 11. Douay, 1635.—And when Moyses had lifted up his hand striking the rocke twice with the rod, there came forth great plentie of water, so that the people drunke and their cattel.

1635.—By this the crosse is more evidently signified, which was made of two pieces of wood.

1816, 1843.—This rocke was a figure of Christ, and the water that issued out from the rock, of his precious blood, the source of all our good.

Numbers xx. 12. Douay, 1635.—And our Lord said to Moyses and Aaron; Because you have not believed me, to sanctifie me before the children of Israel, you shal not bring in these peoples into the land, which I wil give them.

1635.—Not doubting of God's powre, but supposing it unmeet, that God should stil worke miracles for so stubborne a people, they did not speake to the rock, as they were commanded, but chiding the incredulous multitude, spake to them ambiguously, and so by occasion of others sinne also offended, and for the same were punished.

1816, 1843.—The fault of Moses and Aaron on this occasion, was a certaine diffidence and weakness of faith, not doubting of God's power or veracity, but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity.

Numbers xxi. 8. Douay, 1635.—And our Lord spake to him; make a brasen serpent, and set it for a signe; he that being stricken, looketh on it, shal live.

1635.—God forbidding images of idols, yet commandeth to make an image for a good purpose.

Numbers xxii. 8. Douay, 1635.—He answered, Tarie here this night, and I wil answer whatsoever the Lord shall say to me. And whiles they stayed with Balaam, God came, and said to him.

1635.—He consulted his false God whom he served, and called him the Lord, not knowing our Lord God Almightye.

God our Lord answered him, not suffering the divel to speake in this case.

Numbers xxii. 29. Douay, 1635.—Balaam answered: because thou hast deserved, and hast abused me; I would I had a sword, that I might kil thee.

1635.—Nothing is here to be more marvelled, saith S. Augustine, then that he was not afraid when he heard his asse speake unto him. But being accustomed to such monstrous things he replied familiarly, nothing therewith astonished.

Numbers xxiii. 1. Douay, 1635.—And Balaam said to Balac ; build me here seven altars, and prepare as manie calves, and rammes of the same number.

1635.—Before the divel would curse God's people he required sacrifice, which being offered, yet he could not worke his malice. For by God's commandment Israel is blessed, cursing turned into praise, and God's voice is heard sounding from a profane mouth.

Numbers xxiii. 10. Douay, 1635.—Who may be able to number the dust of Jacob, and to know the number of the stock of Israel? My soule die the death of the just, and my last ends be made like to them.

1635.—Heretikes and other infidels desire sometimes to die in state of Catholikes, though they wil not live as they doe.

Numbers xxiii. 25. Douay, 1635.—And Balac said to Balaam ; neither curse nor blesse him.

1635.—When infidels cannot draw others to false worship, or cursing, they are content that men professe no God, nor religion at al.

Numbers xxv. 1. Douay, 1635.—And Israel at that time abode in Setim, and the people fornicated with the daughters of Moab.

1635.—Balaam gave this divelish counsel to allure men by bellichere and lecherie unto idolatrie. And even so Heretikes draw manie in these daies to heresie.

Numbers xxvi. 1. Douay, 1635.—After the bloud of the offenders was shed, our Lord said to Moyses and Eleazar the sonne of Aaron, the Priest.

1635.—God's wrath being pacified by extirpation of the old bad people, the new progenie is numbered which shal possess the promised land.

Numbers xxvi. 11. Douay, 1635.—That Core perishing, his sonnes perished not.

1635.—They were retained in the ayre, till the earth broken under them was closed againe.

Numbers xxxiii. 1. Douay, 1635.—These are the mansions of the children of Israel, that went out of Ægypt by their troupes in the hand of Moyses and Aaron.

1635.—Moyses by whom the law was given, and Aaron in whom Priesthood was established, signified good workes, and the right worship of God. Of which (saith S. Hierom) each one needeth the other. For neither doth it profite thee to exercise vertues unless thou knowest thy Creatour, nor the worshiping of God availeth thee to

salvation, unless thou fulfil the precepts of thy Maker. By these two hands, as with two Seraphins, we breake out into confession of the Holie Trinitie, saying holie, holie, holie, Lord God of hoasts.

1635.—These removings and camping places signifie by what degrees Christians leaving sinnes and folowing Christ (our guide) may come to perfect pietie.

1816, 1843.—These Mansions or Journies of the children of Israel from Egypt to the land of promise, were figures, according to the fathers, of the steps and degrees by which christians leaving sin are to advance from virtue to virtue, till they come to the heavenly mansions, after this life, to see and enjoy God.

Numbers xxxvi. 7. Douay, 1635.—Lest the possession of the children of Israel be mingled from tribe into tribe. For al men shal marrie wives of their owne tribe and kindred.

1635.—Al were not bound by this law to marie, but al that would marie must contract within their owne tribe.

Deuteronomy iii. 11. Douay, 1635.—For onlie Og the King of Basan, remayned of the stock of giants, his bed of yron is shewed, which is in Rabbath of the children of Ammon, having nine cubits in length and foure in breadth, after the measure of a cubit of a man's hand.

1635.—Longer sort of cubits are a foot and nine inches, so this bed was fifteen foot and nine inches long, and seven foot broad.

Deuteronomy iii. 14. Douay, 1635.—Jair the sonne of Manasses possessed al the countrie of Argob unto the borders of Gessuri and Machati. And he called Basan by his owne name, Haroth Jair, that is to say, the townes of Jair, until this present day.

1635.—Esdras adding these words and often times the like, did not against the law, because such additions are agreeable and not contrarie to that which was written before.

Deuteronomy xix. 3. Douay, 1635.—Preparing diligently the way; and thou shalt divide the whole province of thy Land equally into three parts; that he which for murder is a fugitive, may have neere at hand whither to escape.

1635.—The way to the cities of refuge were paved, and markes set for direction, that he which fled might not erre in his way.

Deuteronomy xxv. 10. Douay, 1635.—And his name shal be called in Israel, The house of the unshod.

1635.—A lasie familie and unprofitable to the commonwealth. Mystically, Pastours must beget spiritual children to Christ, not to

themselves : and so they are called Christians, not Paulians, whom S. Paul converted. And he that is elected by the church to spiritual function and neglecteth his dutie, is worthie of reproach and infamie.

Josue ii. 4. Douay, 1635.—And the woman taking the men, hid them, and said, I confesse they came to me, but I know not whence they were.

1635.—Notwithstanding this officious lie (which is a venial sinne) S. Paul and S. James testifie, that she was justified by her faith in God, and by good works towards these men.

Josue v. 14. Douay, 1635.—Who answered : No : but I am a Prince of the host of our Lord, and now I come.

1635.—Not God, but of God's hoste.

1816, 1843.—S. Michael, who is called Prince of the people of Israel.

Josue v. 15. Douay, 1635.—Josue fel flat on the ground. And adoring he said ; What speaketh my Lord to his servant ?

1635.—Josue knowing that the person which appeared was an Angel, and not God, nor a man, neither adored him with Godlie honour, for that had been idolatrie, nor with civil, for that pertaineth to worldlie and temporal excellencie, and is not competent to sacred things, especialy to immortal and glorious spirits : and therefore the honour he did to this Angel was religious honour, infinitely inferiour to divine, and yet much greater than civil.

Josue v. 16. Douay, 1635.—Loose, sayth he, thy shoe from thy feet ; for the place wherein thou dost stand, is holie. And Josue did as it was commanded him.

1635.—The Angel did not only accept of the honour done unto him, but also required more, showing that the verie place was holie for his presence, being otherwise the common field of Jericho.

1816, 1843.—Not with divine honor, but with a religious veneration of an inferior kind, suitable to the dignitie of his person.

Josue viii. 18. Douay, 1635.—Our Lord said to Josue ; Lift up the shield that is in thy hand against the citie of Hai, for I wil deliver it to thee.

1635.—He lifted his shield upon a long pike or lance, that it might be seen afarre off.

Josue viii. 2. Douay, 1635.—And thou shalt doe to the citie of Hai, and to the King thereof, as thou hast done to Jericho, and to the King thereof ; but the prey and al the cattel you shal spoyle for yourselves : lay ambushments to the citie behind it.

1635.—Deceits and stratagems are lawful in just warre ; but not falsehood, nor breach of promise.

Josue xxii. 17. Douay, 1635.—Is it a small thing to you that you sinned in Beelphegor, and until this present day the spot of this abomination abideth in us? and many of the people fell dead.

1635.—Sinnes past are imputed to such as fall againe, as aggravating their new sinnes by reason of more ingratitude.

Josue xxiii. 3. Douay, 1635.—And you see all things that our Lord your God hath done to all the nations round about, how himselfe hath fought for you.

1635.—God fought for the Israelites three manner of wayes, sometimes alone, they not fighting at all; as when the Ægyptians were drowned in the red sea; sometimes they doing his commandments he apparently assisted them, as in the siege of Jericho, the wall fell miraculously downe, and hail stones killed their enemies, but most times invisibly, as well by giving them courage, as by striking their enemies with terrour. And all these wayes God also fighteth for his servants in spiritual warres against the devil, the flesh, and the world.

1635.—Argument of the Book of Judges.

S. Hierom giving this general rule, “that in reading historical books of Holie Scripture, the historie, as foundation of veritie, is to be loved, but the spiritual understanding rather to be followed:” agreeably thereto teacheth, “that in this book of Judges there be as many figures as Princes of the people.” Neither doth he meane that there were no more, but for example sake affirmeth that these Judges, raised up after Josue, and sent of God to deliver the people fallen for their sinnes into afflictions, were types and figures of the Apostles and apostolical men, sent by Christ to propagate and defend his Church of the New Testament. For albeit divers of these Judges were sometimes great offenders, yet they were reclaimed by God’s special grace, and so amending their errours did great things, to the singular honour of God: and are renowned among the holie Patriarchs and Prophets, particularly praised in holie scripture, saying, “And the judges, every one by his name, whose heart was not corrupt; who were not averted from our Lord, that their memorie may be blessed, and their bones spring out from their place, and their name remaine for ever, the glorie of holie men remaining to their children.” After Josue therefore, who it seemeth guided and ruled the people thirtie-two years, this book written (as is most probable) by Samuel,

shewing the famous actes of these Judges of Israel, prosecuteth the historie of the Church the space of 288 years more.

Judges iii. 20. Douay, 1635.—Aod went in to him : and he sat in a sommer chamber alone, and he said, A word from God I have to thee, Who forthwith rose out of his throne.

1635, 1816.—Aod having special inspiration from God to doe this fact, is not to be imitated by privat men.

Judges v. 10. Douay, 1635.—You that ride upon your faire asses, and sitte in judgement, and walke in the way, speake.

1635.—Those that subdue their bodies to the spirite ride upon fayre asses.

Judges vi. 8. Douay, 1635.—Who sent unto them a man that was a Prophet, and he spake : Thus sayth our Lord the God of Israel : I made you to come up out of Ægypt, and brought you out of the house of servitude.

1635.—S. Augustin supposeth that this messenger sent from God called a man and a Prophet, (for the forme wherein he appeared) was the same Angel which sate under the oke, and sent Gedeon to deliver Israel.

Judges vi. 18. Douay, 1635.—Neither depart thou hence till I returne to thee, bringing a sacrifice and offering to thee. Who answered, I wil tarie thy comming.

1635.—He meant not to offer sacrifice to the Angel, but that either the Angel, or himself in presence of the Angel, should offer it to God : and so indeed the Angel partly directed him what to doe, partly executed the office himselfe, by touching the oblation with his rod ; and miraculously bringing fire to consume the sacrifice.

Judges vi. 24. Douay, 1635.—And Gedeon built there an altar to our Lord, and called it our Lord's peace, until this present day. And when he was yet in Ephra, which is of the familie of Ezri.

1635.—An altar for a monument, not for sacrifice.

Judges viii. 22. Douay, 1635.—And al the men of Israel said to Gedeon ; Rule thou over us, and thy sonne, and thy sonnes sonne ; because thou hast delivered us from the hand of Madian.

1635.—Kings may doe anie thing not contrarie to the law ; but Judges and Dukes may only do according to the law.

Judges ix. 23. Douay, 1635.—And our Lord sent a verie evil spirit between Abimelech and the inhabitants of Sichem : who began to detest him.

1635.—God doth suggest only good cogitations, as remorse of

conscience in the Sichemites, for their ingratitude towards Gedeon, and for so wicked and cruel a murder of his sonnes. Wherupon they began to detest Abimelech, and so hatred grew between him and them, which is a most evil spirite, but their former sinne, not God, was the cause thereof.

Judges xi. 39. Douay, 1635.—And the two months being expired, she returned to her father, and he did to her as he had vowed, who knew not man. Thenceforth a fashion in Israel, and a custome was kept.

1635.—Whether Jephthe did wel or no in sacrificing his daughter, having vowed to offer in sacrifice whosoever (or whatsoever) should first meet him returning with victorie, as it happened she did, is a great and hard question, saith S. Augustine, and not easily decided, the holy scripture neither approving nor reproving this fact. Nevertheless by conference of other scriptures and discourse of reason, he judgeth it most probable that Jephthe offended in vowing without special warrant from God, to sacrifice that which by the law was not sacrificiable; yet sinned not in performing his vow, but rather pacified God therby, whose wil it seemed to be, that for punishment of his sinne he should sacrifice his daughter, because by his divine providence she first met him; and the omission might rather have been for his natural love towards his onlie child, then for the unlawfulness of the sacrifice: seeing it once pleased God to command Abraham to immolate his sonne Isaac, though when he came to execution, he forbade the same, appointing an other hoste in place of the child, which here he did not. Neither was it injurious to the Daughter, seeing she as al mankind must once die when God appointeth. Yea, further, she offered herself freely (which seemed to be by God's instinct) willing her father to do to her whatsoever he had promised to God. This is the summe of S. Augustine's large discourse. Likewise S. Ambrose supposeth, assuredly that this Prince Jephthe offended in vowing unadvisedly, for it also repented him when his daughter first met him: yet that with godlie feare and dread he performed to his own bitter paine that which he had promised; instituting an anniversarie lamentation of his daughter, for a warning to posteritie of more circumspection in making vowes. S. Hierom also approveth their opinion that say, It was God's ordinance Jephthe should feele the error of his unadvised vowe, by the death of his daughter for a document to others. The very same teacheth S. Chrisostome that God would have this error to be thus

punished, that others might be warned from vowing the like. S. Gregorie Nazianzen prefering the martyrdom of the seven brothers and their mother, before this sacrifice of Jephthe as more advised and more honorable, yet condemneth not this, but recounteth it amongst other commendable actes. Theodoret and al the aforesaid fathers doe highly commend the daughter's promptnes in offering herselfe to be sacrificed, which either much extenuated her father's fault, or wholly justified his fact. Thus the ancient fathers moderate their censures. Yet a new glosser of the English Bible without scruple saith, that by his rash vow, and wicked performance, his victorie was defaced, and againe, that he was overcome with blind zeale, not considering whether the vowe was lawful or no.

Judges xiii. 4. Douay, 1635.—Beware therefore that thou drinke not wine and sicer, nor eate any uncleane thing.

1635.—Abstinence not only from things uncleane by the law, but also from wine and sicer, was a preparation to the child who should abstaine from them al his life.

Judges xiii. 5. Douay, 1635.—Because thou shalt conceive and bear a sonne, whose head the raser shal not touch; for he shal be a Nazareite of God, from his infancie and from his mother's wombe, and he shal begin to deliver Israel from the hands of the Philistiennes.

1635.—Other Nazarites observed a prescript rule of abstinence for a time only, but Samson al his life; as a more perfect figure of Christ.

Judges xiii. 15. Douay, 1635.—And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let us make to thee a kidde of goats.

1635.—Manue taking the Angel for a holie prophet, justly thought he would not admit, nor command anie thing but that was lawful. And so did as the Angel appointed him, though he was no priest, nor the place proper to sacrifice, but by extraordinarie dispensation.

Judges xiii. 22. Douay, 1635.—And he said to his wife, Dying we shal die, because we have seen God.

1635.—Though Manue saw not God, in his owne person, yet seeing him in his messenger feared death.

Judges xv. 4. Douay, 1635.—And he went and caught three hundred foxes, and coupled them taylor to taylor, and tyed fyrebrands in the middes.

1635.—Being Judge of the people he had helpe of others to take

so manie foxes with nettes, or otherwise being great store in that countrie.

Judges xvi. 3. Douay, 1635.—But Samson slept until midnight, and then arising, he tooke both the leaves of the gates, with their postes and locke, and laying them on his shoulders, caried them to the top of the mountaine, which looketh towarde Hebron.

1635.—For such admirable strength the heathenish people thought Samson to be Hercules. But he was indeed farre stronger then they feyned of Hercules, who they said was not able to fight against two; whereas Samson alone killed a thousand with the jaw bone of an asse.

Judges xvi. 30. Douay, 1635.—He said: let me die with the Philistiims. And the pillers being strongly shaken, the house fel upon al the Princes, and the rest of the multitude that was there: and he killed manie more dying, then before he had killed living.

1635.—Manie things do justifie Samson's fact in killing himself with the Philistiims. First, it appeareth by the miracle, that God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pul down two such pillers. And conformably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein as S. Augustine noteth. Secondly, he was moved with zeale of God's honour, hearing the Idolaters praise their false God Dagan. Thirdly, he had a good and pure intention to revenge himselfe for God's more glorie, praying to him for restauration of strength. Fourthly, he did not directly desire to kil himselfe, but to kil the Philistiims, though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

Note to the same effect in 1816, 1843.

Judges xx. 13. Douay, 1635.—Deliver the men of Gabaa, that have committed this heinous fact, that they may die, and the evil may be taken away out of Israel. Who would not hear the commandment of their brethren the children of Israel.

1635.—Omission and contempt to punish hainous crimes, is a just cause to make warre against any people.

1 Kings xi. 10. Douay, 1635.—And they said in the morning we wil come forth to you, and you shal doe to us whatsoever shal please you.

1635.—As the men of Jabes deluded their enemies by equivocation, so speaking that they were otherwise understood then they ment; so the servants of God being tempted with concupiscence of

gloutonie (signified by Naas) must deceive their carnal appetite, by promising to satisfie the desire of the flesh, but indeed keep such temperance, as they may kil the concupiscence, and not be killed by it.

1 Kings xiii. 1. Douay, 1635.—A child of one yeare was Saul when he began to reign and two yeares he reigned over Israel.

1635.—Saul beginning to reign was innocent and humble, as a child of one yeare. And in that state reigned the first two yeares.

Note to the same effect in 1816, 1843.

1 Kings xiii. 13. Douay, 1635.—And Samuel said to Saul ; Thou hast done foolishly, neither hast thou kept the commandments of our Lord thy God, which he commanded thee. Which if thou hadst not done even now had our Lord prepared thy Kingdom over Israel for ever.

1635.—He offended in offering sacrifice, being neither a Priest, nor extraordinarily allowed to doe that office, and for this and other faults was deposed. God's foresight of sinne, and pre-ordination to punish it, taketh not away free wil, nor possibilitie of wel-doing nor of reward.

1 Kings xiv. 10. Douay, 1635.—But if they shal say ; come up to us, let us goe up, because our Lord hath delivered them into our hands, this shal be a signe unto us.

1635.—Ominous speaches are proved by this and some other examples to be sometimes of God, though sometimes this kind of observation is superstitious, as before is noted.

1816, 1843.—It is likely Jonathan was instructed by divine inspiration to make choice of this sign ; otherwise the observation of omens is superstitious and sinful.

1 King xxi. 13. Douay, 1635.—And he changed his countenance before them, and slipt downe between their hands ; and he stumbled at the doors of the gate, and his spittle ranne downe upon his beard.

1635.—David most wisely in such distresse fained himself to be a foole. By which the Holy Ghost mystically signified that Christ should doe such things not of feare but of divine wisdom, as he should be counted a foole.

1 Kings xxviii. 14. Douay, 1635.—And he said to her : what manner of forme hath he ? who said ; An old man is come up, and he is clothed with a mantle. And Saul understood that it was Samuel ; and he bowed himselfe upon his face on the earth, and adored.

1635.—It is not defined nor certaine whether the soule of Samuel

appeared, or an evil spirit tooke his shape, and spake to Saul. S. Augustine proposes both the opinions as probable. Where first he sheweth, that Samuel's soule might appeare, either brought thither by the evil spirit, which is not so much to be marveled at, as that our Lord and Saviour suffered himself to be set upon the pinnacle of the temple, and to be caried into a high mountaine by the divel; yea, to be taken prisoner, bound, whipped and crucified, by the divel's ministers, or els that the spirit of the holy Prophet, was not raised by force of the inchantment, or anie power of the divel, but by God's secrete ordinance, unknowen to the pythonical woman and to Saul, and so appeared in the King's presence, and strucke him with divine sentence. Againe, he answereth, that there may be a more easie and readie sense of this place, to wit, that Samuel's spirite (or soule) was not indeed raised, but an imaginarie illusion made by the divel's inchantment which seemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called those persons or things which they represent. So when we behold pictures in a table or on a wal, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustine discourseth more at large in the place before cited. But in another worke written after, teaching that soules of the dead appeare sometimes to the living, he sayth expressly, Samuel the Prophet being dead foretold future things to King Saul yet living. Though some be of opinion (sayth he,) that Samuel himself appeared not, but some evil spirit tooke his similitude.

And this last judgment of S. Augustine is much confirmed; first, by the words of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him, and that Saul *understood* (or *knew*, not only thought, imagined, or supposed,) *that it was Samuel*. Secondly, this apparition came sooner, preventing the inchantment, and in better order, then the pythonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person, ascending in comelie manner and attyre;) whereas evil spirits used to appeare (as the Rabbins testifie) in uglye bodies, with the heels into the ayre, and head downward. Thirdly, the author of Ecclesiasticus (chap. xlvi.) amongst the praises of Samuel, sayth: *He slept* (or died) *and certified the King, and shewed to him the end of his life*. Where it seemeth cleare, that the same person that died, denounced God's wil and sentence to Saul. Moreover if it had been an illusion of an evil spirit, it would hardly

seeme any praise at al. Fourthly, the diuel could not naturally foretel that Saul and his sonnes with manie of the people should be slaine the next day, and David reigne after him ; neither it is probable that God revealed such secrets to evil spirits, whereby men might take more occasion to folow nicromancie. Fifthly, most fathers and Doctours are of the same judgment, Justinus Martyr, and manie other old and late writers. The chiefest argument for the other opinion is the authoritie of Turtullian and others upon this place, and the uncertaine authours. As for the Protestants denying, that soules once parted from their bodies, can appear to any alive, S. Augustine confuteth them, both by his example of Samuel, supposing the book of Ecclesiasticus to be Canonical Scripture, and of Moyses being dead, and Elias yet living (whom they hold also to be dead) both appearing with Christ in his transfiguration.

1816, 1843.—It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed, and not as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him.

2 Kings vi. 7. Douay, 1635.—And our Lord was wrath with indignation against Oza, and strucke him for the rashnes who died there before the arke of God.

1635.—Either there was no probable danger, and so without cause Oza touched the Arke, that he might seeme to be very careful, or else he used not so much reverence, as he ought to have done.

2 Kings viii. 18. Douay, 1635.—And Banaias the son of Joiada was over the Cerethi and Phelethi ; and the sonnes of David princes.

1635.—These were archers and sling-throwers of the guards.

1816, 1843.—Or Priests or chief rulers, literally Priests so called by title of honour and not from exercising the Priestly functions.

2 Kings xi. 4. Douay, 1635.—David therefore sending messengers tooke her, who when she was entered in to him he slept with her : and forthwith she was sanctified from her uncleannes.

1635.—Theodasius the Emperor pretending to be excused from punishment of his sinnes, because King David also was an adulterer and a manslayer, S. Ambrose replied, saying : *Thou that hast folowed King David erring, folow him repenting.* After which admonition the Emperour most humbly did public penance enjoined him by the Bishop.

4 Kings ii. 1. Douay, 1635.—And it came to passe when our Lord would take up Elias by a hurle winde into heaven. Elias and Eliseus went from Galgal.

1635.—Whither Elias was carried being taken up into the ayre, is uncertain : but certaine that he yet liveth and must die.

1816, 1843.—By heaven here is meant the air, the lowest of the heavenly regions.

4 Kings vi. 17. Douay, 1635.—And when Eliseus had prayed, he sayd ; Lord open the eies of this man, that he may see ; And our Lord opened the eies of the servant, and he beheld : and loe the mountaine ful of horses, and of fire chariots round about Eliseus.

1635.—A husbandman in Yorkshire called Kettle, had the guift to see evil spirits, wherby he often detected and hindred their bad purposes.

4 Kings viii. 10. Douay, 1635.—And Eliseus sayd to him, Goe, tel him thou shalt be healed : but our Lord hath shewed me that dying he shal die.

1635.—This was true in some sense, sicknes ending when death came.

1816, 1843. — By these words the Prophet signified that the King's disease was not mortal ; and that he would recover, if no violence were used, or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do ; that he would indeed tell the King he should recover, but would be himself the instrument of his death.

4 Kings xx. 11. Douay, 1635.—Isaie therefore the prophet invocated our Lord and brought backe the shadow by the lines, by the which it was now gone downe in the dial of Achaz, backward ten degrees.

1635.—If these ten lines importe so manie houres, then the dial going forwards againe, by like degrees, this day was increased by twentie houres, and so was longer then that in which Josue procured stay of the sunne the space of one day, to witte, of twelve houres, as S. Dyonise thinketh.

1 Paralipomenon xxviii. 7. Douay, 1635.—And I will confirme his kingdom for ever, if he shal persever to doe my precepts and my judgments, as at this day.

1635.—It is here evident, that Salomon was sometime the true servant and childe of God, keeping his precepts, and as certain, that he fel into great sinnes, and lost God's grace, and finally it is doubtful in what state he died, whereby is convinced their vaine phancie

that thinke, he who is once the child of God can never fal, nor become a wicked man.

2 Paralipomenon xxi. 12. Douay, 1635.—And there were letters brought him from Elias the prophet, in which was written ; Thus sayth our Lord the God of David thy father, because thou hast not walked in the waies of Josophat thy father, and in the waies of Asa the King of Juda.

1635.—Elias was assumed from ordinarie conversation with mortal men the eighteenth yeare of King Josaphat, who reigned twentie-five yeares, so he shewed this special care of Joram and his kingdom after his assumption seven yeares.

Continuation of the Church, (Miracles of Elias) vol. i., page 833.

1635.—(Elias) Procured fire from heaven, which devoured two insolent Captaines, and their hundred men. Divided the river of Jordan *with his cloke, that himselfe and Eliseus passed over the dry chanel*, was assumed in a fire chariot into some place, *where he yet liveth, and parting away* obtained of God the like double spirit (*of prophecie and miracles*) to *Eliseus*.

1 Esdras x. 9. Douay, 1635.—There assembled therfore al the men of Judah and Benjamin into Jerusalem within three dayes, that is the ninth month, the twentieth day of the month : and al the people sate in the Street of the house of God, trembling for the sinne and the rayne.

1635.—Their sinne was punished by over much rayne. And so affliction gave them more feeling of their faults.

Nehemias i. 1. Douay, 1635.—The words of Nehemias the sonne of Helchias. And it came to passe in the month of Caslen, the twentieth yeare, and I was in Susis the castel.

1635.—Nehemias by his legacie, being sent from a king ; by his name which signifieth comforter from our Lord ; and by his building againe the wals of Jerusalem ; prefigured our Saviour, who was sent from God the Father, himselfe being the comforter of mankind, and the sender of another comforter the Holy Ghost, to remaine with his Church.

Nehemias viii. 2. Douay, 1635.—Esdras therfore the Priest brought the law before the multitude of men and women, and al that could understand, in the first day of the seventh month.

1635.—The people requested Esdras to bring the booke of the law, and he brought it, neither is there anie mention that he writ the whole law out of his memorie or by miracle ; which maketh it

probable that al copies were not burned or lost, but some reserved by Jeremias, Ezechiel, Daniel, Aggeus, Zacharias, or by himsele or others, out of which he collected one entire volume, correcting faults committed by scribes, and adding some things for explication's sake and supplement of the histories: and that either by tradition or revelation.

Nehemias xiii. 4. Douay, 1635.—And over this thing was Eliasib the Priest, who had been made overseer in the treasure of the house of our God, and neere a kin to Tobias.

1635.—This Tobias was an Ammonite and a Persecuter, to whom Eliasib being akin (by reason of unlawful mariages) joynd fellowship with him for wicked lucre; which therefore Nehemias corrected, prefiguring therein our Saviour's zele, who threw buyers and sellers out of the temple. And these persecuters prefigured heretikes in their words and actes, as venerable Bede expoundeth.

1816, 1843.—Or, he was faulty in this thing, or in this kind.

Tobias iii. 7. Douay, 1635.—The verie same day therefore it chanced that Sara the daughter of Raguel in Rages, a Citie of the Medes, she also heard reproch of one of her father's handmayds.

1635.—In a province of the Medes, whereof Rages was the head citie; for when they came where Raguel dwelt, Tobias stayed there, and the Angel went to the citie of Rages where Gabelus dwelt. As one may say; such a one dwelleth in Rome, that dwelleth in anie other part of Romania; in York, Lincoln, or Munmouth, that dwelleth in anie of those shires.

Tobias iii. 8. Douay, 1635.—Because she had been delivered to seven husbands, and the divel named Asmodeus, had killed them forthwith, as they were entred in unto her.

1635.—Asmodeus, signifying Destroyer, is a captaine or king of those divels, which specially destroy soules by the sinnes of the flesh, and afterwards tormenteth both soules and bodies for the same sinnes.

Tobias v. 5. Douay, 1635.—Then Tobias going forth, found a goodlie yong man, standing girded, and as it were readie to walke.

1635.—The Angel Raphael appearing in forme of a man, prefigured our Saviour, who indeed became a verie man.

Tobias vi. 8. Douay, 1635.—And the Angel answering, sayd to him, if thou put a litle peece of his hart upon coales, the smöke thereof driveth out al kinde of divels, either from man or from woman, so that it cometh no more unto them.

1635.—Divels who exalted themselves as equal with God, are justly made subject to corporal creatures, God concurring with natural causes, whose good pleasure is sometimes to use instruments naturally unapt, as when Christ gave sight to the blinde by putting clay on his eyes, sometimes more apt, as when he fed manie with few loaves. So the Angel by God's appointment used this meanes to expel the divel.

1816, 1843.—God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the most high, subject to such mean corporeal creatures, as instruments of his power.

Tobias xi. 9. Douay, 1635.—Then ranne the dog before which had been with them in the way, and comming as it were a messenger, with the fawning of his tayle rejoiced.

1635.—It nothing disgraceth the Sacred historie that a smal matter being also true is recorded with the rest: As not one letter nor one title of the law may be omitted.

Tobias xii. 12. Douay, 1635.—When thou didst pray with teares, and didst burie the dead, and left thy dinner, and didst hide the dead by day in thy house, and by night didst burie them, I offered thy prayer to our Lord.

1635.—Here the Angel Raphael reporteth certaine good offices which he had done for Tobias. He did other like for his sonne, and for Raguel, and for his daughter, which are likewise recorded in this Book. And the whole world, especially God's servants, receive continual great benefits by holie Angels, as partly may be gathered in this holie historie, and more els where. For first, the office of Angels is, to assist, or be alwayes readie, as most diligent servitours of God, expecting what his divine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was sent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greek text readeth, Angels present the prayers of Saints, that is, of godlie men and women to God: so Raphael testifyeth here himself, that he offered Tobias' prayers to our Lord. Thirdly, Angels ayd and assist those that love puritie of life, sincere service of God, hate vice, embrace vertue, and doe works of mercie; so Raphael assisted Tobias when he traveled to burie the dead, flying from the King's furie, and hiding himself. Fourthly, Angels exhort to good works, as in this chapter (verses 6, 8-10, 18.) Fifthly, They suggest and instruct what to doe (vi. 4, 5.) Raphael

taught yong Tobias to take the fish, embowel him, reserve parts thereof, (verses 11–13,) advised him to lodge at Raguel's house, to demand Sara to wife, and (verses 16, 17,) instructed him, against whom devils have power. Sixthly, they expel devils from persons and places. (chap. viii. 3.) Raphael tooke and bound the devil Asmodeus in the desert of higher Ægypt. Seventhly, They deliver men from dangers and evils, (chap. vi. 3,) as when the great fish assaulted Tobias, and Sara from molestation and slander, and old Tobias from blindnes. (chap. iii. 10; xi. 8; xii. 14.) Eighthly. When it redoundeth to the honour and more service of God, and good of the soule, Angels procure riches and worldly commodities. (chap. xii. 3.) Yong Tobias gratefully confessed the great benefits received by his guide, concluding generally, *by him we are replenished* (sayth he) *with al good things*. Ninthly. Good Angels also prove men, for their more merit, so the Angel witnesseth. (chap. xii. 14.) *Because thou wast acceptable to God, it was necessarie that tentation should prove thee*. Tenthly and finally, (for we remit the reader to larger documents of others,) after prooffe of patience, fortitude and other vertues, holie Angels comfort good men; so Raphael encouraged old Tobias, saying (chap. v. 13,) his blindnes should shortly be cured, (chap. xii. 12,) shewed him how grateful his prayers with teares and works of mercie were in God's sight. He comforted Raguel and his familie by bringing yong Tobias to their house. (chap. vii. 5.) Much more (chap. viii. 16,) both them and al Tobias his familie, by driving away the devil; and lastly, by revealing himselfe unto them. So holie Angels, especially the proper guardian patrons of everie one, are alwayes readie to helpe men, guard them, exhort them to good, doe instruct them, doe expel evil spirits, and deliver men from manie evils and dangers, doe procure temporal commodities, prove their vertues, offer their prayers and good works, assist them al their lives, and at their deaths, then also bring their soules to the judgement seate, and (if they die in good state) to eternal joy and glorie, wherof the ancient fathers writings are ful. S. Gregorie the Great and others. Our Saviour himselfe testifyeth that Angels rejoyce at the conversion of a sinner, and therefore they know and have care of men's states in this life: and Finally, Angels caried the soule of poore Lazarus into Abraham's bosome.

Judith iii. 13. Douay, 1635.—For Nabuchodonosor the King had commanded him, that he should destroy al the Gods of the earth, that he onlie might be called God of those nations which could be subdued with the might of Holofernes.

1635.—An expresse figure of Antichrist, for whom al heretikes make way as precursors, for the singular man of sinne wil confesse no God but himself.

Judith ix. 13. Douay, 1635.—Let him be caught with the snares of his eies in me, and thou shalt strike him from the lips of my charitie.

1635.—Of such private oratories as this, our Saviour seemeth to speake, (Matthew vi.) saying; Enter into thy chamber, &c. Of like oratories among Christians read Cardinal Baronius.

Judith x. 4. Douay, 1635.—To whom also our Lord gave beautie; because al this trimming did not depend of sensualitie, but of vertue; and therefore our Lord amplified this beautie on her, that she might appeare to al men's eies of incomparable comlines.

1635.—God by this testified her holie intention in adorning herselfe.

Judith xiii. 20. Douay, 1635.—But the same our Lord liveth, that his Angel hath kept me, both going hence and abyding there, and from thence returning hither; and our Lord hath not suffered me his handmayde to be defiled, but without pollution of sinne he hath called me backe to you, rejoycing in this victorie, in my escape, and in your deliverie.

1635.—Judith's proper Angel so defended her, as Jacob's Angel delivered him from al evils.

Judith xvi. 21. Douay, 1635.—For he wil give fyre, and wormes into their flesh, that they may be burnt, and may feele for ever.

1635.—Everlasting torments of fire and wormes perteyne to the damned bodies; and greater paines to the damned soules, especially the losse of God's vision.

Argument of the Book of Job.

1635.—Besides the literal sense, Job in al his actions, sufferings and whole life, was a special figure of Christ (showing, sayth S. Gregorie) by those things which he did and susteyned, what our Redeemer should doe and suffer; yea, more particularly then most part of the Patriarchs, which S. Jerome also admireth, and testifyeth, saying; what mysteries of Christ doth not this Booke comprehend? everie word is ful of sense. Moreover this historie is replenished with moral documents, how to embrace vertue and eschew vice: proposing the life of a right godlie man, neither insolent in prosperitie, nor despairing in adversitie, alwayes resolute in God's service, as wel in his prosperous kingdom, as in the miserable dunghil. Here also we have the true manner of arguing, according to the rules of Logike,

with detection of sophistrie. Job proving and disproving assertions by proposition, assumption, and conclusion, as S. Jerome observeth, with profound knowledge of natural things and causes, as appeareth in verie manie places. Al which varietie and abundance of matter, comprised in smal rowme, make manie things hard and obscure, yet are the same so tempered with other things plaine and easie, that here is veriefied S. Augustine's observation, certaine places of holie Scriptures serve as delectable meate to them that hunger and thirst divine knowledge, and the obscure take away tediousness from them, that loathe usual plaine doctrine.

Job i. 6. Douay, 1635.—But on a certaine day when the sonnes of God were come to assist before our Lord, Satan also was present among them.

1635.—Divels appeare not in God's sight, but sometimes in presence of Angels which represent God.

1816, 1843.—This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God. 2. That he can do nothing without God's permission. 3. That God doth not permit him to tempt them above their strength, but assists them by his divine grace in such a manner that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.

Job xiii. 8. Douay, 1635.—Doe you take his person, and doe your endeavour to judge for God.

1635.—Job's state of sinne or innocencie was best known to God, next to his owne conscience: not at al to his adversaries, that presumed to judge thereof.

Job xxvi. 5. Douay, 1635.—Behold the gyants grone under the waters, and they that dwel with them.

1635.—Giants were not able to wade in Noe's floud, but were drowned with the rest.

Job xxix. 25. Douay, 1635.—If I would have gone to them, I sate first, and when I sate as a king with his armie standing about him, yet was I a comforter of them that mourned.

1635.—This particle (as) importeth not here a similitude, but rather that he was a very king or supreme Prince, as having supreme authoritie, royal vesture and crown.

Job xxxi. 1. Douay, 1635.—I have made a covenant with mine eyes, that I would not so much as thinke of a virgin.

1635.—Whereas there is a continual warre between a chast mind

and a rebellious flesh, holy Job made this condition of truce between these enemies ; that his eye should never give occasion to carnal concupiscence.

1635.—By which meanes he was also safe from carnal cogitations.

Job xlii. 13. Douay, 1635.—And he had seven sonnes, and three daughters.

1635.—In that he had al other things double, and children in the same number as before, it is a signe that the former perished not, but died in good state.

Proemial annotations upon the Book of Psalmes.

The authoritie of this Book was ever authentical, and certaine, as the assured word of God, and Canonical Scripture. But concerning the Authour, there be divers opinions, for although it be manifest by the testimonie of Philo and Josephus, that in their time and alwaies before only King David was by al Hebrew Doctours holden for Authour of al the Psalmes ; yet after that learned Origen, and other Christian Doctours, expounded manie Psalmes of Christ, the Jewes being pressed therewith, began to denie that al were David's ; alleading for their new opinion the titles of divers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Whereupon S. Jerome and S. Augustine sometimes admitted those as Authours of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that David writ not al, but differ much in particular, touching other supposed authours, in so much that Melchisedech, Moyses, Asaph, Eman, Idithun, the sonnes of Core, Salomon, Jeremie, Ezechiel, Esdras, Aggaeus, and Zacharias, are al (with more or lesse probabilitie) reputed authours of several psalmes. Nevertheles it seemeth that S. Jerome rather related other men's judgement, then shewed his owne, as we shal note by and by. And S. Augustine maturely discussing this doubt, saith plainely, that *their judgement seemed to him more credible, who attribute al the hundred and fiftie Psalmes to David alone.* Further explicating that wheras some Psalmes have David's owne name in their titles, some have other men's names, some none at al, *this diversitie importeth not divers Authours, but signifieth other things either perteyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him.* Likewise S. Chrysostome resolutely judgeth, that onlie King David was Authour of

this whole Booke. Moved especially by this argument, for that Christ and the Apostles alleadging the Psalmes, doe oftentimes name David as Authour, and never anie other. Also Origen and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of David; and the general Councils of Carthage, Florense and Trent, in the catalogue of Canonical Scriptures, recite this booke by the name of David's Psalter.

Moreover it is cleare (Acts ii.) that the 2nd Psalme, though it want his name, is David's. And other Scriptures say plainly, that David made the Psalmes civ., cv., cvi., cvii., cxxxv., beginning, *Confesse to our Lord, because he is good, because his mercie is for ever.* Which he appointed the Levites to sing, or play on instruments, and yet they have not his name in their titles. Againe David is only intituled the *egregious, or excellent Psalmist of Israel.* Neither were Asaph, Eman, and Iduthen, anie where called prophets (as are al the writers of holie Scriptures), but only maisters of musike. And the sonnes of Core were only porters. Finally, S. Jerome (whose judgement the whole Church singularly esteemeth in al questions belonging to holie Scriptures) seemeth as much inclined, that only the royal Prophet David was authour of this whole booke, as to the contrarie. For in his epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of several books, when he commeth to the Psalmes, without mention of other authours, saith: *David our Simonides, Pindarus, and Alceus, Flaccus also, Catullus, and Cerenus, soundeth out Christ, with harpe, and ten-stringed Psalter, rising up from Hel:* so attributing the summe of this whole booke to the Royal Prophet David, as if he supposed no other Authour.

Touching therfore the argument or contents of this divine Psalter, al Catholike Doctours uniformly agree that it is the abridgement, summe, and substance of al holie scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law and Prophets in one place, seemeth not onlie to reduce al to *the Law and Prophets jointly,* but also to *the Psalmes alone,* or severally. But whether this be our Saviour's divine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys after brief

recital of the contents of other holie scriptures, saith : This sacred booke of divine Canticles, doth exhibit both a general song, and exposition of divine things. S. Basil calleth the Psalmodie of David the common and most plentiful store-house of al sacred doctrine, the treasure of perfect Theologie. S. Ambrose accounteth it, The register of the whole Scripture. Origen and others use the same, or verie like termes. S. Augustine particularly distinguishing al the Scriptures into foure sorts of bookes, sheweth that the Psalmes conteyne al : The Law (saith he) teacheth some things, the Historie some things, the Proverbs also and Prophets teach some things ; but the Booke of Psalmes teacheth al. It proposeth the iaw, recounteth things of old, prescribeth the due ordering of men's actions, and prophecieth things to come. Briefly, it is a common treasure of good doctrine, aptly administring that is necessarie to everie one. And a litle after, exemplifying in particular points : Is not here (saith he) al greatnes of vertue, and is not here the right square of justice ? is not the comelines of chastitie, the consummation of prudence, is not whatsoever may be called good, learned in the Psalmes ? Here is the knowledge of God, the cleare pronounciation of Christ to come in flesh, the hope of general Resurrection, feare of torments, promise of glorie, revelation of mysteries. Even al good things are here, as in a common great treasure laid up and heaped together.

See then and observe here (Christian Reader) the admirable wisdom and goodnes of God. The meanes of man's salvation being so disposed, that his owne free consent and cooperation is thereto necessarily required, according to that most approved doctrine of the same S. Augustine. He that created thee without thee, doth not justifie thee without thee : to helpe our weaknes, and sweetly to draw our mindes, otherwise averse from travel and paine, the Holie Ghost hath ordained that in smal roome, and in pleasant manner, we may attaine necessarie knowledge of God and ourselves, easily keepe the same in memorie, and dayly put in practise our chiefest dutie, in serving and praising God, by singíng, reading, or hearing these divine psalmes. Which one book (as everie one shal be able to learne it more or lesse perfectly) openeth and sheweth the way to understand al other Scriptures, and so to find and enjoy the hidden treasures of God's word, in like manner as a key openeth a lock : for the whole sacred Bible is a sealed booke, and not rightly understood, til the seale or lock be opened by the key of God's spirit, giving knowledge : which the Holie Ghost, amongst other wayes, inspireth

verie often by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture: where Eliseus not yet knowing God's wil in a particular case, called for a Psalmist (or player on instruments), and when the Psalmist sang, the hand of our Lord came upon Eliseus, and presently he prescribing what should be done, procured plentie of water without rayne, where was none before, and prophesied victorie against the enemies. Reason also and experience teach, that as men of cheerful hart are apt to sing, so the exercise of reading, singing, or playing Psalmes, is a convenient and a special meanes to attaine quietnes or cheerfulness of mind.

But as this holie Psalter is the key of other scriptures, so itselfe is most especially a sealed and locked Booke, requiring manie keyes. Everie psalme (saith S. Hilarie) hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalme, as there be divers persons that speake, to divers ends and purposes. For albeit divers mysteries are sometimes connected, and so require sundrie keyes, yet there is but one principal and proper key of each Psalme; otherwise it should be divided into manie Psalmes. Our first endeavour therefore must be, to find the proper key of every Psalme, that is, to know what is principally therein conteyned. To this purpose the learned Expositours of this booke have observed ten general points, or several matters, to which al the contents may be reduced, as it were, so manie keyes and meanes of entrance into the sense and true understanding of al the Psalmes. And the same may likewise be called the ten strings of this divine instrument. Upon one of which everie Psalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie and perfect musike.

The first key or string is God himselfe, One in substance, Three in persons, Almighty, Al-perfect, Power, Wisdome, Goodnes, Majestie, Justice, Mercie, and other divine attributes. The second is God's workes of Creation, Conservation, and Governing of the whole world. The third God's Providence, especially towards man, in protecting and rewarding the just, in permitting and punishing the wicked. The fourth is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Jacob, their marvelous increase in Ægypt, divers estates, manie admirable and miraculous things done amongst them, with their ingratitude, rejection, and reprobation. The fifth principal key and string is Christ, the promised Redeemer of mankind: prophesying his Incarnation, Nativitie, Travels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixth is the propagation of Christ's name and Religion,

with Sacrifice and Sacraments, in the multitude of Gentiles believing in him, even to the uttermost coasts of the earth, the Catholike Church ever visible. The seventh is the true manner of serving God, with sincere faith and good workes. The eighth Holie David interposeth manie things concerning himselfe. As God's singular benefits towards him, for which he rendereth thankses and divine praises, recounteth his enemies, dangers, and afflictions of mind and bodie, namely, by Saul, Absalom and others, humbly beseeching and obtaining God's protection. He also expresseth in himselfe a perfect image and patterne of a sincere and hartie penitent; bewayling, confessing and punishing his owne sinnes. The ninth is the end and renovation of this world, with the general Resurrection and judgement. The tenth is eternal felicitie, and punishment, according as everie one deserveth in this life. These are the ten keyes of this Holie Booke and ten strings of this Divine Psalter.

Moreover to find which of these is the proper key and principal string of everie Psalme, learned Divines use foure especial wayes; first, by the title added by Esdras, or the seventie-two Interpreters, for an introduction to the sense of the same Psalme. So it appeareth that the third Psalme treateth literally of David's danger, and deliverie from his sonne Absalom; which is the eight key; though mystically it signifyeth Christ's Persecution, Passion, and Resurrection, which is the fift key. Secondly, if there be no title, or if it declare not sufficiently the key or principal matter conteyned, it may sometimes be found by allegation and application of some special part thereof in the new Testament. So it is evident (Acts iv. 25, xiii. 33; Heb. i. 5, and Heb. v. 5) that the second Psalme perteyneth to Christ, impugned and persecuted by divers adversaries. Which is the fift key. Thirdly, when greater things are affirmed of anie person, or people, as of David, Salomon, the Jewish nation, or the like, then can be verified of them, it must necessarily be understood of Christ or his Church, in the new Testament or in Heaven. So the *conclusion* of the 14th Psalme. *He that doth these things shal not be moved for ever*, cannot be verified of the tabernacle, nor temple of the Jewes, but of eternal Beatitude in heaven. Which is the tenth key. Though the greater part of the Psalme sheweth, that just and true dealing towards our neighbours is necessarie for attayning of eternal Glorie. Fourthly. When both the title and psalme, or part thereof, seeme hard and obscure, some part being more cleare, the true sense of al may be gathered by that which is more evident. So the title and former part of the fifth Psalme, being more obscure, are explained

by the last verses, shewing plainly that God wil justly judge al men, both just and wicked, in the end of this world. Which is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare what other keys belong to the same, and what other strings are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge, search the judgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Divine matter in smal roome, this booke hath another special excellencie, in the kind of stile, and manner of uttering, which is meeter and verse in the original Hebrew tongue. And though in Greeke, Latin, and other Languages, the same could not in like forme be exactly translated, yet the number and distinction of verses is so observed, that it is apt for musike, as wel voices as instruments, and to al other uses of God's servants. Neither is musical manner of uttering God's word and praises lesse to be esteemed, because profane poets have in this kind of stile uttered light, vaine, and false things. For the abuse of good things doth not derogate from the goodnes thereof, but rather commendeth the same, which others desire to imitate. And cleare it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer, the most ancient of that sorte, writ his poeme at least two hundred and fourtie yeares after the destruction of Troy, as Apollidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos, say longer, whereas King David our Divine Psalmist, reigned within one hundred yeares after the Trojans' warrs. There were indeed, Amphion, Orpheus, and Museus, before David, but their verses either were not written, or shortly perished, onlie a confused memorie remaining of them, recited, altered, and corrupted by word of mouth, but before them were the sacred historie of Job almost al in verse, and the two Canticles of Moyses, (Exod. xv., Deut. xxxii.) It is moreover recorded that Jubal (long before Noe's floud) was the father of them that sang on harpe and organ. Musike therefore is marvelous ancient. But sacred Poetrie is in manie other respects most excellent, and most profitable. This holie Psalmodie (saith S. Augustine) is a medicine to old spiritual sores, it bringeth present remedie to new wounds, it maketh the good to persevere in wel doing, it cureth at once al predominating passions which vexe men's soules. A little after: Psalmodie driveth away evil spirits, inviteth good

Angels to helpe us, it is a shield in night terrours, a refreshing of day travels, a guard to children, an ornament to yong men, a comforte to old men, a most seemlie grace to women. Unto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect ; It conjoyneth the whole church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Saints and Angels in heaven.

To al this we may adde other causes, which moved the royal Prophet to write this divine poetrie. First, he had from his youth (by God's special providence) a natural inclination to Musike ; wherein he shortly so excelled, that before al the Musitians in Israel, he was selected to recreate King Saul, whom an evil spirite vexed. And his skil, together with his devotion, had such effect, that *when he played on the harpe, Saul was refreshed and waxed better. For the evil spirite departed from him,* saith the holie text. Wherefore he made these Psalmes, that himselfe and others might by singing them, employ this guift of God to his more honour. Secondly, Verse being more easie to learne, more firmly kept in mind, and more pleasant in practise, (for *as wine, so musike doth recreate the hart of man.*) the Holie Ghost condescending to man's natural disposition, inspired David to write these Psalmes in meeter, mixing the powre of Divine Doctrine with delectable melodie of song, that whiles the eare is allured with harmonie of musike, the hart is indued with heavenlie knowledge, pleasant to the mind, and profitable to the soule. Thirdly, David singularly illuminated with knowledge of great and most divine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to God's owne hart* would utter the same mysteries, with godlie instructions and praises of God, in the most exquisite kind of stile ; that is in verse. For otherwise he was also verie eloquent in prose, as wel appeareth by sundrie his excellent and effectual discourses in the books of Kings and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Egypt through the red sea in a Canticle, after that he had related the same whole historie more at large in prose, that al might sing, and so render thankes with melodious voice, and musical instruments praising God. Likewise in another Canticle he comprised the whole law, a litle before his death. So also Barac and Deborah, and after them Judith, song praises to God for their victories in verse. Salomon writ the end of his Proverbs, and a whole booke (intituled Canticles), and the

Prophet Jeremie his Lamentations in verse. Anna having obtained her prayer for a sonne, gave thankes to God, with a Canticle. The like did King Ezechias for recoverie of health. The Prophets Isaias, Ezechiel, Jonas, Abacuc, and the three children in the furnace: againe in the new Testament, the Blessed Virgin Mother, just Zacharie, and devout Simeon gave thankes, and sang praises to God in Canticles.

Fourthly, Albeit the holie King was not permitted to build the gorgeous Temple for God's service, as he greatly desired to have done, yet he provided both store of musitians (foure thosand in number, of which 288 were maisters to teach) and made these Psalmes as Godlie ditties, for this holie purpose, in al solemnities of feasts, and daylie sacrifice, when the Temple should afterward be built.

Fiftly, he made these Psalmes not only for his owne and others' private devotion, nor yet so especially for the publike Divine Service in the Temple, and other Synagogues of the Jewes, but most principally for the Christian Catholike Church, which he knew should be spred in the whole earth. Foreseeing the marvelous, great, and frequent use therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in divers Psalmes. *Al the earth sing to thee, sing Psalmes to thy name.* Again, *I will sing Psalmes to thee, (o God) in the Gentiles, in al peoples and Nations.* Which himselfe never did, but his Psalmes are ever since Christ song by Christians, converted from gentilitie, as we see in the Churches service. For the whole Psalter is distributed to be song, in the ordinarie office of our breviarie everie weeke, and though extraordinarily, for the varietie of times, and feasts, there is often alteration, yet stil the greater part is in psalmes. Certayne also of the same Psalmes, are without change or intermission repeated everie day. And such as have obligation to the Canonical houres, must at least read the whole office privately, if they be not present where it is song. The office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publike prayers, and in administration of other Sacraments and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices of our B. Ladie, and for the dead, are Psalmes. Besides the seven penitential, and fiteene Gradual Psalmes, at certaine times. So that Clergiemen's daylie office consisteth much in singing, or reading Psalmes. And therefore al Byshops especially, are strictly bound by a particular Canon to be skilful in the Psalmes

of David: and to see that other Clergiemen be wel instructed therein. According to the Holie Ghost's admonition, by the pen of the same royal Prophet, (Psalme xlvi.) *Sing psalmes with knowledge, and understanding them.* Not that everie one is bound to know, and be able to discusse al difficulties, but competently, according to their charge undertaken in God's church. Otherwise everie one that is, or intendeth to a Priest may remember what God denounceth to him, by the Prophet Osee, chap. iv., *Because thou hast repelled knowledge, I will repel thee, that thou doe not the function of Priesthood unto me.* Thus much touching the authour, the contents, the poetical stile, and final cause of this holie Psalter.

As for the name, S. Jerome, S. Augustine, and other Fathers teach, that whereas amongst innumerable musical instruments, six were more specially used in David's time, mentioned by him in the last Psalme. Trumpet, Psalter, Harpe, Timbrel, Organ, and Cymbal: This booke hath his name of the instrument called Psalter, which hath ten strings, signifying the ten commandements, and is made in forme (as S. Jerome and S. Bede suppose) of the Greeke letter Δ delta, because as that instrument rendereth sound from above, so we should attend to heavenlie vertues, which come from above: Likewise using the harpe, which signifyeth mortification of the flesh, and other instruments, which signifie and teach other vertues, we must finally referre al to God's glorie, rejoyce spiritually in hart, and render al praise to God.

Psalme iv. 1. Douay, 1635.—Unto the end in songs, the Psalme of David.

1635.—The Hebrew word *Lamnatsea* signifieth *to him that overcommeth.* And so the Hebrews interpret, that the Psalmes, which have this word in their titles, were directed either to him that excelled others in skil of musike or had authoritie over other musitians: or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath *In finem, Unto the end,* (which most commonly signifying perpetuitie, or continuance unto the end of anie thing) in the titles of the psalmes rather signifieth, that the matter conteyned in the Psalme pertaineth to future times, or persons: especially to the new Testament. And so S. Augustine expoundeth it here of *Christ*, who is *the end* (or perfection) *of the law.* Not that the principal contents belong to Christ, in his own person, but to his mystical bodie the Church, and faithful people, whom the Prophet here teacheth to have confidence

in God, moderation in their affections, and patience in tribulation, which is the seventh key, proposing his owne example, and prophetically Christ's. The same wherto Christ exhorteth, saying: Joan xvi. ult.—*Have confidence, I have overcome the world.* Signifying that his servants through his grace may also overcome it.

Psalme iv. 6. Douay, 1635.—Sacrifice ye the sacrifice of justice, and hope in our Lord, manie say: who sheweth us good things.

1635.—Not only external Sacrifice of divers kinds were necessarie in the law of nature and of Moyses, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was ever and is required, and that of three sorts; First, Sacrifice of sorow and contrition for sinnes, (Psalme l.) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of justice here mentioned. The third is sacrifice of praise, (Psalme xlix.) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place; He offereth sacrifice of justice, that rendreth to everie one that is due: first to God as our Creator, a resignation of ourselves, even our lives, at his divine pleasure; as to our Maister, we must render faith and believe in al that he proposeth; as to our Father, hope, confidence and reverential feare; as to our Lord and King, payment of tribute, that is, observation of his law and commandments; as to our Captaine, the travel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our wounds by chasticement for sinnes; as to our Spouse, chastity of body and mind, flying al carnal and spiritual fornication; as to our Friend, frequent conversation in al acts of devotion. We owe to ourselves, that seeing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, and the bodie and inferiour appetite obey; as the servant must obey his master, and the handmaid her mistres. We owe to our neighbour love from the hart, instruction also from the mouth, and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary things are due. To the world, contempt: because the goods of this world are smal, few, short, uncertaine, deceitful, not satisfying the mind, and mixed with manie evils and dangers. To the flesh we owe chasticement, and daylie care, so to feed it, that it serve the soule, and rebel not. To the divel we must render the shame that commeth by sinne, acknowledging our faults, and al truths, and so returne upon him *al vanitie and lying*, wherewith he

allureth and seduceth. Finally, to sinne itselfe, we owe hate and revenge, because it is the onlie evil that hurteth us; and due punishment with zeale of justice, because it dishonoureth God. He that thus offereth *sacrifice of justice*, may justly, (as it foloweth in the Psalme) hope (yet not in himselfe, but) in our Lord. And lest anie should pretend ignorance, saying; *who sheweth* (or teacheth) *us good things?* as though they lacked instruction, the Prophet preventeth this vaine excuse, saying: *The light of thy countenance o Lord* (the light of reason which is the image of God, whereto we are created like) *is signed upon us*, fixed in our understanding, that we may see there is a God that ought to be served, and that he wil reward his servants. (Hebrews xi.)

Psalme vi. 1. Douay, 1635.—Unto the end in songs, the psalme of David for the octave.

1635.—Literally it seemeth that the psalmes which have, *for the octave* in their titles, were to be song on an instrument with eight strings. So the Chaldee paraphasis translateth *in citherns of eight strings*. But prophetically S. Augustine and others expound it, to pertaine to the Resurrection in the end of this world. So David, and al penitent sinners bewaile their sinnes, and doe pennance in this life for the octave, that is for the world to come.

1816, 1843.—That is to be sung on an instrument with eight strings. S. Augustine understands it mystically, of the last resurrection, and the world to come; which is as it were, the octave, or eighth day, after the seven days of this mortal life; and for this octave, sinners must dispose themselves, like David, by bewailing their sins whilst they are here upon earth.

Psalme viii. 1. Douay, 1635.—Unto the end for presses the psalme of David.

1635.—Most Hebrew Doctours say the word *Gittith* may either signifie the place where this psalme was made, or the musical instrument on which it was song. But most Christian doctours expound it literally, of Christ's Passion, who was stretched on the Crosse, and al his sacred bloud pressed, and drawne out of his bodie. Which metaphor Isaiaes also useth, demanding of Christ; *Why is thy clothing redde, and thy garments as theirs that tread in the wine presse?* and answereth in Christ's person: *I have troden the presse alone*. S. Augustine also applieth it morally to the Church, where Christ is the vine, the Apostles are the branches and spreaders (that is preachers) of the Ghospel, Christians are the grapes, Chris-

tian vertues are the wine. Namely patience and fortitude in afflictions. Wherby the good are purified, and severed from amidde the reprobate, as wine is pressed out of the grapes, barreled, and laid up in sellers, and the huskes and carnels cast to hogs, or other beasts.

Psalme xiii. 5. Douay, 1635.—They have not invocated our Lord, there have they trembled for feare where no feare was.

1635.—Not believing in God, they feared Idols, that is, divels: who indeed cannot hurt God's servants.

Psalme xiv. 5. Douay, 1635.—That hath not given his money to usurie, and hath not taken guifts upon the innocent.

1635.—Usurie excludeth from heaven. Likewise doing wrong for bribes.

Psalme xvii. 13. Douay, 1635.—Because of the brightnesse in his sight the clouds passed, haile and coles of fire.

1635.—God's splendour oppressing man's sense, yet instructeth him by his marvelous workes; which mystically signifyeth, that Christ illuminateth the world by his Apostles and other preachers, denouncing his justice, peace, and his wil in al things perteyning to man.

Psalme xxi. 7. Douay, 1635.—But I am a worme and no man, a reproch of men and outcast of the people.

1635.—God that comforteth his servants in their tribulations, left Christ without his ordinarie consolation, to suffer more then ever anie other did. Wicked persecuters respected not Christ as a man, but contemned him, as a very worme, as most reprochful of al men, as the basest of al the people.

Psalme xxi. 15. Douay, 1635.—As water I am powred out: and al my bones are dispersed, my hart is made as waxe melting in the middes of my bellie.

1635.—So weakened with paines of torments, as fluid water not able to consist. My bones and strongest parts of my bodie are weakned, verified when our Saviour fel downe under his crosse. The part that first and last liveth is weakned as soft waxe by heat of the fire, and ready to faile.

Psalme xxi. 16. Douay, 1635.—My strength is withered as a potshard, and my tong cleaved to my jawes, and thou hast brought me downe into the dust of death.

1635.—Al my powers and radical humiditie is dried up, as a potter's vessel is baked in the furnace. Through exceeding great drought,

which our Saviour professed on the crosse, saying ; *I thirst*. Thus thou O God hast suffered me to come to the last breath of life, next to death. Yet finally our Saviour gave up his spirit before he should have died.

Psalme xxi. 18. Douay, 1635.—They have numbred al my bones. But themselves have considered and beheld me.

1635.—Our Saviour's body was so racked on the crosse, that his bones might be seen and counted.

Psalme xxi. 19. Douay, 1635.—They have divided my garments among them, and upon my vesture they have cast lot.

1635.—The Souldiers that crucified our Saviour, taking his garments for their praye, yet in mysteric of his Church divided not his coate.

Psalme xxiv. 12. Douay, 1635.—Who is the man that feareth our Lord ? he appoynteth him a law in the way that he hath chosen.

1635.—He that feareth God, which is the beginning of wisdom, receiveth five spiritual commodities here mentioned : 1st. God instructeth him by his law : 2nd. bestoweth al necessaries upon him : 3rd. others shall imitate his good example : 4th. God wil protect him : 5th. According to God's covenant he shal enjoy the manifest sight of God for his eternal reward.

Psalme xxix. 1. Douay, 1635.—A psalme of Canticle, in the dedication of David's house.

1635.—The general name of Psalme common to this whole booke conteyning in al 150, is more particularly appropriated to some, which more specially were playd upon musical instruments, as on the Psalter, Harpe, &c. Others are called Canticles which were most usually song with humane voices, so this, called a *psalme of Canticle*, signifieth that voices began the musike, and instruments were adjoyned. As contrariwise others are called *Canticles of Psalmes*, where instruments began and voices folowed. After manie great tribulations King David prospering built an excellent house or place. And at his first dwelling therein, made this Psalme, beginning himselfe to sing the same with voice, other musicians joyned with him in the praises of God and thanksgiving for his benefits.

Psalme xxxiii. 8. Douay, 1635.—The Angel of our Lord shal put in himselfe about them that feare him : and shal deliver them.

1635.—The proper guardian Angel of everie one.

Psalme xxxiv. 11. Douay, 1635.—Unjust witnesses rysing up, asked me things that I knew not.

1635.—Such false witness did rise against Christ. Things that were not: for God himselfe that knoweth al things, knoweth not that which neither was, is, nor can be.

Psalme xli. 2. Douay, 1635.—Even as the hart desireth after the fountaines of waters; so doth my soule desire after thee O God.

1635.—A hart waxing old, and burdened with much haire, and great hornes, draweth a serpent into his nosethrels, so being infected with poyson, desireth most ardently to drinke, and afterwards casteth his hornes, and haire, and becommeth as it were yong againe. With such fervent desire a true penitent, feeling himselfe infected with poyson of sinnes, seeketh the water of God's grace.

Psalme xli. 3. Douay, 1635.—My soule hath thirsted after God, the strong living, when shal I come and appeare before the face of God.

1635.—God is omnipotent, and indeed the only true living God; divels who are honoured in idols, can doe no more then God permitteth, and so they can kil the soules that consent unto their tentations, but cannot restore spiritual life againe. The soule being justified, and stil assaulted with new tentations, desireth to be with God.

Psalme xli. 7. Douay, 1635.—And my God, my soule is troubled toward myselfe; therefore wil I be mindful of thee from the land of Jordan, and Hermonijm from the litle mountaine.

1635.—Al this life is like to the smal streit place between Jordan and a litle hil called Hermonijm, but from this streitnes the hope of the just is, to be placed in heaven.

Psalme xliii. 13. Douay, 1635.—Thou hast sold thy people without price; and there was no multitude in the exchanges of them.

1635.—In the destruction of Jerusalem the remnant of the people were sold for smal, as it were for no price. They had sold Christ for thirtie pence: and now no multitude nor number of money at al was given for them, but thirtie of them were sold for one penny.

Psalme xlvi. 7. Douay, 1635.—Trembling tooke them. Their sorowes as a woman traveling.

1635.—Nothing more moveth the hart, and affecteth al the bodie and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman traveling with child, who hath most careful and grievous paines.

Psalme xlviii. 5. Douay, 1635.—I wil incline mine eare unto a parable: I wil open my proposition on a Psalter.

1635.—Holie David harkened to God inspiring him, and declared to others that which he received from God, not only by his penne or tongue, but also for better instilling it into their minds, he sounded it upon the instrument called the Psalter, which had ten strings, signifying the observation of the ten commandments.

Psalme l. 9. Douay, 1635.—Thou shalt sprinkle me with hyssope, and I shal be censed ; thou shalt wash me, and I shal be made whiter then snow.

1635.—Most merciful Lord thou wilt (as I see in the spirit of prophecie) sprinkle me, and al men with thy bloud from the Crosse, where they shal give thee vinegre about hissoppe to drinke, by which washing I shal be cleane from sinne, and become in time pure, yea, whiter then snow. A figure of this hyssope was observed in Moyses' Law, signifying the livelie heat of Christ's infinite charitie.

Psalme lvii. 5. Douay, 1635.—They have furie according to the similitude of a serpent : as of the aspe that is deafe, and stoppeth his eares.

1635.—Their furie is unquiet, til they may wound the innocent with their poisonful sting, neither wil they harken to good admonitions, but stop their eares like an aspe, that layeth one eare close to the ground, and stoppeth the other with his taile.

Psalme lxxv. 17. Douay, 1635.—To him have I cried with my mouth, and have exulted under my tong.

1635.—From the hart which is under the tong, and directeth the tong what to speake.

Psalme lxxvii. 19. Douay, 1635.—Thou art ascended on high, thou hast taken captivitie : thou hast received guifts in men : for even those that doe not believe, our Lord God to inhabite.

1635.—Christ ascended with innumerable Angels attending upon him, caried with him the fathers of the old Testament, that had been captive, as man he received guifts of God, in and for men, his faithful servants, yea also he received for his merite, that innumerable which before were incredulous were converted, and God dwelt in their souls.

1816, 1843.—Carrying away with thee to heaven those who before had been the captives of satan ; and receiving from God the Father : gifts to be distributed to men : even to those who were before unbelievers.

Psalme lxxvii. 28. Douay, 1635.—There Benjamin a yong man, in excesse of minde.

1635.—S. Paul, of Jacob's yongest sonne Benjamin, last called to the Apostleshyp, was chiefly sent to the Gentiles.

Psalme lxxi. 10. Douay, 1635. The Kings of Tharsis and the ilands shal offer presents ; the Kings of the Arabians and of Saba shal bring gifts.

1635.—The three Sages or Kings which adored our Saviour, and offered gold, frankincense, and myrrh, were the first that fulfilled this prophecie : and afterwards Constantin the Great, and other Emperours, Kings, and Princes. Amongst other ilands Great Bryttannie (the greatest of Europe) was converted to Christ, according to this prophecie : first, some few in the Apostles' time, more in the time of Eleutherius. Lastly, our English nation by S. Augustin, and others sent by S. Gregorie.

Psalme lxxiii. 14. Douay, 1635.—Thou hast broken the heads of the Dragon ; thou hast given him for meate to the peoples of the Æthiopians.

1635.—Of blacke divels.

Psalme lxxvi. 11. Douay, 1635.—And I sayd, Now have I begun ; this is the change of the right hand of the Highest.

1635.—Whiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his servants : and this I knew not by myselfe, but by the inspiration of God, making this change in me by his gracious hand.

Psalme lxxvi. 17. Douay, 1635.—The waters saw thee, O God, the waters saw thee ; and they were afrayd, and the depths were troubled.

1635.—The red sea, and Jordan, felt thy divine power, and obeyed thy wil.

Psalme lxxvi. 18. Douay, 1635.—A multitude of the sounding of waters ; the clouds gave a voice.

1635.—Noise of waters meeting after the Israelites were passed, thunders and lightnings also hapned, to the terrour of the persecutors, though not mentioned in Exodus.

Psalme lxxvii. 15. Douay, 1635.—He strucke the rocke in the desert, and gave them water to drinke, as in a great depth.

1635.—In mount Horeb, and there was continual water in al the campe, which occupied neere foure miles in length and breadth.

Psalme lxxvii. 25. Douay, 1635.—Bread of Angels did man eate, he sent them victuals in abundance.

1635.—Manna made by Angels.

Psalme lxxvii. 39. Douay, 1635.—And he remembered that they are flesh, spirit going, and not returning.

1635.—Man's life is like the wind that stil passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrewes note the middes of the Psalter, in 1263 verses, and so manie in the rest.

Psalme lxxvii. 49. Douay, 1635.—He sent upon them the wrath of his indignation, indignation and wrath and tribulation, immissions by evil Angels.

1635.—In these general termes of wrath, indignation, and tribulation, the prophet comprehendeth al the other plagues, to wit, the third of seinifes, the fifth of pestilence, the sixt of boyles, in men and beasts, the ninth of darknes three dayes together. Al which God sent by the ministrie of divels, evil Angels.

Psalme lxxxv. 16. Douay, 1635.—Have respect to me and have mercie on me, give thine empire to thy servant ; and save the sonne of thy handmaid.

1635.—A digression (usual to prophets) of Christ's empyre and kingdom the Church, given to him, being the sonne of an Immaculate Vergin, the handmaid of God.

Psalme lxxxv. 17. Douay, 1635.—Make with me a signe unto God, that they may see which hate me, and may be confounded, because thou, O Lord, hast holpen me.

1635.—The chief and principal signe of Christ's, and his churches glorie, is his Resurrection, præfigured in Jonas. Wherby al enimies are confounded, either to their conversion, or to eternal damnation.

Psalme xci. 11. Douay, 1635.—And my horne shal be exalted as the unicorn's ; and my old age in plentiful mercie.

1635.—The just in confidence of a good conscience expect exaltation of their power, and great consolation in the end of their life.

Psalme xci. 12. Douay, 1635.—And mine eie hath looked upon mine enimies, and the malignant rysing up against me, mine eares shal heare.

1635.—Then shal the justice their enimies depressed ; and themselves flourish, like the palme and ceder trees as foloweth.

Psalme xcii. 1. Douay, 1635.—Prayse of Canticle to David himselfe, in the day before the Sabbath, when the earth was founded.

1635.—Praise to be song with voice : composed by David ; the sixth day of the weeke, which is our Friday, in which day the Church of Christ was founded by his bloud shed on the crosse.

Psalme xciii. 1. Douay, 1635.—To David himselfe in the fourth of the Sabbath.

1635.—The Hebrew letter Lamed, which ordinarily is prefixed to the dative case, or signifieth to, being set before proper names is a signe of the genitive case. Yet the Septuagint expresse it by the dative, and so doth the Latin *ipsi* David, and consequently our English hath, to David himselfe to shew a difference between sacred and profane writers. For in humane books the writer and authour is alone; but in divine, the Holie Ghost is the proper authour, and a man is the writer. To signifie therefore the principal authour, David is sometimes named as the instrumental cause, to whom the Holie Ghost inspired this and other Psalmes, and by whom they were written. And when the titles expresse otherwise. A psalme of David, yet it is so to be understood, that the Holie Ghost is alwayes the principal authour, and David the instrumental, ministerial, or secundarie authour. But when other names are expressed either in the genitive or dative case, or howsoever, it proveth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustine's judgement we noted in the proemial annotations, pages 3 and 4. Whereby is proved that this psalme was not written nor composed by Moses, as Hebrew Rabbins suppose, but by the Royal Psalmist David. Made and ordinarily song in the 4th day of the weeke, our wenesday, in which day Judas the traitor sold our Saviour Christ to his enimies. The revenge of which wickedness, and of al other sinnes, is here prophecied.

Psalme xc. 10. Douay, 1635.—Say ye among the Gentiles that our Lord hath reigned, for he hath corrected the round world, which shal not be moved; he wil judge peoples in equitie.

1635.—Divers ancient Doctours read more in this place. Our Lord hath reigned from the wood, to wit, Christ by his death on the crosse conquered the divel, sinne and death, and thence began to reigne.

Psalme cii. 5. Douay, 1635.—Who replenisheth thy desire in good things; thy youth shal be renewed as the eagles.

1635.—Aristotle and Plinie write that an Eagle decayeth not, nor ever dieth by old age, but the upper part of her beake stil growing, at last hindreth her from eating, and so she dieth of famine. Saadjas and other Hebrew Rabbins report that an Eagle, everie tenne yeares washeth herself in the sea, as in a bath, and then flying verie high burneth her fethers in the elemental fire, and new fethers growing she becommeth fresh, as in her first youth, til at last about an hundred yeares old she is not able to rise from the

water, and so is drowned. S. Augustine more probably affirmeth that in long time her beake growing long and stopping her mouth that she cannot eate, she breaketh the upper hooked part thereof against a stone, and so receiveth meate, and recovereth strength, as in her youth. But whatsoever is the natural propertie of this kindlie bird, the Royal Prophet here instructeth us by the similitude of her long life, or by the renovation of her strength, that just men God's servants are spiritually renovated in Christ, the principal rocke, on whom the Church and al the faithful are built, either by receiving new strength by his grace in their soules, after they are weakened by sinne, as S. Jerom and Euthymius expound this place, or by restoration of their bodies glorified in the resurrection, as S. Augustin teacheth; or by both, as most Catholike Doctours understand it. For one sense of holie Scripture excludeth not another; especially when one is subordinate to the other, as here these two senses doe very wel concurre, seeing the state of the bodie after the resurrection dependeth upon the state of the soule at the time of death.

Psalme cx. 10. Douay, 1635.—The feare of our Lord is the beginning of wisdom.

1635.—Beginning with feare of God, bringeth at last by other degrees to true wisdom, which two are the first and last of the seven guifts of the Holie Ghost.

Psalme cxiii. 4. Douay, 1635.—The mountaines leaped as rammes, and the litle hils as the lambes of sheepe.

1635.—Either there was an earthquake, or some other moving of hils not mentioned by Moyses, or else the Psalmist speaketh of the rocks of the torrents, which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites.

1635.—General annotation upon the 118th Psalme, vol. ii. (page 212.)

As this psalme is the longest in the whole psalter, so it seemeth to the ancient Fathers most profound in sense. And so much the harder to be understood, because also the very hardness thereof lieth hidden, which in divers other psalmes and parts of holie scripture, easily appeareth to the reader. But here the words being cleere, and the sense also plaine and easie in some points of doctrine, yet the more diligence is employed, the more difficultie is found in searching the whole sense and meaning of everie word and sentence, with the manner observed in composing it, and the frequent repetition of the same or like words. Al which maturely considered,

caused that great Clerke and light of the Church S. Augustine to omitte this Psalme, when he explicated al the rest. And when at last he added also this, he wittingly omitted one special difficultie which he doubted not to be conteyned in the manner of composing it, not onlie by order of the Hebrew Alphabet, as divers more Psalmes and some other parts of Holie Scripture, but more artificially then anie other, the first eight verses al beginning with the first letter Aleph, the next eight with the second letter Beth ; and so to the last of the two and twentie letters. Of which omission he yealdeth this only reason, because he found nothing (as he humbly affirmeth) that might properly perteyne thereunto, confessing also expresly, that whensoever he applied his cogitations to expound the text itself, it alwayes exceeded his habilitie. But finally to satisfie the often and earnest request of his brethren and friends, trusting (as alwayes) in God's special helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose also moved with like pietie, made two and twentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a Master King David was of moral good life. For al moral Doctrine, being of his owne nature sweete, yet most delighteth the eares, and gently toucheth the minde being uttered as here it is, with pleasantnes of verse, and sweetnes of song. Againe, whereas this Royal Prophet in manie places of this booke powreth out sentences of moral psalmes or songs, as bright starres that shine and glister to al the world, here most excellently he produceth a more singular mirrour, as the sunne, of ful light, burning with meridian heate. And for the profit of al, the better to draw our attentions to learne that we may, though we cannot attaine to al that we would, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and thereupon proceede in our spiritual building, towards perfection in good life, the true service of God. Which is yet further insinuated (as the same Doctour teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the whole Alphabet, to signifie that after seven dayes travel in this temporal life, we may come to that unitie, which we expected in the eight day of resurrection, when we hope to rise revived in our Lord Jesus, in newnes of eternal life.

Likewise S. Basil in the argument of this Psalme admonished, that wheras holie David, according to divers states which he passed, writte divers psalmes, as when he fled from his enimies, when he lamented his distresses, mourned in pensivenes, enjoyed peace and comfort, ranne a right course of vertue, fel from God by sinne, and againe returning observed God's lawes ; in this one psalme he comprehendeth al his prayers made to God at sundrie times, and here proposeth the same, a certaine profitable moral doctrine, to al sorts and states of men. Neither doth he pretermite doctrinal points of faith, but interposeth them also with moral documents, in such sorte, that this one psalme may suffice to teach the well-disposed how to attaine to perfection in vertue, to stirre up the sloathful unto diligent care of their soules, to recreate the desolate with spiritual consolations, and briefly it administreth al kind of medicine to the divers passions of mortal men.

For the like judgements of other Fathers we remitte the learned reader to S. Hilarie and others, but cannot wel omitte a brief instruction of S. Jerom, who in his epistle to Paula Urbica, not onlie sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine short sentences, in this manner :—

Aleph	Beth	Gimel	Daleth
Doctrina	Domus	Plenitudo	Tabularum
Doctrine	Of the house	Fulnesse	Of tables

Which is the first connexion, signifying that the Doctrine of the house, that is the Church of God, is found in the fulnes of divine bookes.

The second connexion is

He	Vau	Zain	Heth
Ista	Et	Hœc	Vita
This thing	And	This	Life

For what other life can there be without knowledge of Scriptures ; wherby also Christ is knowen, who is the life of them that believe in him.

The third connexion is

Teth	Jod
Bonum	Principum
Good	Beginning

Albeit we now could know al things which are written, yet we know but in part, and in part we prophécie ; for we see now by a

glasse in a darke sort, but when we shal be worthie to be with Christ, and shal be like to Angels, then doctrine of books shal cease and then we shal see face to face ; the Good Beginning even as he is.

The fourth connection is

Caph	Lamed
Manus	Disciplinæ sive cordis
The hand	Of discipline, or of hart.

The hands are understood in worke, hart and discipline are understood in sense or meaning, because we cannot rightly doe anie thing, unles we first know what things are to be done.

The fifth connexion is

Mem	Nun	Samech
Exipsis	Sempiternum	Adiutorium
Of them	Everlasting	Helpe.

This needeth not explication, for it is manifest as the light that from Scriptures are eternal helps.

The sixth connexion is

Ain	Phe	Sade
Fons sive Oculus	Oris	Justitiæ
Fountaine or eye	Of the mouth	Of justice.

According to that which we have expounded in the fourth connexion ; that deeds and intention must concurre.

The seventh connexion, which is last, in which number of seven is also mystical understanding.

Caph	Res	Shin	Thau
Vocatio	Capitis	Dentium	Signa
Vocation	Of the head	Of teeth	Signes.

Distinct voice is produced by the teeth, and in these signes we come to the head of al which is Christ, by whom we have accesse to the everlasting Kingdom.

Or, thus, (not transposing the wordes) By vocation of Christ the head, through distinct voice of signes (for words are signes shewing the mind) we are conducted to the eternal kingdom, the happines which al men desire.

What I pray thee (saith this holie Doctour) is more sacred then this mysterie, what more pleasant then this delight? what meate, and what honey are sweeter, then to know God's wisdom, to enter into his secret closset, to behold the sense of our Creatour ; and to teach the words of thy Lord God, ful of spiritual wisdom, which are derided by the wise of this world.

We must also advertise the reader of the like discourses of ancient

Fathers (over long to be here recited) concerning the manifold high praises of God's law, conteyned in this Psalme, with frequent repetition of certaine Synonyma words, signifying the same thing, in al fourteen, to wit: The law of God, his Wayes, Testimonies, Commandments, Precepts, Statutes, Justifications, Judgements, Justice, Equitie, Veritie, Wordes, Speeches, and Sermons: of which there is commonly one in everie verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguish the three last, which in latin are Verba, Eloquia, Sermones, we translate Words only, adding in the Margen, Eloquia, and Sermones when they occurre.

Leaving therefore larger commentaries to others, we shal prosecute our wonted manner of briefe glosses. Only here premonishing the diligent readers, especially Clergimen (ourselves and our brethren) who everie day sing or read this whole Psalme in the Canonical houres to observe two particular points of Christian doctrine, evidently proved by manie places of this psalme. The one against the Pelagians heresie, denying the necessitie of God's special grace in meritorious workes. For the Psalmist often here inculcateth man's insufficiencie, that of himselfe, and by natural forces, he cannot keepe the commandments of God, but needeth alwayes the particular grace of God, as wel to believe in him, to repent for sinnes, and to begin good workes; as to proceede, and persevere in good state to the end. The other against the heresie of our time, denying merite by grace and freewil. For here it is also manifest, that God's grace maketh man able to keepe his commandments, and by keeping them to become just in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholike Religion are likewise comprised in this one Psalme; but especially moral doctrine.

1816, 1843.—Aleph. The first eight verses of this psalm in the original begin with Aleph, which is the name of the first letter of the Hebrew Alphabet. The second eight verses begin with Beth, the name of the second letter of the Hebrew Alphabet: and so to the end of the whole Alphabet, in all twenty-two letters, each letter having eight verses. This order is variously expounded by the holy fathers; which shews the difficulty of understanding the holy scriptures, and consequently with what humility and submission to the Church they are to be read.

Psalme cxlvi. 9. Douay, 1635.—Who giveth to beasts their food, and to the yong ravens that cal upon him.

1635.—Both sacred and prophane authours, testifie, that ravens

seeing their yong ones, either without fethers, or to have whitish, unlike to theirs, as suspecting that they are not their owne birdes, but of some other kind, leave them destitute of meate: therefore God the authour of nature, and conserver of al kindes of creatures, by his special providence, feedeth them, either by a certaine dew hanging neere them in the ayre, as Isidorus supposeth, or by litle beasts or flyes, sent by God's providence, which they catching into their mouths, are nourished and brought up, as S. Chrysostom teacheth, or by what other meanes soever, al agree that yong ravens are neglected by their parents, and are fed mervelously by God's ordinance, by which example the Psalmist sheweth, that much more God hath care of men; especially of such men, (saith S. Chrysostom) as honour him with hymnes and praises, whom also he hath called to be his peculiar people, and his owne portion and inheritance.

Proverbs xxxi. 10. Douay, 1635.—A valiant woman who shal finde? far, and from the utmost borders is the price of her.

1635.—Upon occasion of his mother's most prudent admonition, the wise man singularly praiseth a perfect vertuous woman. And that in an exquisite kind of style, in Tetramical Jambike verse, with perfect order and number of the Alphabet letters, signifying as S. Jerom teacheth, that as none can reade, or speale words, unles they first learne to know the letters, so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life according to that the Prophet sayth, By thy commandments I have understood. And therefore wise Salomon, by instinct of the Holie Ghost, as wel by the manner of style as by the doctrine contained, concludeth his Booke of Parables with praise both of the Church in general, which hath al the vertues, and good properties here mentioned, and of everie faithful soule, sincerely serving God, which either in deed, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole church, S. Augustin, S. Beda, and other fathers shew it evidently: Touching also particular soules, not onlie of holie men, but also of women, the frailer sexe, holie scriptures, and Ecclesiastical Monuments yeald manie examples, besides the most Excellent and Immaculate Virgin, Mother of God: as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Ecclesiastes i. 4. Douay, 1635.—Generation passeth and generation commeth; but the earth standeth for ever.

1635.—In the end of this world the earth shal be purified, and so remaine for ever.

Ecclesiastes i. 10. Douay, 1635.—Nothing under the sunne is new, neither is anie man able to say, Behold this is new ; for it hath already gone before in the ages that were before us.

1635.—Men's soules dayly created are of the same kind as Adam's soule. Other creatures either were in their kinds from the beginning of the world, or are pro-created of divers kinds pre-existing.

Ecclesiastes i. 18. Douay, 1635.—For that in much wisdom there is much indignation ; and he that addeth knowledge, addeth also labour.

1635.—How much more anie man profiteth in wisdom, so much more he is angrie with himself for the evils which he hath done : so much better he knoweth the strict judgement of God, which he must passe, so much more he understandeth the want of perfect wisdom : so much more he seeth that labour is required to proceede in vertue : and to conserve that smal portion which he hath gotten. Neither is anie man ordinarily assured that he hath gotten anie part of true wisdom : for he knoweth not whether he be worthie of love or hate.

Ecclesiastes v. 5. Douay, 1635.—Give not thy mouth to make thy flesh to sinne, neither say thou before the Angel, There is no providence ; lest perhaps God being wrath against thy words, dissipate al the workes of thy hands.

1635.—The proper Angel which associateth everie man.

Ecclesiastes xii. 1. Douay, 1635.—Remember thy Creatour in the dayes of thy youth, before the time of affliction come, and the yeares approach, of which thou maist say : They please me not.

1635.—An admonition to al in general to live wel in this world, remembring the day of general judgement, before which such signes shal come as are described here, and by our Saviour, Matthew xxiv. And likewise everie one is admonished in particular to serve God diligently whiles he hath time, before death come, when al his senses and former helps shal faile.

Ecclesiastes xxvi. 28. Douay, 1635.—Two sorts have appeared unto me hard and dangerous : a merchand is hardly rid of negligence, and a viteler shal not be justified from the sinnes of the lips.

1635.—Those that keepe innes or ale-houses are always talking, as willing to please al, but in much talke wanteth not sinne.

1816, 1843.—From negligence, that is from the neglect of the service of God ; because the eager pursuit of the mammon of this

world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.

A huckster, or retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessory to the sins of others.

Ecclesiastes xliii. 2. Douay, 1635.—The sunne in sight declaring at his comming forth, a mervelous instrument, the worke of the Highest.

1635.—Of al sensles creature, yea and of sensible also, that have not reason, the sunne is most excellent. Of which al corporal creatures receive their light; and by whose influence al generation of creatures proceedeth; wherof is this maxime in Philosophie, that *The sunne and man beget a man*. And Aristotel calleth the sunne the father of men, and of Gods. But the faithful know it is a creature inferiour to man, in respect of his reasonable soule, and in them both, and in al other creatures, acknowledge super-excellent and infinite majestie in God.

Ecclesiastes xlviii. 10. Douay, 1635.—Who art written in the judgements of times, to appease the wrath of our Lord, to reconcile the hart of the father to the sonne, and to restore the tribes of Jacob.

1635.—Amongst other quarels, Protestants except against the authentical authoritie of this booke, because the authour saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Jacob. But that this is no just exception is clere by other holie scriptures, where the same uniforme doctrine of the whole Church is no lesse evident, then in this Booke. For God himselfe saith the same also by the mouth of his prophet Malachie; Behold I wil send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth, Elias indeed shal come, and restore al things. Whereupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal power, crueltie, and wicked lawes, he addeth, Feare thou not, He shal only have force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the words in the Apocalyps: I wil give to my two witnesses, and they shal prophecie a thousand two hundred and threescore dayes, were ever invariably understood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come, and admonish al, not to give credite to the deceitful wonders of Antichrist, and that

they shal travel in this testimonie the space of three yeares and a half. For 1260 dayes come very nere to that space of time.

Isaie vi. 2. Douay, 1635.—Seraphims stode upon the same ; six wings to one, and six wings to the other ; with two they covered his face, and with two they covered his feete, and with two they flew.

1635.—Neither Isaie, nor Moyses, nor anie other mortal man did ever see God in himselfe, but only shadowed. Yet the wicked calumniously accused, condemned, and put Isaie to cruel death, upon pretence of blasphemie, for saying that he saw God. Which he otherwise said not, *but covered by the wings of the Seraphims.*

Isaie xiv. 12. Douay, 1635.—How art thou fallen from heaven, Lucifer, which didst rise in the morning? art thou fallen to the earth, that didst wound nations?

1635.—As Lucifer the greatest divel, so Nabuchadonosor King of Babylon fel through pride into extreme miserie.

1816, 1843.—O Lucifer, O day star. All this according to the letter, is spoken of the King of Babylon. It may also be applied in a spiritual sense, to Lucifer the prince of devils, who was created a bright angel, but fell by pride and rebellion against God.

Isaie xix. 1. Douay, 1635.—The burden of Ægypt. Behold, our Lord wil ascend upon a swift cloude, and wil enter into Ægypt, and the idols of Ægypt shal be moved at his presence, and the hart of Ægypt shal melt in the middes therof.

1635.—When our B. Saviour was caried in his infancie by his mother into Ægypt, the idols of that countrie lost their powre. And the inhabitantes were specially blessed, and afterwards very manie believed in, and sincerely served him.

Isaie xxviii. 24. Douay, 1635.—Wil the ploughman plowe al the day to sow, wil he cut and harrow his ground?

Isaie xxviii. 27. Douay, 1635.—For gith shal not be threshed with instruments that have teeth, neither shal the wayne wheele turne about upon cummine ; but gith shal be beaten out with a rodde, and cummine with a staffe.

Isaie xxviii. 28. Douay, 1635.—But bread corne shal be broken smal, but the thresher shal not thresh it for ever, neither shal the wayne wheele vex it, nor breake it with the teeth therof.

1635.—As husbandmen dispose their workes in order ; so God sometimes worketh miracles, sometimes giveth benefites, sometimes sendeth afflictions, and greater to some then to others, but none are continually afflicted without intermission.

Isaie xxix. 11. Douay, 1635.—And the vision of al shal be unto you as the words of a Booke sealed ; which when they shal give to him that knoweth letters, they shal say, Read this ; and he shal answer, I cannot, for it is sealed.

1635.—Scribes and Pharisees pretending knowledge of scriptures cannot read Christ in the Prophets, because these books are sealed (or locked) and they have not the key.

Isaie xxix. 12. Douay, 1635.—And the Book shal be given to one that knoweth not letters, and it shal be sayd unto him : Reade, and he shal answer, I know not letters.

1635.—The Gentiles could not reade Christ in these books, because they knew not letters of the holie scriptures.

Isaie xxx. 26. Douay, 1635.—And the light of the moone shal be as the light of the sunne, and the light of the sunne shal be sevenfold, as the light of seven daies, in the day when our Lord shal bind up the wound of his people, and shal heale the strok of their wound.

1635.—The claritie in sunne and moone shal be after the general resurrection.

Isaie xxxii. 4. Douay, 1635.—And the hart of fooles shal understand knowledge, and the tongue of mafflers shal speake readily and plaine.

1635.—Albeit manie things in this and other places perteyne first and literally to the old testament ; yet al are in figure, and some things have no other literal sense but of the new testament. As this Prophecie of maffling, or unperfect tongues, to speake readily, is fulfilled in the Church of Christ : plainly and distinctly confessing al Mysteries of Catholike faith and religion ; and the like, which cannot be verified in the Jewish people.

Isaie xli. 1. Douay, 1635.—Let the ilands hold their peace before me, and the Gentiles change their strength, let them come neere, and then speake, let us approach to judgement together.

1635.—God's expostulation with Ilands and other Gentils living in idolatrie, which implieth a prophecie of their conversion to Christ, perteyneth amongst others very particularly to our Great Britanie, the greatest and most renowned Iland of Europe.

Isaie xlv. 1. Douay, 1635.—Thus sayth the Lord to my Christ Cyrus, whose right hand I have taken to subdew the Gentiles, before his face, and to turn the backes of Kings, and to open the doores before him, and the gates shal not be shut.

1635. — Because al kings that reigne among the Jewes were

anointed with oyle, Cyrus is called Christ, though he was not ordayned with this ceremony of anointing.

Isaie xlv. 4. Douay, 1635.—For my servant Jacob and Israel myne elect, and I have called thee by thy name: I have resembled thee, and thou hast not knowen me.

1635.—S. Jerom noteth here out of Josephus that Cyrus finding his name long before prophecied by Isaias, become very benevolous to the Jewes, loving them as the familiar servants of God.

But though he knew and professed one God, and no other, yet he was not converted in al points of religion, neither served God according to that general knowledge he had, and so knew not God rightly.

Isaie l. 1. Douay, 1635.—Thus saith our Lord, What is this bill of the divorce of our mother, wherewith I have dismissed her? or who is my creditour, to whom I sold you? Loe you are sold for your wicked deeds, I have dismiss your mother.

1635.—God divorced not the synagogue from him of hardnes of hart.

Neither delivered her for payment, as though he were in debt, to anie creditour.

But her owne revolt and inequities separated her from Christ.

Isaie l. 4. Douay, 1635.—The Lord hath given me a learned tongue, that I may know to stay him up that is wearie, with a word; he stirreth up in the morning, in the morning he stirreth up mine eare, that I may heare him as a master.

1635.—Skil of tongue how to speake and discretion when and where, was given to Isaias, much more (saith S. Jerom) to Christ who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastours.

Isaie lii. 3. Douay, 1635.—Because thus sayth our Lord, You were sold for nought and without silver you shall be redeemed.

1635.—The Jewes had not wronged the Babylonians, neither had mankind sinned against the divel, but both had offended God, who of his bountie payde man's ransom; which no other man was able to pay.

Isaie lvii. 16. Douay, 1635.—For I wil not contend for ever, neither wil I be wrath unto the end; because the spirit shal procede from my face, and breathings I wil make.

1635.—To the humble and contrite penitents God sheweth al benignitie and granteth wished good things: as prosperous winds to seafayring travelers, and the like.

Isaie lx. 6. Douay, 1635.—The inundation of camels shal cover

thee, the dromedaries of Madian and Epha, al of Saba shal come, bringing gold and frakincense, and shewing forth prayse to our Lord.

1635.—This prophecie began to Sages who came on swift beasts to adore Christ, and offered guifts.

Isaie lx. 9. Douay, 1635.—For the ilands expect me, and the ships of the sea in the beginning, that I may bring thy sonnes from afarre ; their silver and their gold with them, to the name of the Lord thy God, and to the holie one of Israel, because he hath glorified thee.

1635.—This is fulfilled in great Britaine, Ireland, and other ilands, as Tertullian, Origen, and S. Beda prove against the Jewes, and S. Chrysostom against the Gentils.

Isaie lx. 11. Douay, 1635.—And thy gates shal be open continually, day and night they shal not be shut, that the strength of the Gentils may be brought to thee, and their Kings may be brought.

1635.—This was accomplished when the Romane Emperours and other Monarchs and nations received the faith of Christ.

Isaie lx. 13. Douay, 1635.—The glorie of Libanus shal come to thee, the fire tree, and boxe tree, and pine tree together, to adorne the place of my sanctification, and the place of my feete I wil glorifie.

1635.—S. Jerom compelled (as he saith) to leave the historical sense, because it is not convenient to say, The wals and foundation of Jerusalem were adorned with precious stones, and the temple which should be most glorious, was made of wood, expoundeth this place of excellent men.

The holie most eloquent man Cyprian the martyr, and the Confessour of our time Hilarius, doe they not seeme to thee the high trees that have built the Church of God.

Isaie lxvi. 1. Douay, 1635.—Thus saith our Lord, Heaven is my seate, and the earth my foote stoule: what is this house that you wil build to me ? and what is this place of my rest ?

1635.—Lest anie should interprete these propheticall promises (as the Jewes doe,) only of the restauration and re-edification of Jerusalem and the Temple, the Prophet here sheweth that albeit God sanctified the Temple, and granted manie benefites to those that served him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heaven. And therefore Temples and Churches are indeed ordayned for faithful people to serve him in, and to signifie, that as these places are more holie than ordinarie houses, so heaven is infinitely more glorious then anie earthlie palace,

yet God is not conteyned in anie place, but exceedeth al. To which purpose S. Steven (Acts vii.) alleadgeth and urgeth this place : and also S. Paul (Acts xvii.) that *God dwelleth not*, or is not concluded in temples, neither needeth them for his owne use, but is rightly served in them, by those that lift up their minds to him, as dwelling in heaven and replenishing al places.

1816, 1843.—This is a prophecy that the temple should be cast off.

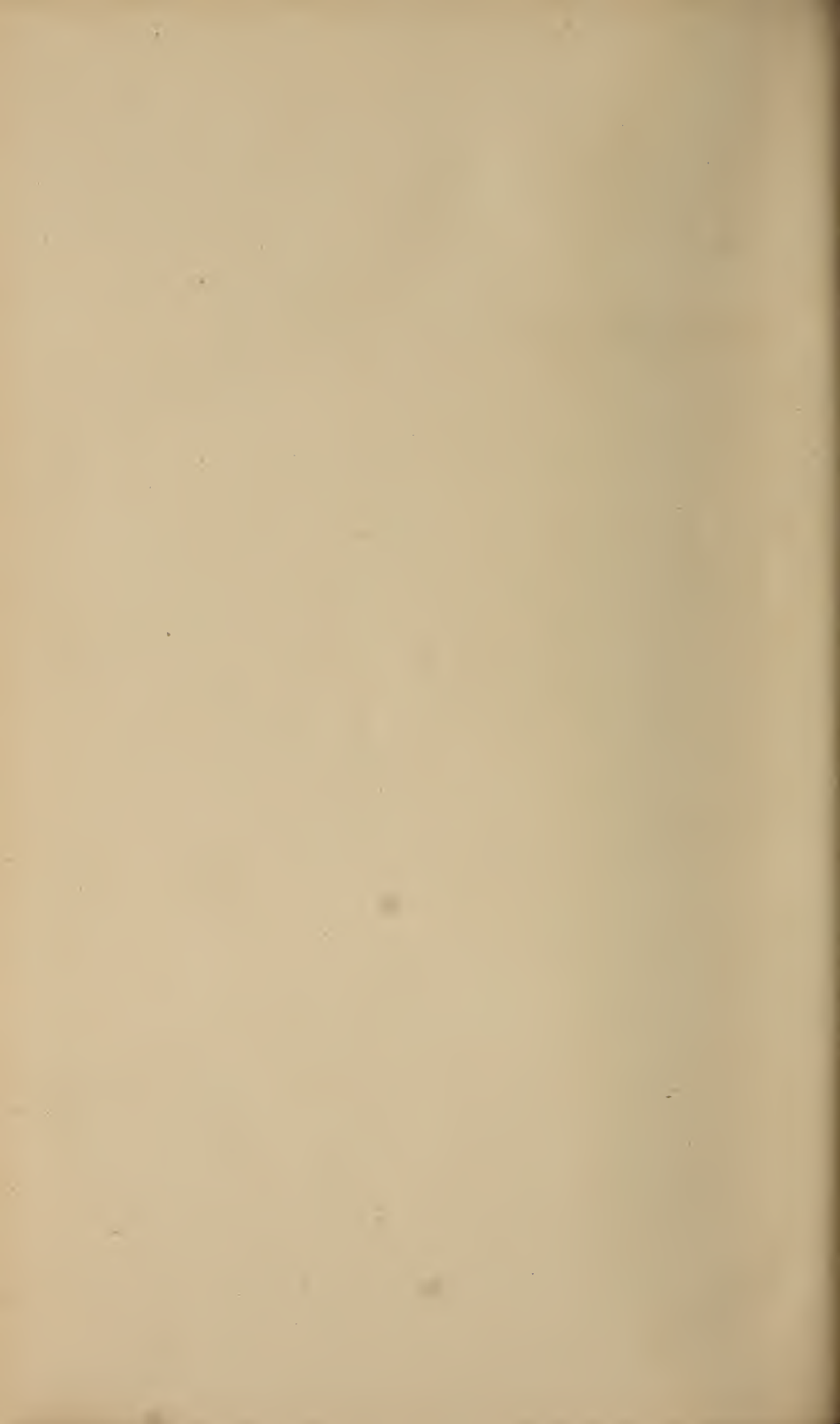
Isaie lxiv. 15. Douay, 1635.—Because loe our Lord wil come in fyre, and his chariots as a whirlwind, to render his furie in indignation, and his rebuking in flames of fyre.

1635.—Immediately before Christ come to judge, this whole world shal be destroyed by fire.

Isaie lxvi. 20. Douay, 1635.—And they shal bring al your brethren of al nations a guift to our Lord, upon horses, and in chariots, and in horse litters, and on mules, and in coches, to my holie mountaine Jerusalem, sayth our Lord, as if the children of Israel should bring in a guift in a cleane vessel into the house of our Lord.

1635.—Men of al nations shal be brought into the Church by the ministrie of particular Angels.







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